

## **CHAPTER I**

### **INTRODUCTION**

This chapter presents six aspects contained in the research. Those are covering Background of the Research, Statement of Research Problems, Objectives of the Research, Significances of the Research, Scope and Limitation of the Research, and the last is Definitions of Key Terms.

#### **A. Background of Study**

Indonesia is recognized as a country with its citizen who have good personality. Personality can be defined as the type of person which is shown from the ways of everyone behaves, feels, and thinks. As many people see, Indonesia is well-known with the people who are easy to talk, humble, and polite. Having good personality is a result of having a good character building. Character can be said as an identity or something differentiate among people, and it is needed to be taught for people since they are little.

Most of people think that having a good character which is appropriate with their region character can be built through formal education. Nevertheless, formal education is not the one which recognizes children to be kind person. There are many factors influence children's character building. Recognizing and teaching characters to children belong to attention given by old generation. Because through

teaching character, everyone will be not suffer from a loss of their own characters. Loving children is important for either parent or teacher. Nevertheless, (Lukens, 2003:7) stated that being good for children is not enough to make one an effective teacher for children.

In building a good character for children, everyone should recognize any values to the children especially moral values. Moral values can be understood as one base on which people make decisions whether they do is right or wrong. As Endraswara (2008: 257) argued that moral values are entirely the whole of what each person's belief within their strides. Yet, children generally have unstable psychology. In that time, moral and character are appropriate given through any instruments. Then, how do children learn about moral values? Actually, moral and literature are contiguous. According to Lukens (2003:13), Literature provide understanding which come from the exploration of the human condition, the revelation of human nature, and the discovery of humankind. Also, moral belongs to literature so that moral values within the literature are going to decide the readers do after reading and pervading moral and character within a literature (Endraswara, 2008:257).

Children's literature is a good instrument to recognize and learn moral values contained of it. Tarigan (1995:5) stated that children's literature is a kind of literature and source which get children's sight as the main observers. Like adult literature, children's literature offers

variety. It is not uniform, created with cookie- cutter sameness (Lukens, 2003:13). Even though most of literature teach any values for the reader, children must be chosen each of the literature genre which are appropriate for their age. The reason for choosing genre of literature for the children because there are many possibilities to believe that different genre require emphases on different element.

In this research, the genre of children's literature chosen is "fable". Fable belongs to fiction story that requires an objective point of view, for the readers cannot know what an animal- a real animal, not a personified one is thinking (Lukens, 2003: 13). Another notion stated by Tomlinson and Brown (2002: 98), Fable is well known as a simple story that incorporates character, typically animals whose actions teach a moral lessons or universal truth. Fable usually rich of moral and character educations (Abrams in Swandayani, 2013:1). It is regarded as the oldest tales and has been known hereditarily. It becomes favorites for children, as they often experienced with the fairy tales and other story. Most animal characters in fables are widely used as a symbol of human life. Thus, through these characters children can find some didactic values. Both, explicitly and implicitly, those didactics inside the fables show some moral values. Furthermore, through the characters within the story make fable is closer to children. Based on Tomlinson and Brown (2002: 76), Fable belongs to traditional literature. It is broadly stated because literature belongs to the body of fable which is

modified of ancient stories that grew out of the human quest to understand the natural and spiritual world.

Also, in choosing literary book for children in this case fable, it is considered that children not only read a book and skip evaluated process so that the students never get “what’s out there.” According to Lukens, (2003:5), the quality of book attracts children to make pleasure in reading. Failing to apply critical standards to children’s literature implies that children’s literature is inferior to adult literature and that children do not get benefit, in this case values attract character building to the children from good literature. Conversely, literature of poor or mediocre quality is all children meet, there are many possibilities for them are persuaded reading is both boring and useless. That’s why choosing genre is important.

As the researcher assumption, fable is interesting to be a reference contributes of human’s character building because the stories of fable are truly fictional stories which the animal as adds of gotten conflict and adventure of the stories. Further, the fictional portrayal of animal shows some strides are the most important characters in the stories (Lukens, 2003: 5). Then, the researcher discussed about a fable is chosen as the object of this study. Aesop’s fable is chosen as the object of this study. The researcher has many consideration in choosing Aesop’s fable. Aesop’s fable is a fable have come to be used to open up children’s moral, problem solving, and reveal human truth. Also, Aesop’s fable

belongs to fable which is used to teach. *Theda Detlor*, a writer of Scholastic Teaching Resources used a book by the title “Teaching with Aesop’s Fable.” This book content is about some stories of Aesop’s fable to teach young learner, recognizing them to moral value. For instances, “The Crow and the Pitcher which talked about effort, the Oak and the Reeds which talked about compromise, etc.

Also, the contains of Aesop’s fable are about the universal moral values. Aesop’s fable is a compilation fable which is created by Aesop, a Greek whom care about children’s moral development in that time. Aesop’s lived in Greece in the early sixth century. A slave after having been captured in war, Aesop achieved a reputation as a great story teller and his fable. Firstly, he used his fables to make witty points to solve problem, and reveal human truth. Gradually, his fables used for education instruction to build up children’s moral, material for children’s discussion about behavior and values (Detlor, 2001:5). Besides that, the language which is used in Aesop’s fable is simple and easy to understand by the reader especially children. As a statement about good fable, most of fables have all the basic of language (Scott and Lisbeth, 2010: 4). With the basic of language through Aesop’s fable, children are easy to understand because there are not lengthen sentences under it. Then, with their imagination, children imagine the animal act capriciously as the human acts. Further, the prominent things as the aim of using this fable is learning moral values from the story as

the natural reference of children's understanding in the way to build human character. Nevertheless, during analyzed Aesop's fable, the researcher did not use the whole stories of Aesop's fable. Aesop's fable is a book of compilation stories with its many titles. The researcher just analyzed some titles within Aesop's fable which are suitable with any criteria specified by the researcher. In this case, the researcher determined some titles of 128 stories that give any sufficient information as what the researcher wants to find in this research. Some stories belong to the objects of this study are the stories which required some criteria such as the title is familiar for Indonesia's learners; the stories telling about friendship, regard, and reflect about social life. Therefore, by considering these the researcher analyzed the objects of this research by using a literary approach which is also considered.

Discussing about approach in literature, the researcher also determined one approach in this study. As the researcher said previously, moral and literature is contiguous, while children's literature always related to psychology (Endraswara, 2008:243), because the children's literature content is about moral and appropriate language that have any effects of psychological changing for children. Therefore, the researcher used psychology approach as a theory of literature to analyze Aesop's fable so that the researcher found what the researcher wants to find. Scott, (in Endraswara, 2008:64), stated that there are three possibilities in a research or study related to the

authenticity of psychological theory of literature. According to him, focus study of psychological theory of literature, such as (1) study about author's biography which is used to understand a literature, (2) study about psychology elements of actors or figures characters within a literature, (3) study about the relationship between an author and the reader, it refers to the effect of literature towards the reader.

Related to this research, the researcher emphasized to the focus on study about psychology elements or psychological manner of actors within the Aesop's fable. Characters are the person's representation in a dramatic or narrative work which are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what person says and their distinctive ways of saying it through dialogue and what they do the action (Abrams, 1999:32). As the researcher discussed above, fable is well known as a simple story that incorporates character, typically animals whose actions teach some moral lessons. So, psychological approach is used in this study considered as an appropriate and suitable approach with any information which are gotten in this study. Based on psychology approach, literature is considered as demeanor reflection of human (Endraswara, 2008:179). By knowing the characters of the actors within the fable chosen in this study, the researcher wanted to know moral values implied within Aesop's fable and types of moral values which have any effects towards children's character building.

## **B. Statement of Research Problems**

In accordance to the background of the research, the research problems can be formulated as followed:

1. What moral values are implied in Aesop's fable?
2. How are the moral values of Aesop's fable presented as children's character building?

## **C. Objectives of the Research**

Based on the research problem formulated, the objectives of the research are presented bellow:

1. To uncover and describe the moral values which are implied in Aesop's fable
2. To assert and describe the moral values in Aesop's fable are presented as children's character building

## **D. Significances of the Research**

The result of this research has some usages theoritically and practically. Theoretically, the research is used to strengthen the assumption that fable contains moral values are used to build human's character because literature is kept up with human's life. Practically, the research has some advantages for some circles.

1. Readers

As the researcher discussed above, literature give something good to attract the readers. Hence, the researcher expects this



research can be useful for readers especially parents and teachers. Through understanding children's literature, they are influenced to use fable as reference to build children's character. Thus, through this research, parents and teachers' desire to engraft moral values for children are able to conduct by reading fable.

## 2. Other Researcher

For other researcher, this research can be used as consideration for observing the elements of literature. It can be used as the previous study or reference to study about literature especially fable which is conducted by using psychology approach.

## **E. Scope and Limitation of the Research**

In order to avoid the explanation and description improperly of this research, the researcher has to limits the scope of this research to control what the researcher asserted in this study. The scopes of the limitations focused in this research are:

1. The object of this research is limited on analyzing the characters of animals as actors in the story to find moral values implied in Aesop's fable.
  2. The analysis in this research is took hold by identifying utterances of the story that implied moral values.
  3. The approach used in this research is psychology approach which emphasizes to the literary itself, in this case animals' characters.
- This research used psychology approach only without another

approach because it analyzed the characters or psychological manner of animals.

## **F. Definitions of Key Terms**

### **1. Children's Literature**

Tarigan (1995:5) said that children's literature is a kind of literature and source which get children's sight as the main observers. Children's literature contain any moral values. Through children's literature, the children as the readers can observe and use their own understanding to catch any lessons within the story that purposed for them. Aesop's fable is also as the selected fable and object of this research. The readers especially the children can use their own understanding to catch any lessons especially moral values within the fable.

### **2. Fable**

Fable is a genre of children's literature. It is well known as a simple story that incorporates character, typically animals whose actions teach a moral lesson or universal truth. According to Tomlinson and Brown (2002: 98) fable belongs to traditional literature because the body of fable is modified of ancient stories that grew out of the human quest to understand the natural and spiritual worlds.

In this researcher, the researcher used Aesop's fable. Aesop's fable is a fable have come to be used to open up children's moral, problem solving, and reveal human truth. It is a book of stories

compilation with its many titles of fable. In this study, the researcher used some titles of Aesop's fable related to the requirements made by the researcher. Through Aesop's fable the researcher analyzed the character of actors within the fable to find any types of moral values which are implied in the story.

### 3. Moral Values

Moral is a word derive from Latin "*mos*" (Moris) means custom, habitual, values, and role of life (Bertens, 2005:4). Moral values can be understood as one basis on which people make decisions whether they do is right or wrong. It is entirely the whole of what each person's belief with their strides (Endraswara 2008: 257).

### 4. Character

Character is particular combination of qualities in a person or place that makes them different from others (Walter, 2008). Being 'good character' means excelling at the task of pursuing a good life (Lexmond and Reeves, 2009: 11). Character which is meant in this research specified into character which are built through children's literature that is Aesop's fable.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter presents the highlight of what are covered in this study. In this chapter the researcher asserts two discussions that are divided into two sub-chapters, those are Review of Related Theories and Review of Previous Study.

#### **A. Review of Related Theories**

This sub-chapter presents review of related the theory used in this research. Those are covering Character Building, Children's Literature and Fable, Moral Values, Character Building, and Literary Approaches.

##### **1. Children's Literature and Fable**

Literature is written text which contains about command and lesson. Everyone can learn any situation and condition around by the actor within a literature. Through literature, readers can be brought within the story so that they remember the story even realize that there is certain situation within the story once occurred of them. Therefore, the reader could find any completion of the certain situation through literature. Besides that, the readers are able to think, ask, and give meaning to the story. Then, the readers know what messages which are contained within the literature they once read. Such as young children,

this is the phase where they have much expectation to know everything widely. Further, most of young children present deep questions to the old one. Therefore, the old people ought to give sufficient answer or information concerned to the children's questions. Children usually are curious to everything related to life. In this case through literature, exactly through the story and the actor within the literature, children are easy to learn about what they want and need to know related to theme of story. Despite that, the children need any literature because literature is pleasure and understanding for children (Lukens, 2003: 9)

According to Ratna (2009: 17) literature is a replica of some elements which happen in really live. Nevertheless, literature for children is not only recognized and given as information sources of people life universally, although everyone need many informations to enrich principle experiences. Further, information needed by old people and children is different. As the researcher said before, children commonly have big curiosity to everything including their family, their personal life, and their environment.

