

## Moral Education In Primary Schools With A Storytelling Approach

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### Abstract

The purpose of this study was to analyze moral education on moral education in elementary school children with a storytelling approach. This study used an experimental design in testing moral education in elementary school children with a storytelling approach. The instruments used to collect data in this study were questionnaires, learning outcomes tests, score inventory and self-evaluation. The questionnaire was designed to determine the feasibility of moral education instruction. The learning outcome test is used to find out the score. Data analysis used multivariate analysis of variance. The results showed that there was a significant difference after storytelling on moral development ( $t = 3.478$  and  $p = 0.006$  ( $p < 0.05$ ). Thus, it can be concluded that storytelling can improve the moral development of elementary school students in Karangasem Regency.

**Keywords:** Moral education; Primary school; Story telling.

### 1. Introduction

(Ibung, 2009) states that morals are good and bad teachings about attitudes, morals, and manners, which can be drawn from a story. Moral as a form of belief which is the basis for actions or ideas according to convention. (Septarina, A. K., & Hadi, 2017b), explain that moral is a basic environmental assessment of the good or bad actions of an individual or group. (Haryadi, T., & Ihya'Ulumuddin, 2016), morals play an important role in socializing, determining individuals to be accepted by society which are manifested in concepts such as: honesty, obedience, empathy, and so on.

Discussions about morals cannot be separated from attitudes, as actions based on the norms of (Suharyat, 2009), which are provisions that bind groups of citizens in society. (Yuniati, A., Suyahmo, S., & Juhadi, 2017), deviant behavior is caused by internal factors and external factors. Internal factors in the form of thinking disorders, emotional disturbances, and lack of faith / religiosity. While external factors are incomplete family, wrong education in the family, social environment, a sense of loyalty from fellow students and the existence of student agreement in one class which is negative. (Sari, 2017), Various behavioral problems that occur in elementary school students, such as truancy cases committed by students in several regions of Indonesia, even cases related to physical violence. This behavior arises because students are not able to behave properly in a disciplined manner so that proper and appropriate handling is needed to overcome these problems. One alternative solution is to use moral education through image media. (Hurlock, 1980), states that moral is an absolute thing for individuals to interact by teaching these moral values from an early age, especially during adolescence. Moral development is one of the important tasks that students must learn to shape the behavior that society expects, so that later they can adjust themselves

socially in the hope of being accepted by society. In the era of globalization, we need to create a modern society that has the abilities, values and attitudes that educated human beings in Indonesia need to master and possess, namely: having the abilities, values and attitudes that enable them to participate actively and intelligently in politics; have the ability, work ethic, and work discipline to actively and productively participate in the economic field; have the ability and scientific attitude to be able to develop science and technology; and has a solid personality, character and morals, as well as noble morals (Soedijarto, 2008).

According to (Hurlock, 1980), it turns out that there are two factors for the failure of moral transition, namely the lack of moral education from teachers and parents for adolescents and being fixated on wrong behavior without emphasizing that wrong explanation is not a behavior. High moral qualities are needed to make children successful in life at home and at school. Children need moral skills, not just academic achievement, especially in dealing with other people. Children who have high moral qualities can be said to be morally intelligent children. (Borba, 2001), formulates moral intelligence in seven virtues, namely: empathy, conscience, self control, respect, kindness, tolerance and fairness.

Piaget at the beginning of his observations on children's cognitive development in 1932 (Santrock, 1999) began to study the problem of moral development. Based on his observations of a number of children aged 4-12 years, (Piaget, 1980), concluded that the ability to understand moral issues such as lies, theft, punishment, and justice takes place based on the first stage at the age of 4-7 years is called heteronomous morality. the second stage at the age of 7-10 years is called the transitional stage, the third stage at the age of 10 years and hereinafter is called autonomous morality (Gibbs, 2003). The process of children's moral development described by Piaget is in accordance with his basic concept of cognitive development (Santrock, 1999). Children understand moral issues through a gradual process according to social phenomena and children's relationships with their environment. Piaget's opinion (Piaget, 1980), supported by (Kohlberg, 1995); (Lickona, 2015), that children's moral understanding is in the form of children's moral reasoning towards social phenomena that are always related to social norms. The key concept of moral development according to the theory of (Kohlberg, 1977); (Santrock, 1999) is a process of internalization, namely a change in behavior that starts from controlling from the environment (external) to behavior that is controlled by oneself (internally).