Generally, children could not select appropriate literatures which are able to provide any informstion they need to know, because there are big possibilities for them to consume and read everything they find without considering the contents (Nurgiyantoro, 2005: 2). Whereas every child has development phase. According to Brady (1991:28–37);

Huck et al (1987:52–63) development phases of children in occasion of selecting literature are divided into five phases. Those are:

1. Intellectual development

Discussing about Intellectual development, people commonly used Jean Piaget theory which states that intellectual development is a result of children's interaction within their environment. Every child will pass this phase despite in the different age.

2. Moral development

Besides discussing about intellectual development, Piaget also discuss about moral development. According to Piaget, children's moral development have some alterations, such as: children's estimation towards bad and good action is based on the possibilities either gift or punishment which is given by someone for them; Children's estimation to determine their behavior is considered based on environment; Children's estimation in determining everything is based on sequences after all. Children's estimation to avoid bad action because they will get punishment.

Generally the alterations almost the same. It also refers to the actors of fable which is used in this study that do the bad action fails to pass their life.

3. Emotional and personal development

This phase is commonly recognized as phase where the children find their personality. They will use this phase as self-

actualization phase which they thought that what they have done represents their personality. Therefore, to select literature, people should consider any conflict within the story that give satisfaction with the phase of children's development.

#### 4. Language development

Noam Chomsky, a language expert, believes that every child has a tool alike. The tool is used to acquire language. Every child has natural characters and innate capacity since they were born. This innate capacity is called Language Acquisition Devices (LAD), that is a tool used to acquire language naturally. Nevertheless, most of people do agree as long as acquisition process occurred, every child will pass a certain phase for its definite prosperity.

#### 5. Story concept of development

Language development works coincide with intellectual development and other personality aspects. This fact is used as an orientation that after producing and understanding language, children will develop their understanding about the world. In this case, through literature which contains about life story, children learn about life automatically without experiencing directly. Being equal to these working, story concept can be growth inside of children's way to understanding.

Technically, literature can be stated as a part of construct system which is used to see the world. In other hand, literature is believed as an

instrument to how and where our sight sees the world in. Related to this study, children's literature is used as an instrument of how the world is asserted to children through the stories of fable. Because the stories in a literature talk about the environment, the condition around the children. The content of Fable do not talk only about conflict, but also idea or concept related to the world and the way to understand those idea.

Based on children's development phase provided to every child, information even all knowledge gotten for children must be appropriate to the children's development so that literature contributes to children personality and character building. Thus, choosing genre is important. Genre is a term, French in origin, denotes types or classes of literature. The genres into which literary works have been grouped at different times are very numerous, and the criteria on which the classifications have been based are highly variable (Abrams, 1999:108). In this case, a genre chosen as an appropriate literature for children is children's literature. It is kind of reading text which is suitable for children. As Tarigan (1995:5) said that children's literature is a kind of literature and source which get children's sight as the main observer, as refer to the dissidence of human way to think exactly the differences between old people and children despite it does not mean that children's literature gives a little benefit just than common literature. Moreover, children's literature which is purposed specifically for children is treasuring up any big advantages appropriate for children.



Based on Tomlinson and Brown (2002: 37) children's literature is divided into some categories such as Poetry and Plays, Picture Book, Traditional Literature, Modern Fantasy, Realistic Fiction, Historical Fiction, Biography and Informational Books, and Multicultural and International Literature. Meanwhile, in choosing good children's literature which contributes to children's character, people should consider some characteristics or features of a good children's literature. According to Tomlinson and Brown (2002: 10) there are two features commonly considered by teacher and librarian in selecting children's literatures which appropriate for them, those are readability and conceptual difficulty of books. Readability is an estimate of text's difficulty based upon its vocabularies (common and uncommon words) and sentences structure (short, simple sentences versus long sentences, and complex sentences). While Conceptual difficulty pertains to complexity of ideas treated in the work and to how the ideas are presented. In this case symbolism, abstraction, and lengthy description contribute to the complexity of ideas, just as the use of flashback or shifting points of view contributes to the complexity of plot presentation. If two features above considered to determine children's literature, so it makes the children easier in giving meaning, understanding, catching the message, and determine the bad and good character to be adapted for them as the reader.

Concerned on this research, the researcher determined to choose some stories of Aesop's fable as the material of children's literature which are suitable and contribute to children's character building. Fable is a simple story that incorporates character, typically animals whose actions are to teach moral lesson or universal truth. Moreover, the use of animals as symbol for human behavior have made the children as the reader safe, yet effective, and political tools (Tomlinson and Brown, 2002: 105). According to Tomlinson and Brown (2002: 98) fable belongs to traditional literature because the body of fable is modified of ancient stories that grew out of the human quest to understand the natural and spiritual world. Further, Aesop's fable has some features in common as the characteristics of traditional literature. They are including, plots which are generally shorter than other genres of literature. Action, in turn, is concentrated, which keep audiences alert and interest. Characters in traditional literature tend to have only one outstanding quality, which make the reader easy to identify. Setting is described and referred to the vaguest of terms. Theme which commonly in the fable are good versus evil, such in the Aesop's fable which is chosen by the researcher. Those are the stories which assert about dishonest and good characters. One feature that make fable particular favorites for young children is that it almost always has happy ending. In determining Aesop's fable as the object of this research, the researcher considered any features either features belong to determine

children's literature as the researcher stated based on a theory above or features of categorizing fable as traditional literature.

## **2. Moral Value**

Moral is a word derives from Latin "*mos*" (Moris) means custom, habitual, values, and role of life (Bertens, 2005: 4). Another argument proposed by Piaget (in Turiel, 2002:1). He stated that one perspective on the development of morality was that it entailed the construction of judgments about justice, equality, and cooperation. In line with his theoretical general approach, Piaget proposed that children's moral development stems from their reciprocal interactions with other including adult and peers. He also theorized that individual and societies are in reciprocal relationship.

Whereas the word "Value" has two different meanings. It sometimes expresses the utility of some particular objects, and sometimes the power of purchasing other goods which the possession of that object conveys (Smart, 2007:2). The phenomena of value can be divided into *Subjective or Personal Value* and *Objective Value*. Generally, value is the subjective sense, the good importance is considered to possess with reference to the well-being of a person. Furthermore, Value, in the objective sense, is a relation of power or capacity between a good and an objective result (Smart, 2007: 5). Another sense stated by Rosenstand. Rosenstand (2006: 9) states "Most

often the word value refers to a moral value, a judgment of somebody's behavior according to whether or not it corresponds to certain moral rules."

Considering the explanation above, the definition of Moral values can be understood as one base on which people make decisions whether they do is right or wrong. It is entirely the whole of what each person's belief within their strides (Endraswara 2008: 257). The highest values of moral judgments are made and often referred as norms, principles, ideals, or standards. Norms is estimated as absolute unchanging moral certainties; in this view there are absolute moral truths to which we must adhere in all situations.

Values in the literary works commonly are asserted indirectly within the story. Some values are asserted frequently within the story including didactic value, moral value, social value, etc. Nevertheless, this research is concentrated only on moral value exactly moral value implied within Aesop's fable. As the researcher said before that values are asserted indirectly in the literary work, Such as in fable, there are some moral values which are asserted as appropriate literature for children due to fables usually contained many values particularly moral value. As Tomlinson and Brown (2002: 105) argued that often the moral lesson within the fable is stated at the end of the story. Also, the most powerful moral lesson are learned from events in our childhood, but chances are the most powerful lessons can be carried and learned from

story we read (Rosenstand 2006: 35). Through the stories of fable which commonly contain about good versus evil character such as asserted in the first subdivision of this sub-chapter, it keeps any values as the message of the story so that fable contributes as a good literature used to build children's character.

There are some kinds of moral values that were argued by Harris (2010) such as,

a. Tolerance

Tolerance is willingness to accept behaviour and beliefs which are different from one and other, although you might not agree with or approve of them (Walter, 2008). Harris (2010:33) argued that there are very practical concerns that follow from the glib idea that anyone is free to value anything. The most consequential being that is precisely what allows highly educated, secular, and otherwise well-intentioned people to pause thoughtfully, and often interminably, before condemning practices. Thus, everyone sometimes needs to understand other different belief and behavior.

b. Fairness

According to Walter (2008) Fairness is defined as the quality of treating people equally or in a way that is right or reasonable. Be fair is being fully separable from human well-being, we are faced with the prospect of there being morally "right" actions and social system that are, on balance, detrimental to the welfare of everyone

affected by them (Harris, 2010:55). To simply bite the bullet on this point, as Rawls (in Harris, 2010:55) states “There is no reason to think that just institutions will maximize the good”

c. Belief

Belief is a state or habit of mind in which trust, confidence, reliance, is place in some person or thing. Belief is something believed, statement or body of statement held by the advocates of any class of views; conviction of the truth of some statement or the reality of some being or phenomenon, especially when based on an examination of the ground for accepting it as true or real. (Webster, 1981: 200)

d. Kind-hearted

Kind is the equivalent of what has been offered or received. Kind is applying more often to the disposition to sympathy and helpfulness. Kindly is stressing more the expression of the sympathetic, helpful nature, mood or impulse (a kind person with a kindly interest in the problem of other). Kindhearted is having sympathetic nature: Humane, compassionate. Kindheartedness is the quality or state of being kindhearted. (Webster, 1981: 1243).

e. Honesty

Honesty is estimable character; fairness and straight forwardness of conduct or adherence to the fact. Honesty is freedom

from subterfuge or duplicity, truthfulness, and sincerity. (Webster, 1981: 1086).

f. Responsibility

Being responsible is to have control and authority over something or someone and the duty of taking care of it or them (Walter, 2008). While Harris (2010: 73) in his book states,

To say that I was responsible for my behavior is simply to say that what I did was sufficiently in keeping with my thoughts, intentions, beliefs, and desires to be considered an extension of them. If, on the other hand, I had found myself standing in the market naked, intent upon stealing as many tins of anchovies as I could carry, this behavior would be totally out of character; I would feel that I was not in my right mind, or that I was otherwise not responsible for my actions. Judgments of responsibility, therefore, depend upon the overall complexion of one's mind, not on the metaphysics of mental cause and effect.

Another perception about moral value are stated by Loudon.

Louden (1992:51) states as follows:

The most moral man is the man who tries most to act up to what his light tells him is best. But in that we must remember is included the getting the best light which, up to his light, he can.

Then, he devided moral values such as:

a. Care of soul

Morality has certainly not always been construed as an exclusively other-regarding affair. According to the earliest conceptions of morality, self-perfection rather than die welfare of others is the most important moral commitment (Louden, 1992:14)

b. Justice and Respect

Morally excellent individuals respect all persons (including themselves); and this commitment sets strict limits to what they will allow themselves to do to others, as well as to themselves, in pursuing their ends (Louden, 1992:51). Justice is the same as fairness in the way people are dealt with (Walter, 2008). Thus, in justice other suggested to show our admiration felt in the name of respect.

**3. Character Building**

Literary, character has the same meaning with behavior. Character also can be defined as the particular combination of qualities in a person that makes him or her different from others (Walter, 2008). Everyone knows what a person does represent his or her character. Therefore, everyone can recognize whether people do reflect a good or bad character. Being 'good character' means excelling at the task of pursuing a good life. The traditional view of character as a set of qualities unique to individual encompasses their choice and belief of values; their natural and unalterable personality positions as a private matter; their position outside the realm of public policy (Lexmond and Reeves, 2009:11).