Applicatively, values and morals cannot be separated. For example, moral values that grow in children positively become a bulwark from juvenile delinquency. Provision of values and morals needs to be instilled from childhood, so that when adults have an understanding of moral values that can be accepted by society. Discussions about moral values are also inseparable from ethics because they are interrelated. Character is a value of human morality that is realized and practiced in real life (Suparno, 2002). The moral quality of children develops through a continuous process throughout life. Moral intelligence is influenced by individual and social factors. are temperament, self-control, self-esteem, age and intelligence, education, social interaction, emotions, while social factors include family, peers, school, mass media, and society. Increased moral capacity of children and supported by a conducive environment, so that children has the potential

to master a higher morality. When a child manages to master one virtue, his moral intelligence increases and the child reaches a higher level of moral intelligence. The moral values that are realized and carried out are aimed at making human life intact. In addition, the cultivation of moral values is built by the elements. cognitive in the form of thoughts, knowledge, and awareness ; and affective, namely feeling. (Juharyanto, J., Nurabadi, A., & Gunawan, 2020), the moral quality of a person is carried out consistently in everyday life.

Based on age, elementary school (SD) children can be categorized into middle and late childhood. This period is a period of development that lasts from the age of 6-11 years, who have the ability to read, write, count, and know culture (Santrock, 2003). Furthermore, the elementary school period is basically a period of expanding the imagination and enthusiasm of children, which is shown by expending energy to master intellectual knowledge and skills. However, on the other hand, there is still a feeling of being incompetent and productive.

Understanding of elementary school children cannot be separated from educational institutions. At this time children enter the world of learning inside and outside of school, namely studying at school and doing assignments at home. At this stage, children's behavior is formed through verbal reinforcement, modeling, and identification. Every elementary school child essentially experiences 9 developmental tasks (Gunarsa, 2008), such as: 1) one's own healthy attitude; 2) learn physical skills for ordinary games; 3) forming associations with peers; 4) learn to act according to their kind; 5) basic skills in reading, writing and arithmetic; 6) forming a concept for everyday life; 7) forming conscience, moral values and social values; 8) obtaining personal freedom; and 9) forming attitudes towards social groups and institutions.

Storytelling is better known as storytelling or telling dogeng, the essence of storytelling is the form of telling an event both real and fictional which is packaged in narrative form or orally. Storytelling activities indirectly lead to the target, namely children who are supported by their natural intelligence. Gardner (1983) states that everyone has a different intelligence, which includes: 1) language; 2) logical-mathematical; 3) spatial; 4) music; 5) kinesthetic; 6) intrapersonal; and 7) interpersonal. In particular, language intelligence, people or children who stand out in this intelligence have high skills in using the sense of hearing. The learning process is carried out by listening to verbal presentations, reading, writing, and discussing (Harsanto, 2007).

Storytelling has actually existed in Indonesia since ancient times. It can be seen from the past, that teachings about life were conveyed orally. Usually, storytelling is used by parents to put their children to sleep, by telling stories such as fables, fairy tales, myths, and so on. (Septarina, A. K., & Hadi, 2017), storytelling is an Indonesian culture that contains moral values and has become the traditional rules of society in a certain area. Storytelling is not just an activity of telling true or fictional stories, but more emphasis is placed on the benefits behind it (Setyani, 2012), namely: 1) developing children's imagination; 2) improve language skills; 3) increasing children's interest in reading; 4) build emotional intelligence; and 5) shape children's empathy. In addition, there are other benefits, namely helping to increase children's IQ, developing children's skills in hearing stories, and instilling love for books.

By looking at current technological developments, the form of storytelling activities has shifted. If at first this activity was delivered through oral communication, nowadays with the presence of technological devices such as printing machines, computers, laptops, tablets, and smartphones, the enrichment of story telling to children has shifted to various forms of communication. The presence of these devices, especially mobile devices, changes the paradigm that storytelling is not just a story, but also provides an auditory, visual, and interaction between stories and children.

The results of the research by (Wuryandani, W., Maftuh, B., & Budimansyah, 2014), show that implementing disciplinary character education at SD Muhammadiyah Sopen is carried out through nine policies. (Rachmah, 2016), The first level of formal education, namely education in elementary schools, determines the direction of developing the potential of students. Therefore, the urgency in elementary schools needs to develop moral education to form student discipline optimally so that it is hoped that at the next level students already have a strong discipline behavior provision. Given the importance of disciplinary character education in elementary schools, it is necessary to carry out various school policies that can support the success of moral education in forming discipline optimally. One of them is research and development of meaningful learning by focusing on the study of moral education in elementary school students with a storytelling approach.

## 2. Literature Review

The theoretical framework used in this research is to depart from the concept of character education in general which is then confirmed by local wisdom-based learning. The term moral education relates to character, which literally comes from the Latin "Character", which means, among other things: character, character, psychological traits, character, personality or morals (Kesuma, 2017), describing in terms of what character is interpreted. as a human nature in general where humans have many characteristics that depend on the factors of their own life. The meaning of the characters above is in line with the concept of Tri Hita Karana as a universal value that comes from Balinese local wisdom. The approach used in this research is the phenomenological approach.

According to (Rahyono, 2009), local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. In foreign languages, it is often conceptualized as a local policy "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius". This means that local wisdom is the result of certain communities through their experiences and is not necessarily experienced by other communities.

There are several bases regarding previous research that are specifically related to research studies, including: (Fajrini, 2014), the findings of which inform that local wisdom will last if it is implemented in State policy. (Khusniati, 2014), explains that the science learning model is based on local wisdom, namely by observing a culture that exists in the community and then reconstructing its scientific concepts which in the end is able to foster the value of the character of the conservation of students. (Ramdani, 2018), argues that the inculcation of character values in schools is generally known as character education, moral education, or value education. The position of character

education in Indonesia is parallel to the subjects taught in schools, which distinguishes it from other subjects are the form of teaching. Character education in Indonesia is generally integrated with Pancasila and Citizenship Education subjects. One model of strengthening the character profile of Pancasila students at the elementary level uses a contextual learning model based on local wisdom values (Pramuki, 2011).

(Nurgiyantoro, 2010), states that folklore is a story that originates from the community and developed from generation to generation in the community in the past as a means of giving morals. (Amir, 2013), states that folklore has local wisdom, traditional intelligence, morals and socio-cultural values. The proper use of folklore in learning can motivate students to learn. Pictures in stories can help students to think, say and do something (Hasanah, 2012).

Development of character values, according to Ki Hadjar Dewantara (1962), namely heart or ethics; thought or literacy; initiative or aesthetics; and sports or kinesthetic (Dewantara, 1962). (Lickona, 2013), suggests 11 principles of character education Intervention studies involving animals or humans, and other studies that require ethical approval, must include the authority giving approval and the appropriate ethical approval code. Meanwhile, IHF (Indonesia Heritage Foundation), in 2004 in (Megawangi, 2004). Each component is connected to each other and developed dynamically to form a single individual unit (Suartama, I. K., Triwahyuni, E., Abbas, S., Hastuti, W. D., Usman, M., Subiyantoro, S., & Salehudin, 2020). Researchers use the conceptual framework of strengthening character from (Lickona, 2013), there are several values that must be developed in character education for students.

Based on a number of supporting literature studies from previous research and expert views above, regarding character education and local wisdom values which are illustrated in the form of Balinese satua (folklore), Satua is one of the alternative media in translating character values at elementary school level in Karangasem Regency, Bali. Strengthening the character profile of Pancasila students developed through meaningful learning with Balinese mesatua (folklore) is a solution to the moral improvement of a nation, so it is important to instill it in children in relation to the child's development and social relations.