According to Lewis (2004: 5) some experts declare that there are some types of positive or good characters such as *compassionated, regard and respect, honesty, responsible, establishing justness and fair.*



*Compassionated* can be categorized as empathy. Empathy is going along with other feeling and understanding what others need (Lewis, 2004: 137). Reach other out make someone's live to be valuable. People would be said as *Compassionated* when they are able to give anything selfless. Lewis (2004: 40) also stated that people who have the real *compassionated*, they will be not worry about the advantages for themselves.

Then, discussed about *Regard*, it is a position when people unstop thinking about their gifts are proper or not to other (Lewis, 2004: 40). In addition, Lewis (2004: 372) discussed about *Respect*. *Respect* can be defined as appreciate. Ralph Cantor, the author of *Days of Respect guideline* (in Lewis, 2004: 372) defined *Respect* into behavior to care each other, and appreciate someone's physic and emotional; the condition where the people are important to anyone else.

According to Lewis, *Respect* has some wide meanings, such as (1) Using a good etiquette, talking by using politely sound, using a proper gesture. (2) Showing the consideration to other such as the old one, parents, teacher, etc. (3) Understanding others' expectation and idea. (4) Caring to other creature. (5). Showing the obligation to the good role.

Then, another type is *Honesty*. It is a behavior to do and say something appropriate with what are to do and happened. Beside *honesty*, the next type is *responsible*. *Responsible* is impiled as certifiable attitude (Lewis, 2004: 385). Someone is indeed has and

makes some mistakes, but the mistakes are not deliberately created. Furthermore, *establishing justness* almost has the same meaning with *fair*. Generally, both of them are categorized into *fair*. *Fair* means proper, reasonable, and good. It's also defined as an attitude that someone is not regarded someone else as special (Lewis, 2004:245). Then, people subjected all people they know have equality. They will do to other people as what they do for another.

All of characters building have mentioned are estimated can be built children's character because most of children have big curiosity. What they have gotten will be processed in their mind properly, means appropriate with general principles. Then, children determine their behavior as good as prevailing rules.

#### **4. Approaches in Literature**

Generally, some people believe that approach have the same meaning with method. Nevertheless, according to Ratna (2009: 53) approach is defined as the way to come close to object of research, while method is the way to compile, analyze, and display data. The purpose of using approach is that of acknowledgement towards the object scientifically. Most of researches are determined by purpose. Then, approach is the first way to reach those purpose.

This research focuses on literature, so that approach which is used in this research absolutely get in touch with literary approach. There are some approaches of literature such as: biography approach, sociology

approach, psychology approach, anthropology approach, and four theories of literary approaches based on Abrams (expressive, pragmatic, mimetic, and objective). Then in this research, the researcher focuses one approach which is used to reach the purpose of this research. The literary approach used in this research is psychology approach.

Psychology approach deals with a work of literature primarily as an expression of fictional form, of the state of mind and the structure of personality of the individual author. This approach is emerged in the early decades of the nineteenth century, as part of the romantic replacement of earlier mimetic and pragmatic views by an expressive view of the nature of literature (Abrams, 1999:247). In addition, Ratna (2009: 342) defined that psychology approach is a theory which is used to understand some psychological aspects of literary work Nevertheless, psychology approach is unseparated with people's necessary. Suitable with its nature, literature has a purpose to give indirect understanding for society. There are three ways to understand the relationship between psychology and literature, those are: a). get to know the psychology elements of author, b). get to know the psychology elements of fictional actors within the literary work, c). get to know the psychology elements of the reader. According to Abrams (2010: 156) what we call the psychology of art had its origin when theorists in general began to think of artist mind as interposed between world of sense and the work of art, and to attribute the conspicuous differences between art and reality.

Generally, psychology approach more focuses on the second aspect that is knowing the psychology elements of fictional actors, because there are various aspects contained on actor characters so that it has been the eminent object of psychology approach (Ratna, 2009: 343).

Afterwards, psychology approach in this research is focused on psychology elements of Aesop's fable as children's literature. According to Endraswara (2008: 243) literature has to get on occasion of psychology. The prominent psychology for children is about relevance which is related to the function of literary work. Concerned to the statement above, literary work gives any values to change children's life properly. Particularly, children's literature implies much about moral values. Related to this research, moral values are analyzed through psychology approach that understand about psychological manner of fictional actors of Aesop's fable whom it personate as human character. Then, the researcher found any psychological manners of some figures within each story specified. Also, it is found any moral values through the analysis of psychological manner of those figures

## **B. Review of Previous Study**

This sub-chapter presents about review of previous study related to this research. The previous study is taken from the research which is conducted by Nur Kholis Hidayah from State of Malang University, and

Dian Swandayani from State of Yogyakarta University. Both of them are explained below:

1. *Moral Values analyzed from Negeri 5 Menara Novel by Ahmad Fuadi.*

This research is conducted on 2012 by Nur Kholis Hidayah from State of Malang University. This is intended to describe moral values in the novel of Negeri Lima Menara by A. Fuadi. Moral values described in this research including positive moral value and negative moral value. The consideration for determining the positive and negative moral value is based on moral principle anvil. Based on Suseno (1987:129) Moral principle anvil are (1) good attitude principle, (2) fair principle, and (3) admiring oneself. Nevertheless, this novel shows much more about moral value so that it can be useful for the reader. Thus, the purpose for conducting this research is describing moral values in *Negeri Lima Menara* novel, such as (1) deity moral value, (2) individual moral value, and (3) social moral value.

Then, this research method used is qualitative method specified into text analysis. Data used in this research are in the form of word, that's explanation and quotation of the novel's content, dialogue among actor, author explanation, actors comment, and other way which shown the moral value within *Negeri Lima Menara* novel by A. Fuadi. Data sources in this research is *Negeri Lima Menara* novel by A. Fuadi seventh published, 2010 by PT. Gramedia Pustaka Utama. The way of collecting data used are: (1) identifying actors (2) identifying plot (3)

classifying some quotations which show moral values, (4) codification the data, and (5) concluding the moral value related to the story's quotation. Technique for analyzing data in this research uses the theory of Miles dan Huberman (1992:16) there are three steps for analyzing data, they are (1) data reduction, (2) displaying data, and (3) conclusion. Those three steps above will be applied with objective approach to find moral values implied in the novel.

Thus, the results of this research are the description of moral values in the novel of *Negeri Lima Menara*, (1) the moral value of Deity, (2) individual moral values, and (3) social moral values. All of the values are positive and negative. All of activities based on spiritual value and social value are positive, and on the contrary, activity based on individual is a negative value. The relation of this previous research and this research of analyzing moral values in Aesop's fable is the previous study can be used as reference because the form of the data taken are similar that is in the form of word through the story of literary word in the form of latent and dialogue. Both of these two research also have the same purpose that is describe about moral values within the literary work. Even though there are some differences of both research report. The research about Aesop's fable not only find about moral value, but also the character building that influenced by moral value asserted in the Aesop's fable. Then, the approach is different as well.

This previous research used objective approach while this research of Aesop's fable uses psychological approach.

## 2. *Moral values in Satirical French Literature for Learning Material*

This research is conducted on 2013 by Dian Swandayani" from French Department, Faculty of Languages and Arts, Yogyakarta State University, Indonesia. This is also intended to describe moral values in French roman, "*Les Contes du Chat Perché* written by Marcel Aymé." As a satirical French literature, *Les Contes du Chat Perché* has a collection of fable that satirized human society by bestowing human characteristic upon animals. It is filled with personal invective and angry moral indignation. Furthermore, this fable, exposes the world's evil, i.e. injustice, vanity, avarice, hypocrisy, pedantry, corruption, wile, and deception. Many animal characters in fables are widely used as a symbol of human life. Actually through these characters the readers can find some didactic values such as politeness in speaking with others, thinking as human being does, and behave as a kind human being conducts. Both, explicitly and implicitly, those didactics inside the fables show some moral values. Briefly, this fable portrays animal characters acting as humans but unlike the fable usually lacks a moral. Therefore, discussing the moral values in the satirical French roman *Les Contes du Chat Perché* which analyzed human being about who and what human matters means how they should behave and achieve their

goals in living their lives in order to be used as learning materials for reader.

Then, the research method used in this research is qualitative method specified into content analysis. Data used in this research are in the form of word through figurative aspects, character aspects, feelings, and human expressions in social order and also in the conversation done by the characters in the story. The data source used in this research is a fable of fable collections entitled "*Les Contes du Chat Perché*" or The Tales of a Perched Chat, written by a French author, named Marcel Aymé. Aymé, the published these fables in 1934. The way for collecting data and analyzing the data are not mentioned in the previous research, but through reading the report, the researcher considered that both of them have the similarity with the previous study asserted above.

The result of this previous study stated that some moral values such as self-sacrifice based on good purposes, responsibility, honesty, compassion, passion, struggle, strength, courage, and helping each has been coloring the stories in this collection of fable. The stories inside the collection of fable *Les Contes du Chat Perché* written Marcel Aymé do not talk only about moral values, but also present the equilibrium between human being and animals. All are the same creatures. The relation between this previous research and the research about Aesop's fable is this previous study can be reference of this research. Both of them also studied about moral value implied in fable as children's



literature. They have the same purpose that is describing the moral values implied within fable. But, the distinguish one of both research reports is the study about Aesop's fable described about character building as well through the moral value analyzed. Even though there are some differences, the data analyzed have the same way that is through characters of actors in this case animal as human act, and the dialogue among actors. So there are latent and dialogue as sources of getting data from the object of study.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This Chapter presents the Research Methodology used in this research. Those are covering Research Design, Data and Data Sources, Data Collection Method, Credibility and Dependability, and the last is Data Analysis and Interpretation.

#### **A. Research Design**

This part explains about research design used in this study, and the consideration of applying the research design. Research Design can be defined as all of the researcher's plan and strategy to answer research problems of study. Ary *et al* (2010:426) stated that reserach design is the researcher's plan of how to proceed to gain an understanding of some groups or some phenomenons in its natural setting. Research design used in this study was library research or content analysis. According to Ary *et al* (2010: 452), content analysis belongs to qualitative research method. A qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives (Creswell, 2003: 18). Document or content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use (Krippendorff, 2004:18). Ary *et al* (2010: 29) stated that

Document or content analysis is design focuses on analyzing and interpreting recorded material to learn about human behavior. Another definition stated by Hancock (2002: 41) that content analysis is a procedure for the category system of verbal or behavioral data, for purposes of classification, summarization and tabulation. While in literary framework, document or content analysis belongs to the method for understanding any aspects and elements within a literary work (Endraswara, 2011:160). Then in this research, document or content analysis was used to analyze moral values as the aspect of Aesop's fable. The material can be written or text-based artifacts. The analysis can be of existing artifacts or records (Ary *et al*, 2010:442). Thus, the materials or objects of this research were some stories of Aesop's fable which was chosen specified by some criterias created by the researcher. In this research, the stories were used because they answered the reseach problems which formulated in this researh and gave any sufficient informations about moral value in Aesop's fable.

The purpose of using document or content analysis was discovering the relative importance of, or interest in, certain topics. The interesting one of Aesop's fable was analyzed about value exactly moral value, because more than one theory stated that fable always implied moral values. Furthermore, Aesop's Fable once chosen as a teaching material of teaching moral to children. These aspects which were analyzed of literary works were understood and explained deeply and

clearly so that the document or content analysis is an appropriate design used to describe moral values within the stories of Aesop's fable which were chosen as the object of this research (Endraswara, 2011:160). Within document or content analysis, content consist of two types, those are latent or in term sentences and another type is utterances. Latent is body of document, it is concerned with what was meant by the response, what was inferred or implied (Hancock, 2002:17). While content of utterances are message which are contained as result of communication in the story (Ratna, 2007:48). Information of what the researcher wanted to find was collected through the animal characters. In a sense then, the researcher tasks were analyzed and found any types of moral values used to build human's character. According to Ratna (2007:49) content of communication actually implied latent as well. Then in this research, the researcher did not focus on latent only, but also the interaction among actors within the story. Through analyzing more than one character of stories in Aesop's Fable, the researcher found much moral values as some theories stated that fable contain moral values. Therefore, the fable chosen in this research can be contributed to children in getting and doing as good way within personal experiences.

Explanations that once discussed above referred that there were some, at least vague, idea from the researcher beforehand what the fable was all about and this is legitimate. In other words, the researcher had a

general sense of the expected parameters and an interest in the stories of this fable. However, the data transcend what the researcher thought and knew about the content of the stories so that the researcher suspended the pre-understanding in the stories of Aesop's Fable. In the activity of applying the design, the researcher read and mapped the results gotten appropriate with the researcher wanted to find so that the moral values implied in the stories of that fable are easy to be applied within the children's daily lives.

## **B. Data and Data Sources**

This part explains about the detail description of the data and data sources which are necessary to be collected and analyzed.

Data, according to Bull (2008:113) defined as information or fact can be analyzed. According to Moleong (2011:157) kind of data are decided into words and behavior, written documents, photos, and data statistics. The data which are analyzed in qualitative research are in the form of word can be statement or description. The data collected are the subjects' experiences, and perspective. The form of data analyzed in qualitative research is called descriptive data. Then, the data used in this research is in the form of utterances such as utterances of dialogues among actors, utterances of gripe, etc.

Moreover Data Sources can be defined as the data taken by. There are two types of data sources used in this research. According to Ary *et al* (2010:435) type of data sources are:

## 1. Primary source

Primary source are subjects or humans who have had firsthand experience of the phenomenon. In this study, the object of the research used is written document. Documents can be defined as standardized artifacts, in so far as they typically occur in particular formats, as notes, case reports, contracts, drafts, death certificates, remarks, diaries, statistics, annual reports, certificates, judgements, letters or expert opinions (Wolff in Fick, 2010:255). Further, primary source used in this research were stories of Aesop's Fable exactly 13 stories as the objects of this study. Aesop's Fable is a fable book written by Aesop as a person who directly experience in the process of creating this fable. This primary source analyzed was to find any sufficient information absolutely about animal characters to describe moral values.

## 2. Secondary source

Secondary source is secondhand description have heard or seen even understood the phenomenon, and did not directly experienced it (Ary *et al*, 2010: 435). The researcher used a book entitled Teaching with Aesop's Fable written by Theda Detlor as secondary source. It was considered because Theda Detlor used Aesop's Fable as teaching learning material and wrote the history of Aesop and Aesop's Fable. She did not directly experience as Aesop, but she understood the phenomenon. That's why a book entitled

Teaching with Aesop's Fable written by Theda Detlor belonged to secondary source in this research. Related to this research, the researcher also needed any supported books and references. Thus, the researcher used some related references discussed about character building, moral values, literature, and any other relevance theories support this research.

### **C. Data Collection Method**

This part tells about the ways to collect data systematically. Choosing data collection method is important in research. In this research, the researcher used document note taking only to collect data.

In document note taking qualitative researchers use written documents or other artifacts to gain an understanding of the phenomenon under study (Ary *et al*, 2010:442). Document analysis can be of written or text-based artifacts (textbooks, novels, journals, meeting minutes, logs, announcements, policy statements, newspapers, transcripts, birth certificates, marriage records, budgets, letters, e-mail messages, etc.) (Ary *et al*, 2010: 425). Further, in this research the document used was Aesop's fable book especially 13 stories of 128 stories Aesop's fable that was taken by considering criterion sampling. Criterion sampling is a way of taking sample. In this research, the researcher used criterion sampling by considering some criteria to determine the object chosen at last the researcher got 13 stories of Aesop's Fable.

Further, the researcher took notes of the utterances implied moral values in stories of Aesop's Fable then analyzed to find character building. Thus, the stories have contribution to be the effective material can be used to children. In addition, the researcher also took notes from any relevance book supported this research. Some relevance books used such as references related to the moral values, the characters, and children's literature which support the data of this research.

#### **D. Credibility and Dependability**

This part explains about the truthfulness and trustworthiness in this content analysis to support the arguments that the finding of this research are "worth paying attention to". Therefore, the researcher decided methods used for measuring either this research was being credible or dependable.

Credibility is a term most frequently used by qualitative researchers to refer to this characteristic rather than Validity. Credibility in a research concerns the truthfulness of the inquiry's findings. Credibility or truth value involves how well the researcher established confidence in the findings based on the research design, participants, and context (Ary *et al*, 2010:498). Evidence is also used as proof of credibility shown. Then, the researcher considered to use Evidence Based on Theoretical Adequacy in this library research. By using theoretical adequacy, credibility of the research could be indicated by



using any relevance theories. A key strategy of evidence based on theoretical adequacy used in this research was theory triangulation. Theory triangulation involves consideration of how the phenomenon under study might be explained by multiple theories. Considering different theories, the researcher may gain better insights.

In this research, the researcher used more than one theory to explain what the researcher found. Utterances as the data of this research were interpreted by the researcher. After found more than one theory that agree with the interpretation did by the researcher, the researcher decided that the data was credible. For instance, the researcher found an utterance that interpreted as moral value. There was a theory discussed that the utterance reflected moral value. Afterwards, there were another theories discussed about the same point with the previous theory. It referred that what the researcher found could be explained by multiple theory so that the data was credible.

Furthermore, the researcher considered about dependability as well. Qualitative researchers speak of dependability rather than reliability. Recall that reliability in quantitative research has to do with consistency of behavior, or the extent to which data and findings would be similar if the study were replicated (Ary *et al*, 2010:502). Strategy used in this research to investigate dependability was code-recode strategy. Code-recode strategy was a strategy to established dependability by recoding or analyzing the data more than one sight.

Thus, a researcher coded the data, left the analysis for a period of time, and then came back to code again the data and compared the two sets of coded materials.

In applying code-recode strategy, the researcher analyzed 13 stories are chosen of Aesop's fable compilation with relevance theories. Due to analyze the data, the researcher then got result for this research. Soon after analyzing the data and getting the result, the researcher lied off from the first result for came back and recorded the data. Therefore, the two sets of data analyzed were compared. When both of results were consistent, it refers that the data were dependable.

#### **E. Method of Data Analysis**

This part deals with the techniques of how the researcher analyzes data and interprets those analyzed data. Data analyze can be understood as the effort of which the researcher arranges and analyzes the data systematically in order to increase their understanding of the data and to enable them to present what they learned to others (Ary, 1994: 465). The content of document analysis can be analyzed on two levels. The basic level of analysis is a descriptive account of the data: this is what was actually said with nothing read into it and nothing assumed about it. Some texts refer to this as the manifest level or type of analysis. The higher level of analysis is interpretative: it is concerned with what was meant by the response, what was inferred or implied. It is sometimes

called the latent level of analysis (Hancock, 2002:41). Content analysis involves coding and classifying data. Some authors refer to these steps as categorizing or indexing. The basic idea is to identify from the transcripts, the extracts of data that are informative in some ways and to sort out the important messages hidden (Hancock, 2002:41).

Analyzing data in qualitative research in this case content analysis, the researcher faced massive amounts of the stories which are chosen of Aesop's fable as the objects of this research that were analyzed and interpreted related to some theories. Further, the researcher also faced massive amounts for other supporting document. Based on Ary *et al* (2010:481), the analysis process went through several steps, those are (1) familiarizing and organizing, (2) coding and reducing, (3) interpreting and representing. The first stage in analyzing qualitative data involves familiarization and organization so that the data can be easily retrieved. Initially, the researcher should become familiar with the data (Ary *et al*, 2010:482).

In this research, the researcher was familiar with the data though read the whole material as the first activity before selecting the story of Aesop's Fable which were analyzed. Based on the preliminary knowledge of the sources, then the researcher made some criterions of objects were used. After reading and deciding the criterions, the researcher was able to select the stories as objects of research. Whereupon deciding the story, the researcher created a complete text of

original stories chosen and read the original data to be familiar with the data. The data selected had to be transcribed directly to avoid potential bias in selection that occur with summarizing. Besides transcribed latent document, the researcher also transcribed the communication or conversations among actors. Then, the utterances selected were organized as suitable as this research wanted.

After familiarizing and organizing the data for easy retrieval, the second step was coding and reducing process. This was the core of document analysis that included the identification of categories, themes, and refinement. In this step, the researcher classified the utterances as the data and categorized them in to the theory related to what this research wanted to find. Labeling or coding of items were done in order to recognize the differences and similarities the utterances which implied moral values. Through labeling and coding the utterances, the researcher could classify the utterances based on the relevance theories about moral values and character building. It also made the data unnecessary reduced. Due to code the utterances of Aesop's Fable stories, information that this research expected and did not expect can be differed so that the data taken were able to answer the research problems.

In addition, the last step of analyzing data is interpreting and representing. In interpretation, the researcher went to give meaning for the finding. This activity went beyond the data. The researcher

interpreted and gave meaning to the utterances are coded, summarized, and categorized based on theories which are needed in this. It was done such as interpreting the sentences, phrases which implied moral value to the theories which are stated that the finding belonged to what type of moral lesson. After interpreting the utterances based on relevance theories, the data were displayed or called as presenting data. It involved how the data are presented. In this research the data had been interpreted were displayed or presented through descriptive detail. As the researcher explained before in data verification, the result of this research is to get result. So the data displayed are about finding or the answer of all research problem based on relevance theories. The data displayed asserted the 13 stories as objects of this research. The stories were displayed also followed by the moral values implied within the objects. Also, after asserted moral values the researcher described character building which can be taken from the moral values.

## **CHAPTER IV**

### **FINDINGS AND ANALYSIS**

This chapter presents the finding of the library research including moral values of Aesop's fable which are analyzed through the psychological manner or behavior of the actors, and character building contributed of moral values which are implied. Those findings then are analyzed by using the theory has been reviewed in chapter II.

#### **A. Findings**

In accordance to the focus of this research that is finding moral values and characters building, the researcher found data to answer the research problems that are related to the focuses of the research. The data found are presented based on the title order as contained in the Aesop's Fable book.

##### *1. The Wolf and the Crane*

This story implies two moral values. Those are *Belief and Care of Soul*. *Belief* is implied from the character had by the Wolf and the Crane. The wolf which is gorging, suddenly a small bone stick in his throat. Then he used something to entice anybody wanted to help him. Both of two figures in this story reflected belief which belong to moral value. It was shown from the psychological manner of the wolf such as greedy and voracious. It is also proven from the utterance of data below:

(1.1) “I would give anything,” said the Wolf, “if you would take it out.” “Will you kindly give me the reward you promised?” asked the Crane. (p: 18)

This sentence was uttered by the Wolf when he got terrible pain in his throat because a small bone stick in his throat. Through these sentences, the researcher assumes that the Wolf believed after using something to entice, there would be anyone help him to take the bone.

Afterwards, there was a Crane would like to try. Furthermore, the crane brought to pass the bone out from the Wolf’s throat. It is shown from the sentences of data below:

(1.2) “Then the Crane put its long neck down the Wolf’s throat, and with its beak loosened the bone, till at last it got it out.” (p: 18)

What had done by the Crane showed that the Crane did moral value that is *Care of soul*. The psychological manner belongs to Crane according to event are care and credulous. Then, the crane begged the gift from the Wolf, but the wolf didn’t give the gift to the Crane. As the utterance of the data below:

(1.3) “Be content. You have put your head inside a Wolf’s mouth and taken it out again in safety; that ought to be reward enough for you.” (p:18)

From this story, the researcher get to know that the Crane had a belief in the Wolf. When anyone believes on the other, the other should realize those beliefs.

*Belief* as a moral value implied in this story can build children’s character. Those are *Responsible and Honesty*. *Care of Soul* can build character of *Compassionate and Empathy*.

## 2. *The Town Mouse and The Country Mouse*

The story implies two moral values. Those are *Care of Soul and Kind-hearted*. Those moral values are implied from the character of the Town Mouse. The Town Mouse has psychological manner such as free-handed and care. The psychological manner had by the Town Mouse implies *Care of Soul and Kind-hearted* as moral values. this story states that the Town Mouse intended to ask the Country Mouse live with him rather than living in the poor country. Thus, the researcher believes that this story implies *Care of Soul and Kind-hearted*. It is proven by the utterance of data below: page 21 such as,

- (2.1) Town Mouse: “Come home with me and I’ll show you how to live.”  
“You will want some refreshment after our long journey.” (p: 21)

The other evidence is showed from the sentence of the story, are:

- (2.2 ) “Then, the Town Mouse took his friend into the grand dining room. There they found the remains of a fine feast, and soon the two mice were eating up jellies and cakes and all that was nice.”  
(p: 22)

These evidences prove that the Town Mouse was care of the Country Mouse soul so that he asked his cousin to live better in the town rather than in the poor country.