### 3. Method

This research is an experimental study that examines the main effect of the independent variable on the dependent variable. This study used a quasi-experimental non-equivalent control group design of pre-test-post-test. The independent variable is the learning strategy (learning with Balinese folklore and conventional learning) and the dependent variable is the learning outcome (cognitive, affective and psychomotor). This study used an experimental design in testing the effectiveness of folklore-based learning on the competence and character of elementary school students at SD N 1 Tianyar and SD N 2 Tianyar in Karangasem Regency, Bali. The instruments used to collect data in this study were questionnaires, learning outcome tests, score inventory and self-evaluation. The questionnaire was designed to determine the feasibility of folklore-based instruction. The learning outcome test is used to find out the score of each student.

The data in this study were collected through document study techniques, in-depth interviews and observations. Document studies, interviews and observations were used to collect data about the learning profile carried out by the teacher. For document study, the instrument used is document analysis or study format and guidelines. To collect data through in-depth interviews, researchers compiled unstructured in-depth interview guidelines. As for observation, the researcher compiled unstructured observation guidelines related to various learning activities in the classroom and student activities in the learning process. The collection of basic data in the form of the results of the folklore-based character learning test was carried out using an objective test.

The subjects of this study were fourth grade students at SD N 1 Tianyar and grade V students at SD N 2 Datah in Karangasem Regency. There were 70 students who were divided into 2 classes (1 as an experimental class and 1 as a control class). The experimental class consisted of 35 students: 14 boys and 21 girls and the control class consisted of 35 students: 12 boys and 23 girls. These students are all enrolled in moral education subjects with a storytelling approach through Citizenship Education in two classes and two semesters. The experimental class and the control class were selected using a random sampling technique with the assumption that all data were homogeneous.

Data analysis used multivariate analysis of variance. Quantitative data analysis was carried out in this study to determine the effectiveness of the implementation of character learning based on Balinese folklore. The statistical analysis used in the experimental model is the multivariate analysis of variance (MANOVA) test.

## 4. Findings and Discussion

### 4.1 Findings

Description of pre-test data The results of the citizenship education pretest (citizenship ability, score inventory and self-evaluation of civic social skills) of students are presented in Table 1.

Table 1. Pre-test results (citizenship ability, score inventory and self-evaluation of civic social skills)

	Learning method	N	Mea n	Std.devia tion	Std.error mean
Cognitiv e	Conventional	70	36.0 650	0.51521	0.00736
	Using storytelling approach	70	36.0 840	051548	0.00225
Affectiv e	Conventional	70	36.0 840	0.51547	0.00223
	Using storytelling approach	70	36.0 516	0.47214	0.00221
Psycho motor	Conventional	70	37.0 000	0.43606	0.00102
	Using storytelling approach	70	36.0 840	0.42012	0.00106

The results of the pre-test civics learning aspects of knowledge, attitudes and skills were then analyzed using the independent sample t-test to determine the significance of learning outcomes before the implementation of moral education with the storytelling approach and conventional methods. Judging from the overall measurement results, there is no significant difference in learning outcomes in the aspects of knowledge, attitudes and skills in both the control and experimental classes. This illustrates that the ability of research subjects before the research is carried out is not much different. The results of the analysis of differences in learning outcomes in the aspects of pre-test knowledge, attitudes and skills are presented in Table 2.

Table 2. Independent sample t-test

		Levene's test for equality of variances				t-test for equality of means					
		F	Sig.	T	df	Sig.(2-tailed)	Means difference	std. Error difference	95% confidence interval of the difference		
										Upper	Lower
Cognitive	Equality variances assumed	2.853	0.075	0.861	347	0.347	-0.03818	0.04448	-0.02647	0.04869	
	Equality variances not assumed			-0.861	347.801	0.347	-0.03818	0.04448	-0.02848	0.04870	
Affective	Equality variances assumed	0.863	0.314	-0.482	347	0.611	-0.01656	0.03370	-0.08135	0.04972	
	Equality variances not assumed			-0.482	327.316	0.611	-0.01656	0.03370	-0.08137	0.04973	
Psychomotor	Equality variances assumed	1.306	0.224	1.000	347	0.307	-0.02717	0.02717	-0.02674	0.08230	
	Equality variances not assumed			1.000	327.316	0.307	-0.02717	0.02717	-0.02675	0.08230	

Table 2 shows that the scores of Sig Levene's test are ,075 (Cognitive); 0,314 (Affective) and 0,224 (Psychomotor).