Moral values which are implied from this story can build children’s character. Those are *Compassionate and Empathy* as the Town Mouse has done to the Country Mouse.



### 3. *The Lion and The Mouse*

This story implies four moral values. Those are *Care of Soul*, *Respect*, *Justice and Fair*, and *Responsibility*. *Fairness*, *Justice* and *Respect* are shown from the behavior of the King to let the mouse go when the mouse apologized his mistake. It is proven from the sentences and utterances of data below:

- (3.1) “Once, when a Lion was asleep, a little Mouse began running up and down upon him. This soon wakened the Lion, who placed his huge paw upon him, and opened his big jaws to swallow him. (p: 27)
- (3.2) Mouse: “Pardon, O King,” cried the little Mouse, “forgive me this time, I shall never forget it! I may be able to return the favor one of these day?” (p: 27)

The Mouse’s apologize got response from the Lion as,

- (3.3) “The Lion was so tickled at the idea of the Mouse being able to help him that he lifted up his paw and let him go.” (p: 27).

Those evidence show the *Fairness*, *Justice* and *Respect* of the King to his inhabitants. Even though the Mouse was actually victim of Lion, The King forgave for the mouse’s mistake. Those are as evidences that the Lion was a fair king of wildlife.

While *Care of Soul* and *Responsibility* are showed from the character of Mouse which is proven from the data below:

- (3.4) “When the King was tied on a tree by the hunters, the Mouse went up to him and soon gnawed away the ropes that bound the King of the Beasts while said, “Was I not right?” (pp: 27-28)

*Care of Soul* which is implied from the story can build characters of *Compassionate* and *Empathy*. *Respect* can build character *Regard*

*and Respect. Justice and Fair can establish Justness and Fair. Responsibility can build Responsible character.*

#### 4. *The Frogs desiring a King*

This story implies two moral values, *Respect and Belief*. Those moral values are implied from the character of the Frogs. The Frogs has psychological manner such as obedience and care. The psychological manner had by the Frogs implied *Respect and Belief* as moral values. Those are proven from the sentence of data below:

(4.1) “But some of the frogs thought that this was not right, that they should have a king and a proper constitution, so they sent up a petition to Zeus to give them what they wanted.” (p: 30)

It means that Frogs’ obedience was shown from their belief and respect to Zeus. They are respected Zeus so that they believed that Zeus was able to give them an appropriate King.

*Respect* as moral value of the story can build character *Regard and Respect. Belief* can build *Responsible* character.

#### 5. *The Dog and The Wolf*

This story implies two moral values. Those are *Kind-hearted and Care of Soul*. Those moral values are implied from the Dog’s characters. The Dog has character such as brave and smart. Those moral values are proven from Dog’s earnestly to help the Wolf get objection.

*Care of Soul* is showed from utterances of data below:

(5.1) Dog: "I knew your irregular life will soon be the ruin of you, why do you steadily as I do and get your food regularly given to you? I will easily arrange that (getting job) for you, came with me to my master and you shall share my work." (p: 50)

*Kind-hearted* is showed from the sentences of data below:

(5.2) "On the way there the Wolf noticed that the hair on a certain part of the Dog's neck was very much worn away, so he asked him how that had come about. "Oh, it is nothing," said the Dog. "That is only the place where the collar is put on at night to keep me chained up; it chafes a bit, but one soon gets used to it." (pp: 50-51)

Moral values which are implied from the story can build children's characters those are *Compassionate and Empathy*. These teach the reader especially children to be *Compassionate and Empathy* as the Dog had done in the story.

## 6. *The Fox and The Lion*

This story implies two moral values, *Kind-hearted and Respect*. Those moral values are showed by the Lion. The psychological manner belongs to the Lion as the King of wildlife such as strong and friendly. It was shown from what the Lion did to the fox. When the first time the Fox saw the Lion, he ran away and hid himself in the woods. The researcher assumes that the fox was suspicious that the Lion would prey him. Nevertheless, when the Fox met the Lion for much time, the Lion came close to the fox for passing his day with the fox. The Lion was friendly, even the Fox asked the Lion how to care the Lion's family. In the end of their meeting, they made an appointment to meet again. Even though, the Lion was known as a King of wildlife, he showed his justice

to protect other inhabitant in the forest like the Fox. It is showed from the sentences of data below:

(6.1) “They came near one another the Fox went straight up to the Lion and passed the time of day with him, asking the Lion how his family was faring and when he might have the pleasure of seeing him again. Then, turning his tail, the Fox parted from the Lion without much ceremony.” (p: 59)

It proven that the Lion was kind-hearted as well, the Lion did not kill the Fox, precisely he closed and shared to the Fox.

*Kind-hearted* which is implied in this story can build characters for children those are *Compassionate and Empathy*. *Respect* can build *Regard and Respect* characters.

#### 7. *The Ant and The Grasshopper*

This story implies two moral values, *Responsibility* and *Belief*. Those moral values are implied from the characters of the Ant. The Ant had psychological manner such as responsible and careful. The psychological manner had by the Ant implied *Responsibility* and *Belief* as moral values.

*Responsibility* is showed from the sentences of data below:

(7.1) “When the Grasshopper was hopping, chirping and singing on one summer’s day, an ant pass by, bearing along with great toil an ear of corn he was taking to the nest. The Ant said, “I am helping to lay up food for the winter, and recommend you to do the same.” (p: 61)

*Belief* is showed from the sentences of the data below:

(7.1) “When the Grasshopper was hopping, chirping and singing on one summer’s day, an ant pass by, bearing along with great toil an ear of corn he was taking to the nest. The Ant said, “I am helping to

lay up food for the winter, and recommend you to do the same”  
(p: 61)

(7.2) “When the winter came, the Grasshopper had no food and found itself dying of hunger while it saw the ants distributing corn and grain from the stores they had collected in the summer.” (p: 61)

Moral values which are implied from the story can build children’s character that is *Responsibility*. It teaches the reader especially the children to have *Responsibility* to reach what they desire as the Ant had done in the story.

#### 8. *The Fox and The Cat*

This story implies two moral values, *Tolerance and Belief*. Those moral values are implied from the two figures’ character. *Tolerance* is proven from the utterance of the data below:

(8.3) “The cat and the fox heard the cry of a pack of hounds coming towards them, the cat immediately scampered up a tree and hid itself in the boughs, at the same time the cat said,  
Cat: “This is my plan, what are you going to do?” (p: 64)

This utterance was not a challenge from the Cat to the Fox. It was just an utterance to know what the great plans that the Fox believed to be good plan of it. The Cat just accepted what the Fox’s belief without complaining in spite of showing off his best way to escape from the enemies.

*Tolerance* which is implied from the story can build children’s character such as *Regard and Respect* as done by the Cat in the story. While *Belief* is proven from the Fox’s belief that his devices were the

best tricks for escaping the enemies. It is proven from the utterances of the data below:

(8.1) Fox: "I have a whole bag of tricks which contains a hundred ways of escaping my enemies." (p: 64)

The Fox's utterance produced to show his proud of having many devices to the cat. On the contrary, the Cat believed that one device with manage control was a good way for escaping enemies rather than much devices which were not reckoned. The Cat's belief was shown through the psychological manner such as careful, precise, and proud of his only one device. It is showed from the utterance of data below:

(8.2) Fox: "I have a whole bag of tricks"

Cat: "I have only one, but I can generally manage with that." (p: 64)

It was uttered to show the Cat's belief that his devices generally was not less from the Fox had. Another utterance also was said by the Cat after they met the enemies in the same time. When the fox was getting confused in using his device, the Cat said as the data below

(8.2) "Better safe one way than a hundred on which you can't reckon." (p: 64)

*Belief* which is implied from the story can build children's character that is *Responsible* as done by the Cat in the story.

## 9. *The Two Fellows and The Bear*

This story implies *Responsibility* as a moral value. This moral value is implied from the character of the Bear. The psychological

manner belongs to Bear is responsible and careful. The psychological manner had by the Bear is proven from what the Bear had done as the utterance of the data below:

(9.1) “The fellows set some meat on the ground, they thought there would be a bait come close to the meat. Then, a bear came while putting his muzzle close to his ear, but not to touch the meat. Instead, the fellows came to the bear while laughing, gibing. Then, the Fellows said, “Never trust a friend who deserts you at a pinch.” (p: 82).

The researcher assumes that the fellows were amazed with the bear. The lesson gain from this story is responsible to our selves to be careful to anything or anyone as the Bear had done.

#### 10. *The Crow and The Pitcher*

This story implies two moral values, *Belief* and *Responsibility*. Those moral values are implied from the character of the Crow. The Crow has characters such as smart, patient, and hard worker so that those characters get a rise of moral values of the Crow. Those are supported from the sentences of data below:

(10.1) “The Pitcher found that only very little water was left and that he could not reach far enough down to get at it. He tried and tried anymore, but at last had to give up in despair. Then a thought came to him, time after time he took a pebble and dropped it into the Pitcher. At last, he saw the water mount up near him, and after casting in a few more pebbles he was able to quench his thirst and save his life.” (pp: 87-88)

Those sentences showed that the Crow was responsible with his body. Also, he believed to do something to get what he need.

Then, moral values which are implied from the story can build children’s character that is *to be responsible*. This teaches the reader

especially the children to be responsible. *Responsibility* as moral value which has found in this story can build *Responsible* character.

#### 11. *The Laborer and The Nightingale*

This story implies *Tolerance* as a moral value. This moral value is implied from the character of the Laborer. Actually the Laborer psychological manners are greedy and tolerant. Those are proven by the Laborer decision as the utterance of data below:

(11.1) Laborer: “Now that I have caught thee, thou shalt always sing to me!” (p: 92)

Even though the Nightingale had refused his beg, the Laborer kept on his desire such the evidence of data below:

(11.3) Laborer: “Then I’ll eat thee, I have always heard that a nightingale on toast is a dainty morsel.” (p: 92)

Then, the Nightingales needed to be free. They attempted to persuade the Laborer to let them fly. With their good tricks, the Nightingale promised to tell three things far better worth than their poor body as the utterance of the data below:

(11.2) Nightingale: “We Nightingales never sing in a cage, but let me free, and I’ll tell thee three things far better worth than my poor body.” (p: 92)

(11.4) “The Laborer let him loose, and the Nightingale flew up to a branch of a tree. (p: 92)

Then, the Laborer showed his tolerance for the Nightingales. He let the Nightingales freed in order to the Laborer could listen the Laborer’s song. It showed, the Laborer understood that the Nightingales needed to be happy as well.



*Tolerance* which is implied from the story can build children's characters such as *Regard and Respect* as done by the Laborer.

#### 12. *The Fox and the Mosquitoes*

This story implies two moral values, *Care of soul* and *Kindhearted*. Those moral values are implied from the character of Fox and another protagonist actor that is Hedgehog who wants to help the Fox. The Fox has the character such as sincere and care with other. Also, Hedgehog which was care with other, wanted to help his friend. Their character then come them for having those two moral values. Those are supported from the sentence and utterance of data below:

(12.1) "A Hedgehog strolling by took pity upon the Fox, seeing the Mosquitoes enjoyed a good meal of the Fox's tail." (p: 101)

(12.2) Hedgehog: "You are in a bad way, neighbor,"  
Shall I relieve you by driving off those Mosquitoes  
who are sucking your blood?" (p: 101)

(12.3) Fox: "Thank you, Master Hedgehog, but I would rather not. These Mosquitoes have had their fill; if you drive these away, others will come with fresh appetite and bleed me to death." (p: 101)

Moral values which are implied in this story can build characters for children those are *Compassionate and Empathy*. Those are implied from what the Fox and Hedgehog had done.