Table 2 shows that the scores of Sig Levene's test are, 075 (Cognitive); 0.314 (Affective) and 0.224 (Psychomotor). The three scores of significance are greater than 0.05 and it can be concluded that there is no difference in the variance of scores of knowledge, attitudes and skills between the experimental class and the control class.

Therefore, the test can be carried out with an independent t-test assuming the data is homogeneous. The results of the t-test learning outcomes of the knowledge aspects of the experimental and control classes showed a significance score ( $t(347) = -0.823, p = 0.373, p > 0.05$ ;  $H_0$  is accepted), meaning that there is no significant difference in learning outcomes between the two classes. The results of the independent t-test of learning outcomes aspects of the attitude of the experimental class and the control class showed a significance score ( $t(347) = -0.482, p = 0.611, p > 0.05$ ;  $H_0$  accepted). In addition, the independent t-test of the skills aspect of learning outcomes between the experimental class and the control class showed a significance score of [ $t(347) = 1.00, p = 0.307, p > 0.05$ ;  $H_0$  is accepted], meaning that there is no significant difference in learning outcomes in the skills aspect between the two classes. In other words, before being given the application of moral education with storytelling approaches and conventional methods, the learning outcomes of the experimental and control classes in the aspects of knowledge, attitudes and skills of elementary school students were not too different or relatively the same.

The description of the post-test result data. The post-test recapitulation of Civics learning outcomes (cognitive, affective and psychomotor) is presented in Table 3.

	<b>Learning method</b>	<b>Mea n</b>	<b>Std.devia tion</b>	<b>N</b>
Cognitive	Conventional	39.5 149	1.92755	70
	Using storytelling approach	40.9 132	1.99576	70
	Total	40.2 140	1.96166	70
Affective	Conventional	38.9 484	1.89992	70
	Using storytelling approach	40.0 433	1.95333	70
	Total	39.4 959	1.92663	70
Psychomotor	Conventional	38.8 807	1.89662	70
	Using storytelling approach	39.6 395	1.93363	70
	Total	39.2 601	1.91512	70

Table 3 shows that the learning outcomes in the aspects of knowledge in the control (conventional).

Table 3 shows that the learning outcomes of the knowledge aspect in the control class (conventional) are  $M = 39.51$  and  $SD = 1.92$ , while in the moral education experimental class with the storytelling approach, the  $M = 40.91$  score and  $SD = 1.99$  are obtained. The learning outcomes of the attitude aspect in the control class (conventional) obtained  $M$  score =  $38.94$  and  $SD = 1.89$ , while in the moral education



experimental class with the storytelling approach, their class had a score of  $M = 40.04$  and a score of  $SD = 1.95$ . . The learning outcomes in the skills aspect of the control class (conventional) obtained an  $M$  score = 38.88 and  $SD = 1.89$ , while in the moral education experimental class with the storytelling approach, the  $M = 39.63$  and  $SD = 1.93$  scores. Prerequisite Test Results Multivariate normality test To determine whether the sample taken from the population is normally distributed, a multivariate normality test is performed using the correlation between the Mahalanobis distance and the chi-square distance. The analysis results are presented in Table 4.

Table 4. Multivariate normality test results

Correlation coefficient	pValue
0.385	0.000

Table 4 shows that the  $p$  value for the multivariate normality test is 0.000. This value is smaller than the critical value of 0.05, so that the assumption of samples taken from a normally distributed population is accepted. Homogeneity test of variance To determine whether the sample was taken from a population with homogeneous variance, the homogeneity test using the Levene test was carried out. The test results are presented in Table 5.

Table 5. Homogeneity test results

Category	pValue
Cognitive	0.000
Affective	0.000
Psychomotor	0.006

As shown in Table 5, the  $p$  value of the homogeneity test of variance across all categories is less than the critical value of 0.05. Therefore, the assumption that the sample comes from a population with a homogeneous variance is rejected. However, because MANOVA is strong (resistant to assumption violations), testing can still be carried out. The variance / covariance matrix similarity test The results of the variance / covariance matrix similarity test are presented in Table 6.

Table 6. Test for the similarity of the variance / covariance matrix

F-Value	pValue
13.066	0.000

From Table 6, it can be seen that the significance value of the variance / covariance matrix similarity test is 0.000. This is less than the critical value of 0.05, so the assumption of the variance / covariance matrix of the dependent variable is the same is rejected. Because the MANOVA test is strong, it can still be done. Hypothesis Test Results To test whether there are differences in the effect of conventional learning and moral education with a storytelling approach on students' knowledge, attitudes and skill levels, the MANOVA test was conducted. The results of tests carried out with the help of SPSS are presented in Table 7.

Table 7. MANOVA test results

Statistical test	pValue
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Pillai's trace	0.000
Wilk's Lambda	0.000
Hotelling's trace	0.000
Roy's largest root	0.000

Because the assumption of variance homogeneity was not fulfilled, the statistical test used was the Trace Pillai test. Table 7 shows that the significance value of the test is 0.000. This is less than the critical value of 0.05. Therefore, the following conclusions can be drawn: (1) Moral education with a storytelling approach is better than conventional learning on the student aspect. civilian skills; (2) Moral education with a storytelling approach is better than conventional learning in student value inventory; (3) Moral education with a storytelling approach is better than conventional learning in self-evaluation of students' social civic skills.

#### 4.2 Discussions

Moral education with the storytelling approach developed in civic education basically emphasizes civic education as moral moral education in the context of forming character education. The rationale for this research is that the development of meaningful learning models and instruments with a storytelling approach in strengthening moral education in accordance with the profiles of Pancasila students at SD N 1 Tianyar, and SD N 2 Tianyar, Karangasem Regency, Bali, is considered to be able to make it easier for teachers to carry out the learning process and develop students' knowledge, attitudes, and moral behavior. The development of this model will also help students explore, formulate, describe, analyze and implement knowledge, attitudes and moral behavior in everyday life in the school, family and community environment (Lickona, 2013).

Moral education with a storytelling approach such as folklore in the form of Satua (Balinese folklore) usually uses community language based on the position and function of satua as folklore (Suarka, 2010), (Curvin, R. L., & Mendler, 1999), suggesting that there are three dimensions of discipline, namely (1) discipline to prevent problems; (2) discipline to solve the problem so that it does not get worse; and (3) discipline to deal with students who behave out of control (Afandi, 2011).

According to (Miftahudin, 2010), (Sadia, 2013), in (Kristiawan, 2016), moral education at an early age in the family aims for formation, at adolescence in school it aims for development, while in adulthood in college aims to strengthen (Kertih, 2015). Moral education such as character education is an effort to instill values systematically and conceptually, The Character Education Partnership compiles 11 principles of effective character education (Lickona, T., E. Schaps, 2003). Developing character education, a teacher compiles learning scenarios.

The development of moral education with a storytelling approach to elementary school students, students can explore the value of local wisdom of Balinese culture through expressions (kekawin, sloka, and paribasa) it is found that the expressions in the story (satua) of the Balinese people contain many moral values that might be accepted. by other ethnicities, such as the universal local wisdom of Tri Hita Karana. Balinese local wisdom that has philosophical values is Balinese cultural values which are built and developed based on the ideology of Tri Hita Karana (Titib, 1995). Tri Hita Karana comes from the word Tri which means three, hita which means prosperous and

contested and *karana* which means cause. *Tri Hita Karana* (the three causes of happiness) which comes from the way humans see His God, see each other and nature. The basic essence that appears in local wisdom is equality or equality, (Nuraini, 2012). By conducting a study, at least the researcher explores local wisdom-based learning patterns developed in elementary schools.