#### 13. *The Hare and The Tortoise*

This story implies *Responsibility and Honesty* as moral values. These moral values are implied from the character of the Tortoise. The Tortoise has psychological manners such as responsible, calm, altruist,

confident, and careful. The psychological manners had by the Tortoise implied *Responsibility and Honesty* as moral values.

*Responsibility* in this story illustrated from the success of Tortoise against the Hare in the race. The Tortoise which was calm and altruist succeed beaten the hare which was arrogant and proud with his capability. The Hare once challenged the tortoise to race with him. While the Hare challenged the tortoise, the Hare boasted of his speed to the Tortoise. The Hare thought that the Tortoise would never win the race because he knew that the tortoise was plod. During the race, the Hare showed his proud and arrogant anymore, he showed his contempt to the Tortoise. He was sure that he would win the race. Because of his proud, he left the race to take a nap. This is supported from the sentences of data below:

(13.1) “The Hare darted almost out of sight at once, but soon stopped and, to show his contempt for the Tortoise, lay down to have a nap. The Tortoise plodded on and plodded on, and when the Hare awoke from his nap, he saw the Tortoise just near the winning-post and could not run up in time to save the race.” (p: 107)

The Hare kept on his arrogant that the Tortoise could never reach him until he awoke. Unfortunately, the Hare saw the Tortoise just near the winning-post and could not run up in time to save the race. But, the Tortoise showed his honest of his condition. That is proven from the utterance as data below:

(13.2) Tortoise: “Plodding wins the race.” (p: 107)

The data above showed that the Tortoise was responsible with his work. Beside that the utterance “*Plodding*” stated by the Tortoise was a reality of Tortoise’s condition. Even though the tortoise was plodded, he focused on his race to reach the finish line faster than the Hare.

Moral Value which are implied from the story can build children’s *Responsibility and Honesty* character as done by the Tortoise.

## **B. Analysis**

In this sub-chapter the researcher classified the analysis related to the research questions formulated. The researcher asserted each Moral Values and the evidences of the stories which implied the Moral Values. Then, followed to the Character Building which are implied of Moral Values.

### **1. Moral Values that are implied in Aesop’s fable**

Dealing with some definition of moral and values stated in chapter II, the researcher also got the simplicity of the theories as Endraswara (2008: 257) stated that moral value is entirely the whole of what each person believes within their take steps. Through analyzing the stories chosen of Aesop’s fable, the researcher got some moral values covering:

#### **a. Tolerance**

Everyone is free to value anything. According to Harris (2010:34), the most consequential being that it is precisely what allows highly

educated, secular, and otherwise well intentioned people are shown from tolerance of moral difference. Tolerance is one moral value. Showing tolerance is accepting behavior of anyone else, although you might not agree to approve them. It is supported from the story entitled *the Fox and the Cat*, and the story entitled *the Laborer and the Nightingale*.

*The Fox and the Cat* is a story talking about two actors who have their own trick and devices for escaping from the enemies. Accepting behavior is shown from the Cat to the Fox. That is supported as the utterance of data below:

- (8.1) Fox: "I have a whole bag of tricks, which contains a hundred ways of escaping my enemies." (p: 64)
- (8.2) Cat: "I have only one," said the Cat, "but I can generally manage with that." (p:64)

The answer of the Cat is shown a tolerance given meaning of Walter (2008) that it was accepting behavior of anyone else, although there is not pretension to approve them. It was shown from the Cat who accepted the Fox's behavior that talked about his devices without complaining or comparing his devices because the Cat thought that Fox has full authority to create something.

The second story entitled *the Laborer and the Nightingale*, talking about tolerance of the Laborer to take down the Nightingale. The Laborer accepted the Nightingale's behavior by permitted the Laborer to fly away because the Nightingale has authority of her life. That is supported from the utterances and sentences of data below:

(11.3) Nightingale: "Nightingales never sing in a cage,"  
Laborer: "I have always heard that a nightingale on toast is a dainty morsel."  
Nightingale: "but let me free, and I'll tell thee three things far better worth than my poor body."  
Then, The Laborer considered to let the Nightingale loose, and the Nightingale flew up to a branch of a tree. (p: 92)

b. Fairness and Justice

Building a fair society is considered as an alternative to the aim of maximizing human welfare (Harris, 2010:55). It is indeed so difficult to build fairness and justice. Judging someone sometimes makes us be subjective so that what we have done may hurt anyone else. This is why teach fairness and justice are needed to know for children. Fairness and justice have the same concept such are the quality of treating people equally or in a way that is right or reasonable (Walter, 2008). Fairness and justice as moral value are implied from the story of Aesop's fable that is *the Fox and the Lion*.

*The Fox and the Lion* is a story telling about the fairness of the Lion as the King to the Fox. The quality of equality is shown from the treatment of the Lion to the Fox. Even though the Fox was not his family or his group, the Lion did not attack the Fox. It showed that the Lion's did reflected the definition stated from Walter. Afterwards, that is supported from the following sentence:

(6.1) "The third time they came near one another the Fox went straight up to the Lion and passed the time of day with him, asking the Lion how his family was faring and when he might have the pleasure of seeing him again". (p: 59)

c. Belief

Most of people's belief are produced of inferences drawn from particular instance from general principle. Belief according to Webster, (1981: 200) is something believed, statement or body of statement held by the advocates of any class of views; conviction of the truth of some statement or the reality of some being or phenomenon, especially when based on an examination of the ground for accepting it as true or real. That statement is occurred as Belief in the stories entitled *the Wolf and the Crane, the Fox and the Cat, the Ant and the Grasshopper, the Crow and the Pitcher, and the Frogs desiring a King*.

*The Wolf and the Crane* is a story telling about the Crane's belief towards the Wolf to give gift after he helped the Wolf to pull out the bone stick in his throat. It is supported from the utterances of data below:

(1.1) Wolf: "I would give anything if you would take it out." (p: 18)

(1.2) At last the Crane agreed to try, and told the Wolf to lie on his side and open his jaws as wide as he could. Then the Crane put its long neck down the Wolf's throat, and with its beak loosened the bone, till at last it got it out. (p: 18)

(1.1) Crane: "Will you kindly give me the reward you promised?" (p: 18)

Those sentences and utterances shown that the Crane believed to the statement exactly the promise of the Wolf so that the Crane helped the Wolf as the Wolf ordered. The second story chosen is *the Fox and*

*the Cat*. It is a story telling about the Fox who believed it hundred devices to escape from enemies, and the Cat that believed in one manage device to escape from enemies. What the Cat and the Fox said reflected on an examination of the ground for accepting it as true or real. It is supported from utterances of the story such as the data below:

(8.1) Fox: "I have a whole bag of tricks which contains a hundred ways of escaping my enemies." (p: 64)

(8.2) Cat: "I have only one," said the Cat, "but I can generally manage with that." (p: 64)

There is no wrong of them because they have their own way and trick to protect themselves. Thus, they maintain what they believed to escape from their enemies.

Then, the third story entitled *the Ant and the Grasshopper*. This is a story telling about the Ant that believed preparing for the days of necessity makes the Ant not suffered. In this case, the Ant believed that rescuing corn and grain in the summer would also rescue the Ant from hunger. It is supported from the sentences of data below:

(7.1) Ant: "I am helping to lay up food for the winter, and I also recommend the Grasshopper to do the same." (p:61)

Grasshopper: "Why bother about winter?" We've got plenty of food at present."

(7.2) " But the Ant went on its way and continued its toil. When the winter came the Grasshopper had no food and found itself dying of hunger while it saw the ants distributing corn and grain from the stores they had collected in the summer. Then the Grasshopper knew: It is best to prepare for the days of necessity." (pp: 61-62)

The sentences above proven that the Ant believed on his own conviction of the truth.

Beside some stories above, there is a story entitled *the Crow and the Pitcher* which told about the Crow that believed by taking pebble and dropping it in to the pitcher will mount the water up. It is also shown that the Crow acted like human believed in an examination of the ground for accepting it as true or real. That is supported as the sentence of the data below:

(10.1) “The Pitcher he found that only very little water was left and that he could not reach far enough down to get at it. He tried and tried anymore, but at last had to give up in despair. Then a thought came to him, time after time he took a pebble and dropped it into the Pitcher. At last, he saw the water mount up near him, and after casting in a few more pebbles he was able to quench his thirst and save his life.” (pp: 87-88)

Then, the last story chosen entitled *the Frogs desiring a King*. It is a story told about the Frog that believed to Zeus to give them the right King. It occurred because they thought that Zeus as the man in power is wise. It is shown that the story implied a moral value that is belief. It is proven from the Frog acts like human believed in an examination of the ground for accepting it as true or real. That is supported as the sentence of the data below:

(4.1) “But some of the frogs thought that this was not right, that they should have a king and a proper constitution, so they sent up a petition to Zeus to give them what they wanted.” (p: 30)



d. Kind-hearted

Most of people in Indonesia are mentioned as kindhearted, a kind person with a kindly interest in the problem of other. Webster, (1981:1243) stated that Kindhearted is having sympathetic nature; Humane, compassionate. That is implied from stories of Aesop's fable entitled *the Dog and the Wolf, the Town Mouse and the Country Mouse, the Fox and the Lion, the Fox and the Mosquitoes*.

*The Dog and the Wolf* is a story told about of kindness of Dog to the Wolf by showing the way to get objection. The story showed that the Dog acted as human implied sympathetic nature; Humane, compassionate. That is proved from the utterance and sentence of data below:

(5.2) "On the way there the Wolf noticed that the hair on a certain part of the Dog's neck was very much worn away, so he asked him how that had come about. "Oh, it is nothing," said the Dog. "That is only the place where the collar is put on at night to keep me chained up; it chafes a bit, but one soon gets used to it." (pp: 50-51)

The second story entitled *the Town Mouse and the Country Mouse*. It was the same story as the previous story. This story showed the sympathetic nature; Humane, compassionate as well. It was proven from the Town Mouse empathy to the Country Mouse so that the Town Mouse asked the Country Mouse to live with him. It is supported from the sentence and utterance of the following data:

(2.1) Town Mouse: "Come home with me and I'll show you how to live.  
You will want some refreshment after our long  
journey. (p: 21)

(2.2) Then, the Town Mouse took his friend into the grand dining room.  
There they found the remains of a fine feast, and soon the two  
mice were eating up jellies and cakes and all that was nice."  
(p: 22)

Then, the next story is *the Fox and the Lion*. This story told about  
the kindness of the Lion as the King showing his care and kindness to  
the Fox. Whereas the Fox was not his family, but the Lion showed his  
wise to others. The character of Lion who acted as human was kind  
person with a kindly interest in the problem of other. It is supported  
from the sentences of the data below:

(6.1) "They came near one another the Fox went straight up to the Lion  
and passed the time of day with him, asking the Lion how his  
family was faring and when he might have the pleasure of seeing  
him again. Then, turning his tail, the Fox parted from the Lion  
without much ceremony." (p: 59)

Then the last story chosen entitled *the Fox and the Mosquitoes*.  
This story told about the Mosquitoes that enjoyed the blood of the Fox's  
tail. And another actor in this case the Hedgehog was kindness actor.  
He ordered a help to the Fox. It means the Hedgehog acted as a kind  
person with a kindly interest in the problem of other. Those are  
supported from the sentences of the data below:

(12.1) "A Hedgehog strolling by took pity upon the Fox, seeing the  
Mosquitoes enjoyed a good meal of the Fox's tail." (p: 101)

(12.2) Hedgehog: "You are in a bad way, neighbor,  
Shall I relieve you by driving off those Mosquitoes  
who are sucking your blood?" (p: 101)

(12.3) Fox: "Thank you, Master Hedgehog," said the Fox, "but I would rather not. These Mosquitoes have had their fill; if you drive these away, others will come with fresh appetite and bleed me to death." (p: 101)

e. Honesty

Honesty refers to a moral character which admits to the real truth. According to Webster, (1981:1086) Honesty is estimable character; fairness and straight forwardness of conduct or adherence to the fact. Those are reflected from stories of Aesop's fable. Honesty as a moral value found on a story entitled, *the Hare and the Tortoise*. This story told about the honesty of the Tortoise. The Tortoise admitted that he was plodded. Yet, the Tortoise could win the race because of his admittance.