(Haryadi, T., & Ihya'Ulumuddin, 2016), stated that the value and moral content of stories can be a breakthrough to revive the abandoned storytelling culture. (Yanita, 2019), moral cultivation for Alpha generation must be done from an early age as the basic capital of children to adulthood. (Mutiani, 2018), local cultural literacy that shapes character requirements for this value can be used as a means of social learning for the younger generation. (Khaironi, 2017), moral education in early childhood in educational institutions begins with the teacher's personality who should be a model and role model for children, and continues in the implementation of the learning process by incorporating moral elements into the educational component. (Afandi, 2011), that an effective character education model is one that uses a comprehensive approach (Setiana, 2014). learning is not only in one particular subject, but also integrated in various subjects. (Agustinova, 2012), the methods and strategies used are various, and as much as possible include cultivation (not indoctrination), modeling, facilitating values and developing soft skills (thinking critically, creatively, communicating effectively and being able to solve problems). Citizenship education is a compulsory subject at all levels of school education in Indonesia (Komalasari, K., & Saripudin, 2018).

The results of research conducted by (Qudsy, 2013), show that instilling moral in children through storytelling methods. The results of the research by (Parmini, 2015), show that the existence of folklore in character education for elementary school students in Ubud. (Maziyah, N., Rais, R., & Kiswoyo, 2019), analyzed the spiritual value in character building in the folklore book by Wirodarsono. The conditions and facts above made us interested in conducting more comprehensive and in-depth research on moral education with a storytelling approach to elementary school students. This is in line with the direction of our 2020 national education policy which focuses on moral and competency education. With the discovery of the learning pattern that is carried out, it can be conceptually analyzed to the extent that the use of local wisdom-based learning has an impact on the formation of students' moral education.

(Najmina, 2018), multicultural education in shaping the character of the Indonesian nation. (Nanggala, 2020), conducted research on Citizenship Education as a multicultural education. The results show that 1) Citizenship Education is able to play a role as multicultural education, because the objectives and scientific structure are very supportive, especially to provide comprehensive understanding to students, so that they voluntarily maintain the nation's cultural heritage, 2) Citizenship education is able to shape the morality of students, so that it is conscious and full of commitment to care for the nation's culturality, because it is a form of faith and devotion to God Almighty, as well as the real implementation of the concept of good and smart citizens. Other supporting studies include Nair, (Nair, S. M., Yusof, N. M., & Hong, 2014), which explain that the use of storytelling methods can significantly increase student interest, motivation and achievement in the experimental group in moral education compared to students in the control group who are taught using conventional methods. A study

conducted by (Vitz, Paul, 1997)Vitz (1990) also supports that storytelling methods can help instill moral values in children.

(Inanna, 2018), the results of the study show that various problems that occur, both political, economic, and social, cultural and moral decadence, especially among students, are needed to strengthen the character of strong human resources based on the character of the Indonesian nation. through various types of education (formal, informal and non-formal) as well as at various levels of education (starting from primary, secondary and higher education). There are six problems faced by this nation in building its character, namely 1) the disorientation of the values of Pancasila or the fact that the values of Pancasila have not been fully understood and felt by the community; 2) limited integrated policy instruments in realizing the essential values of Pancasila; 3) shifting ethical values in the life of society, nation and state; 4) waning awareness of the cultural values of the nation; 5) the threat of national disintegration and 6) the weakening of the nation's independence. (Muali, 2017), holistic education on Indonesian culture in accordance with the Law on the National Education System, national education functions to develop and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming at developing the potential of students to become humans who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Some of the behaviors that show a decrease in moral values in social and national life can be seen in our society. Many experts argue that character education refers to the formation of character and personality. (Lickona, 2014), argues that character education is about being a character school, a place that puts character first. (Wantu, 2020), the negative change that is rife today is moral degradation, namely a decrease in the values and norms of life in the positive attitudes and behavior of each individual. This moral degradation occurs at all levels of society, one of which is also experienced by students at all levels of education, from elementary schools, junior high schools, high schools and even universities. (Kusuma Dharma dkk, 2013), argue; Character education is an effort to educate children so that they can make wise decisions and can implement them in everyday life, so that they can make a positive (good) contribution to the environment. This is in line with the analysis put forward by (Lickona, T., E. Schaps, 2003), regarding the characteristics of a nation that is on the verge of collapse: 1) increasing violence among adolescents; 2) use of words and language that is worse; 3) the influence of strong peer groups in acts of violence; 4) increased self-destructive actions; 5) the guidelines about good and bad morals are getting blurred; 6) decreased work ethics; 7) decreased respect for parents and teachers; 8) lack of individual responsibility and responsibility as citizens; 9) dishonest and 10) suspicious of and hate other people. The implementation of character education in schools is presented in real terms, either in the form of additional special character education lessons or presented in an integrated manner in teaching materials, or manifested in extra-curricular activities (self-development) and included as local content.