The Hare kept on his arrogant during the race. He thought that the Tortoise would never reach him until he awoke. Unfortunately, the Hare saw the Tortoise just near the winning-post and could not run up in time to save the race. Then the Tortoise said as data below:

(13.1) "The Hare darted almost out of sight at once, but soon stopped and, to show his contempt for the Tortoise, lay down to have a nap. The Tortoise plodded on and plodded on, and when the Hare awoke from his nap, he saw the Tortoise just near the winning-post and could not run up in time to save the race. Unfortunately, the Hare saw the Tortoise just near the winning-post and could not run up in time to save the race. But, the Tortoise showed his honest of his condition by saying, "Plodding wins the race" (p: 107).

It showed that the Tortoise was honest. He realized that he actually plodded. The utterance “*Plodding*” said by the Tortoise was a reality of Tortoise’s condition.

f. Responsibility

Responsibility belongs to moral character. According to Walter (2008), Being responsible is taking care to others, having control, and authority to someone or something. While Harris (2010:73) argued that responsible for behavior is simply to say that what people did were sufficiently in keeping with their thoughts, intentions, beliefs, and desires to be considered an extension of them. Those are reflected from the stories of Aesop’s fable that implied moral value. One of moral value found is *Responsibility*. This is reflected on the stories entitled *The Hare and the Tortoise, the Ant and the Grasshopper, the Lion and the Mouse, the Two Fellows and the Bear*.

The Hare and the Tortoise is a story told about the responsibility of the Tortoise. the Tortoise realized that he had a burden to bear down the Hare. He realized that he was ploded so that he was responsible to his burden until he won the race. It is supported from the sentence of the data below:

(13.1) “The Hare darted almost out of sight at once, but soon stopped and, to show his contempt for the Tortoise, lay down to have a nap. The Tortoise plodded on and plodded on, and when the Hare awoke from his nap, he saw the Tortoise just near the winning-post and could not run up in time to save the race.”  
(p: 107)

It showed that the Tortoise was not fixated by the Hare that was careless. It was ocured because the Tortoise had responsibility.

The second story entitled *the Ant and the Grasshopper* told about the Ant that had responsibility to his life. The Grasshopper that acted as human showed both theories of responsibility stated by Webster (2008) that being responsible is taking care to other, having control, and authority to someone or something. It is supported from the utterance of data below,

(7.1) Ant: "I am helping to lay up food for the winter, and recommend you to do the same." (p: 61)

While Harris (2010:73) argues that responsible for behavior is simply to say that what people did were sufficient in keeping with their thoughts, intentions, beliefs, and desires to be considered an extension of them is supported from the sentences of the data below:

(7.1) "When the Grasshopper was hopping, chirping and singing on one summer's day, an Ant pass by, bearing along with his great toil an ear of corn he was taking to the nest. The Ant said, "I am helping to lay up food for the winter, and recommend you to do the same." (p: 61)

(7.2) "When the winter came, the Grasshopper had no food and found itself dying of hunger while it saw the ants distributing corn and grain from the stores they had collected in the summer." (p: 62)

Then, another atory is *the Lion and the Mouse* which told about the responsibility of the Mouse to his king, Lion. What the Mouse had done as such a human in this story showed that the Mouse was taking

care to other, having control, and authority to someone or something. It is supported from the sentence as the data below:

(3.3) “When the King was tied on a tree by the hunters, the Mouse went up to him and soon gnawed away the ropes that bound the King of the Beasts while said, “Was I not right?” (pp: 27-28)

Another story entitled *the Two Fellows and the Bear* is a story told about the Bear that was responsible with his body. The Bear which acted as such a human reflected of taking care to other, having control, and authority to someone or something. It is proven in the sentence of the story as the data below:

(9.1) “When the Bear is a bear come while put his muzzle close to its ear, but not to touch the meat.” (p: 82)

g. Care of soul

There are many kinds of morality and moral values. However, there is an important moral value that is *care of soul*. According to most earlier concept of morality, self-perfection rather than the welfare of others is the most important moral commitment. There are some stories within the Aesop’s fable implied this moral value. Those are *the Fox and the Mosquitoes*, *the Dog and the Wolf*, *the Town Mouse and the Country Mouse*, *the Lion and the Mouse*, and *the Wolf and the Crane*.

*The Fox and the Mosquitoes* is a story tells about the sincerity of the Fox. This story cited that the Fox had a way to rescue Hedgehog and himself from the fold of Mosquitoes who attacked and killed them. What the Fox had done reflected that the Fox was care of his friend and

himself so that he protected them from the death. It is supported from the utterance of data bellow,

(12.1)“A Hedgehog strolling by took pity upon the Fox, seeing the Mosquitoes enjoyed a good meal of the Fox’s tail.” (p: 101)

(12.2) Hedgehog: “You are in a bad way, neighbor, Shall I relieve you by driving off those Mosquitoes who are sucking your blood?” (p: 101)

(12.3) Fox: “Thank you, Master Hedgehog,” said the Fox, “but I would rather not. These Mosquitoes have had their fill; if you drive these away, others will come with fresh appetite and bleed me to death.” (p: 101)

The second story entitled *the Dog and the Wolf* which told about the Dog that was care with a gaunt Wolf. The Dog ordered an objection to the Wolf in order that the Wolf was able to get food. It means that the Dog tried to rescue the Wolf’s life. This is supported from the utterance of the Dog to the Wolf as the data below:

(5.1) Dog: “I knew your irregular life will soon be the ruin of you, why do you steadily as I do and get your food regularly given to you? I will easily arrange that (getting job) for you, came with me to my master and you shall share my work.” (p: 50)

The next story entitled *the Town Mouse and the Country Mouse*. This story has the same event with the story of the Dog and the Wolf. *The Town Mouse and the Country Mouse* told about the Town Mouse that was apprehensive to his cousin, Country Mouse. What the Town Mouse did as such a human in this story reflected that he was care of the Country Mouse. He was care to rescue to the Country Mouse life properly. That is proven from the utterance of the data below:

“When the Town Mouse visited to the Country Mouse settlement, and saw the condition of this place and the neighborhood, the Town Mouse worried to his cousin.

(2.1) Town Mouse: “Come home with me and I’ll show you how to live. You will want some refreshment after our long journey.” (p: 21)

(2.2) “Then, the Town Mouse took his friend into the grand dining room. There they found the remains of a fine feast, and soon the two mice were eating up jellies and cakes and all that was nice.” (p: 22)

Then, another story entitled *the Lion and the Mouse* told about the Mouse that was care of his King’s soul. It is proven as the sentences of data below:

(3.3) “When the King was tied on a tree by the hunters, the Mouse went up to him and soon gnawed away the ropes that bound the King of the Beasts.” (pp: 27-28)

The Last story which implies *care of soul* as a moral value entitled *the Wolf and the Crane*. This story tells about the Crane which is care with the welfare of the Wolf of his swallowing bone in his throat. What the Crane has done reflects the worry and attention to other. It means that the Crane that acts as such a man do a moral value in this case care of soul. It is supported from the utterance of data below:

(1.2) “At last the Crane agreed to try, and told the Wolf to lie on his side and open his jaws as wide as he could. Then the Crane put its long neck down the Wolf’s throat, and with its beak loosened the bone, till at last it got it out.” (p: 18)

#### h. Respect

One moral value implied within the Aesop’s fable is respect. Respect is important moral value done among society. It can be reflected through how people appreciate other’s opinion so that anyone



else can bring respect back to the appreciate giver. Walter (2008) and Louden (1992: 51) in associated with this case have the same cogitation. That is how people allow and appreciate other's opinion, decision, and rightful authority as well. Some stories implies respect as moral value in Aesop's Fable are: *the Fox and the Lion*, *the Lion and the Mouse*, and *the Frog desiring a King*.

*The Fox and the Lion* is a story telling about the Lion that respect the Fox as something else. Even though the Lion was a King, he did not do without reasons of the Fox. It means that what the King had done reflects how the King respects someone or something else. It is supported from the sentence of the data below:

(6.1) "When the Fox first saw the Lion he was terribly frightened and ran away and hid himself in the woods. After several times, they came near one another the Fox went straight up to the Lion and passed the time of day with him, asking the Lion how his family was faring and when he might have the pleasure of seeing him again. Then, turning his tail, the Fox parted from the Lion without much ceremony." (p: 59)

The second story entitled *the Lion and the Mouse* seems definitely the same as the previous story entitled *the Fox and the Lion*. This story also telling about the Lion that was respectful to the Mouse as something else. Even though the Lion was a King, he did not do without reasons of the Mouse. It means that what the King had done reflected how the King respected to someone or something else. It is supported from the sentence of the data below:

(3.1) "Pardon, O King," cried the little Mouse, "forgive me this time, I shall never forget it! I may be able to return the favor one of these

day?” The Lion was so tickled at the idea of the Mouse being able to help him that he lifted up his paw and let him go.” (p: 27)

There is no answer during the apology of the Mouse. In another time the Mouse helped the Lion again. It means that in the first case the Lion apologized to the Mouse. It is also proven from the sentence of the data below:

(3.2) “Sometime after, the Lion was caught in a trap, and the hunters, who desired to carry him alive to the King, tied him to a tree while they went in search of a wagon to carry him on. Just then the little Mouse happened to pass by, and seeing the sad plight of the Lion, went up to him and soon gnawed away the ropes that bound the King of the Beasts.” (p: 27)

Then, the last story is *The Frogs desiring a King*. It is different from two stories had discussed. If the two previous stories above told about how the King respected to someone or something else. *The Frogs desiring a King* oldt about the opposite of them. Thus, this story told about the Frogs that gave respect to their higher authority, Zeus. This reflected that the Frog as human allowed and appreciated the leader’s rightful authority. It is supported from the sentence of the data below:

(4.1) “But some of the frogs thought that they should have a king and a proper constitution, so they sent up a petition to Zeus to give them what they wanted.” (p: 30)

## **2. Children’s Character Building which are presented of Moral Values in Aesop’s Fable**

According to the research questions of this study, the researcher then asserted how the moral values presented as children’s character building. In this sub chapter then the researcher presented what the

character building are implied through the moral values of Aesop's fable. There are five characters building presented of Aesop's fable. Those are covering: *Compassionate and Empathy, Regard and Respect, establishing Justness and Fair, Responsible, and Honesty*. Thus, the researcher discussed the character building that mentioned one by one.

a. *Compassionate and Empathy*

Some of characters building presented of Aesop's fable are *Compassionate and Empathy*. *Compassionate and Empathy* are feeling of what other's feel which almost meddle in people head and heart. These are also can be defined as understanding other necessity (Lewis, 2004: 137). These characters can be built through two moral values which are implied of some stories within Aesop's fable. Two moral values which built *Compassionate and Empathy* are *Care of Soul and Kind-hearted*. *Care of Soul* which is self-perfection rather than die welfare of others is the most important moral commitment (Louden, 1992:14). While *Kind-hearted* is having sympathetic nature; humane, compassionate. Kindheartedness is the quality or state of being kindhearted. (Webster,1981: 1243).

As defined above, it seems definite that two moral values build character of children are *Compassionate and Empathy*. As presented on some stories such as:

1). *The Town Mouse and the Country Mouse*

The evidences are contained in utterances and sentences of the data below:

(2.1) Town Mouse: "Come home with me and I'll show you how to live. You will want some refreshment after our long journey." (p: 21)

(2.2) "Then, the Town Mouse took his friend, Country Mouse into the grand dining room. There they found the remains of a fine feast, and soon the two mice were eating up jellies and cakes and all that was nice." (p: 22)

This story showed that the Town Mouse was care and kind to the Country Mouse because the Town Mouse thought about the Welfare of Country Mouse (Louden, 1992: 14). Further, he was kindly interest of other's problem. Care of soul and Kind-hearted of the Town Mouse were shown that the Town Mouse understood what other's needed so that the Town Mouse gave anything to Country Mouse (Lewis, 2004: 137).