Moral degradation turns out to be the cause of the problem of fragile tolerance, integration, humanism, democracy and justice, responding to the complexities of moral crises that occur in life in various countries that have influenced the occurrence of

slavery, radicalism, terror, war, and other human rights violations. The development of national character is a basic need in the process of nation and state. This has become the national policy of every country.

Moral degradation that occurs in various places has the potential to trigger even greater destruction if it is not addressed by various means and media including education. The implementation of moral education with the story telling approach in schools is presented in real terms, either in the form of additional special character education lessons or presented in an integrated manner in teaching materials, or manifested in extra-curricular activities (self-development) and included as local content. Education is a strategic mode for the development and formation of students' attitudes, characters, and identities to become individuals who are intelligent, competitive, and have moral awareness. For this reason, this kindness education should take place starting from Kindergarten to Higher Education. Moral education is not only limited to the school environment by teachers. But it can be done by anyone, anytime, anywhere. In other words, moral education can be carried out within the family, educational environment, and community environment. The realization of a moral and ethical community condition is very important for the creation of an atmosphere of community life that is full of tolerance, consideration, and harmony.

Values that can be built and developed in learning practices at the elementary school level which include (1) religious, (2) honest, (3) discipline, (4) polite, (5) self-confident, (6) caring, and (7) the responsibilities of (Ridwan, M. H., & Mudiono, 2017). Moral skills that can be developed in learning practice at the elementary school level are communication skills, social skills, responsibility skills, democratic skills, the ability to build achievement and the ability to solve problems that occur in schools and community environments. In line with research by (Nazar, 2001), states that children carry out a moral socialization process in schools with a learning process or religion-based activities, giving children the opportunity to learn to give judgment on moral behavior.

The achievement of improving the quality of the process and student learning outcomes is determined by the development of learning instruments from the teacher. In this connection, every Civics teacher must prepare completeness of learning administration, such as the obligation to make an annual program, semester program, syllabus and lesson plans for one semester. Most teachers admit that Civics learning and Civics learning with moral education content with a storytelling approach to elementary school students in Karangasem Regency have not implemented innovative learning. The teachers admit that innovative learning with the storytelling approach is very good, but they are unable to apply it in learning. Almost all teachers said that an innovative learning model with a storytelling approach to elementary school students was needed in Civics practices, including basic competencies and material that was full of moral education content. The practice of moral education with the storytelling approach requires more direct involvement of students to find out, be given examples, trained and accustomed to displaying moral education that must be reflected in learning.

## 5. Conclusion

Moral education with a storytelling approach to elementary school students aims to maintain the sustainability of local wisdom, so that children who learn in this model of

elementary school can later become custodians of local wisdom in their respective regions. The research objective was to develop local culture-based storytelling learning media to strengthen moral education for elementary school students in Karangasem Regency, Bali. The effect of moral education with the storytelling approach on moral development ( $t = 3.478$  and  $p = 0.006$  ( $p < 0.05$ ). Thus, it can be concluded that storytelling can improve the moral development of elementary school students in Karangasem Regency.

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