Understanding what other's need is defined as *empathy* (Lewis, 2004: 107), and giving anything to others is defined as *compassionate* (Lewis, 2004: 40). Thus, these explanation prove that story entitled *the Town Mouse and the Country Mouse* implies moral value of care of soul and kind-hearted that can build *empathy and compassionate* characters.

2). *The Fox and the Mosquitoes.*

The evidences are proven from the sentences and utterances of data below:

(12.1) “A Hedgehog strolling by took pity upon the Fox, seeing the Mosquitoes enjoyed a good meal of the Fox’s tail (p: 101)

(12.2) Hedgehog: “You are in a bad way, neighbor,”  
Shall I relieve you by driving off those Mosquitoes  
who are sucking your blood?” (p: 101)

(12.3) Fox: “Thank you, Master Hedgehog, but I would rather not. These Mosquitoes have had their fill; if you drive these away, others will come with fresh appetite and bleed me to death.” (p: 101)

This story showed that the Fox and another actor, Hedgehog were kind and care each other. According to Loudon (1992: 14), the data above showed that the Hedgehog thought about the welfare of the Fox. It was shown from the Hedgehog’s order to help the Fox from killed of Mosquitoes. Nevertheless, the Fox refused the Hedgehog’s order because he worried about Hedgehog as well. Further, the Hedgehog was kindly interest to the Fox’s problem because he wanted to help the Fox without thinking the effect.

Those showed that they were sympathetic and understanding what other’s need so that they gave last drop of blood to other. According to Lewis (2004: 40) gave anything to help others without thinking about the advantages and shortage are defined as *empathy and compassionate*.

Therefore, the evidences and explanation above proves that the story entitled *the Fox and the Mosquitoes* implies moral values that can build *empathy and compassionate* characters.

### 3). *The Dog and the Wolf*

The evidences are proven from the sentences and utterances of data below:

(5.2) “On the way there the Wolf noticed that the hair on a certain part of the Dog’s neck was very much worn away, so he asked him how that had come about. “Oh, it is nothing,” said the Dog. “That is only the place where the collar is put on at night to keep me chained up; it chafes a bit, but one soon gets used to it.” (pp: 50-51)

(5.1) Dog: “I knew your irregular life will soon be the ruin of you, why do you steadily as I do and get your food regularly given to you? I will easily arrange that (getting job) for you, came with me to my master and you shall share my work.” (p: 50)

The data found of this story showed that the Dog was kind and care to the Wolf. Based on the utterances above, the Dog showed that he was kindly interest to solve the Wolf’s problem and thought the welfare of the Wolf. Moreover, he did anything to help the Wolf get an objection. According to Lewis (2004: 137) what the Dog had done presented that he was *empathy and compassionate* to other means he made other’s life to be valuable.

Therefore, the evidences and explanations above prove that story entitled *the Dog and the Wolf* implies moral values that can build *empathy and compassionate* characters.

### 4). *The Lion and the Mouse*

The evidences are proven from the sentences and utterances of data below:

(3.3) “When the King was tied on a tree by the hunters, the Mouse went up to him and soon gnawed away the ropes that bound the King of the Beasts while said, “Was I not right?” (pp: 27-28)

The data found in this story showed that the Mouse was kind and care to his king, Lion. He understood what he did to save his king. According to Webster (1981: 1243) what the Mouse had done was kindly interest to other’s problem. Moreover, the Mouse did anything to save his king without worrying his advantages of helping his king.

Therefore, the evidences and explanations above prove that the story entitled *the Lion and the Mouse* implies moral values that can build *empathy and compassionate* characters.

##### 5). *The Fox and The Lion*

The evidences are proven from the sentences and utterances of data below:

(6.1) “They came near one another the Fox went straight up to the Lion and passed the time of day with him, asking the Lion how his family was faring and when he might have the pleasure of seeing him again. Then, turning his tail, the Fox parted from the Lion without much ceremony.” (p: 59)

The data found in this story showed that the Lion was kind and care to the Fox whom he can be killed by the Lion. The Lion shown his sympathy to his Fox so that the Lion did something to get close with the Fox as shown of the sentences above. According to Lewis (2004) what the Lion had done presented that the Lion was *empathy and compassionate*.

Therefore, the evidences and explanations above prove that the story entitled *the Fox and the Lion* implies moral values that can build *empathy and compassionate* characters.

6). *The Wolf and The Crane*

The evidences are proven from the sentences and utterances of data below:

(1.2) “Then the Crane put its long neck down the Wolf’s throat, and with its beak loosened the bone, till at last it got it out.” (p: 18)

What have done by the Crane implied kind and care others. Those were proven that the Crane empathy to the Wolf because the Crane understood what others need (Lewis, 2004: 137). The crane was reaching other out makes someone’s life to be valuable without worrying about the advantages for themselves.

Therefore, the evidences and explanations above prove that the story entitled *the Wolf and the Crane* implies moral values that can build *empathy and compassionate* characters

b. *Regard and Respect*

The second character building which is presented of Aesop’s fable are *Regard and Respect*. *Regard and Respect* are positions when people appreciate and unstop to think about their gifts whether proper or not to other (Lewis, 2004: 40). *Regard and Respect* are presented from moral values implied within the story of Aesop’s Fable. Those moral values



are: *Respect and Tolerance*. *Respect* is important moral value done among society. It can be reflected through how people appreciate other's opinion so that anyone else can bring respect back to the appreciate giver.

Walter (2008) and Loudon (1992: 51) gave the same definition these are how people allow and appreciate other's opinion, decision, and rightful authority as well. While *Tolerance* is accepting behaviour and beliefs which are different from one another, although you might not agree with or approve of them (Walter, 2008).

Moral values which presents *Regard and Respect* characters are contained of some stories of Aesop's Fable such as:

1). *Lion and the Mouse* (3.1, pp: 27)

The evidences are proven from the sentences and utterances of data below:

“Once, when a Lion was asleep, a little Mouse began running up and down upon him. This soon wakened the Lion, who placed his huge paw upon him, and opened his big jaws to swallow him.

(3.1) “Mouse: “Pardon, O King,” cried the little Mouse, “forgive me this time, I shall never forget it! I may be able to return the favor one of these day?” (p: 27)

(3.2) “The Lion was so tickled at the idea of the Mouse being able to help him that he lifted up his paw and let him go.” (p: 27)

The data found in this story showed that the Lion was respect and tolerant with the Mouse. The Lion showed that he accepted the Mouse's

behavior although the Mouse had done some mistakes before. Nevertheless, the Mouse had helped the Lion from the hunter so that the Lion appreciated the Mouse because the Mouse was important for him. According to Lewis (2004: 372) giving appreciate to other is defined as respect other.

Therefore, the evidences and explanations above prove that the story entitled *the Lion and the Mouse* implies moral values that can build *regard and respect* characters.

## 2). *The Fox and The Lion*

The evidences are proven from the sentences and utterances of data below:

(6.1) “They came near one another the Fox went straight up to the Lion and passed the time of day with him, asking the Lion how his family was faring and when he might have the pleasure of seeing him again. Then, turning his tail, the Fox parted from the Lion without much ceremony.” (p: 59)

The data found in this story showed that the Lion was respected the Fox. The Lion actually could kill the Fox, but he precisely protected the Fox. In this story told that the Lion appreciated, gave gift to the Fox in the way of came to the Fox and got closer him. According to Lewis (2004: 372) giving care, appreciating, and giving gift belong to *regard and respect*. It means that the story entitled *the Fox and the Lion* implies moral values that can build *regard and respect* characters.

### 3). *The Nightingale and The Laborer*

The evidences are proven from the sentences and utterances of data below:

(11.2)Nightingale: “We Nightingales never sing in a cage, but let me free, and I’ll tell thee three things far better worth than my poor body.” (p: 92)

(11.4) “The Laborer let him loose, and the Nightingale flew up to a branch of a tree.” (p: 92)

The data found in this story showed that the Laborer was respect and tolerant with Nightingale. It shown from what the Laborer had done that let the Nightingale flew away when the Nightingale whined. The Laborer considered to do something properly until he understood the Nightingale’s expectation. Therefore, the Laborer accepted the reason of the Nightingale to fly away.

According to Lewis (2004: 40) considering to do something properly belongs to *regard*. While, understanding and accepting other’s expectation belong to respect. Thus, the evidences and the explanations above prove that the story entitled *the Laborer and the Nightingale* implies moral values that can build *regard and respect* character.

### 4). *The Frogs desiring a King*

The evidences are proven from the sentences and utterances of data below:

(4.1) “But some of the frogs thought that this was not right, that they should have a king and a proper constitution, so they sent up a petition to Zeus to give them what they wanted.” (p: 30)

The data found in this story showed that the Frogs respected Zeus. It is showed from what the Frogs had done. They understood that Zeus had higher authority than them to decide something so that they considered what they should do. Then, the Frogs asked to the Zeus to give them a King. The utterances above showed that the Frogs had shown obligation to the good role.

Considering to do something is defined as *regard*, and showing obligation to the good role is defined as *respect* (Lewis, 2004: 40). Thus, the evidences and the explanations above prove that the story entitled *the Frogs desiring a King* implies moral values that can build *regard and respect* character.

##### 5). *The Fox and The Cat*

The evidences are proven from the sentences and utterances of data below:

(8.1) Fox: "I have a whole bag of tricks which contains a hundred ways of escaping my enemies." (p: 64)

(8.2) Cat: "I have only one, but I can generally manage with that." (p: 64)

(8.3) "The cat and the fox heard the cry of a pack of hounds coming towards them, the cat immediately scampered up a tree and hid itself in the boughs, at the same time the cat said,

Cat: "This is my plan, what are you going to do?" (p: 64)

The data found in this story showed that the Fox and Cat were tolerant each other. The Cat whit his only one device appreciated the Fox's belief that using thousand devices was the best way to escape from the enemies. Each of them also had their own plan so that the Cat

used his etiquette to ask what the Fox wanted to do when the enemies came.

In accordance to Lewis (2004: 40) the data above showed that the Cat was being respect. It means that the story entitled *the Fox and the Cat* implies moral values that can build *regard and respect* characters.

c. *Establishing Justness and Fair*

Other character building which are presented of Aesop's Fable is *Establishing Justness and Fair*. *Establishing Justness and Fair* means creating indifference way of treating someone or not to take side treatment, but considered how to treat other as the same (Lewis, 2004:245). In Aesop's Fable, this character building is presented in *Justice and Fairness* found as moral values. *Justice and Fairness* are the quality of treating people equally or in a way that is right or reasonable. Be fair is being fully separable from human well-being, we are faced with the prospect of there being morally "right" actions and social systems that are, on balance, detrimental to the welfare of everyone affected by them (Harris, 2010:55). Those also implied from the stories of Aesop's Fable such as

1). *The Lion and The Mouse*

The evidences are proven from the sentences and utterances of data below:

- (3.1) “Once, when a Lion was asleep, a little Mouse began running up and down upon him. This soon wakened the Lion, who placed his huge paw upon him, and opened his big jaws to swallow him. (p: 27)
- (3.2) Mouse: “Pardon, O King,” cried the little Mouse, “forgive me this time, I shall never forget it! I may be able to return the favor one of these day?” (p: 27)

The Mouse’s apologize got response from the Lion as,

- (3.3) “The Lion was so tickled at the idea of the Mouse being able to help him that he lifted up his paw and let him go.” (p: 27).

The data found in this story showed that the Lion was fair to the Mouse. He treated te Mouse equally. The Lion apologized the Mouse because there was something reasonable so that the Lion was not deemed the Mouse as the bad one. The Lion understood that the Mouse also had opportunity to do something better than before.

In acordance to Lewis (2004: 245) treated someone or something equally belongs to *justness and fairness*. Thus, the Lion’s consideration is presented *justness and fairness*. Therefore the story entitled *the Lion and the Mouse* implies moral values that can establish *justness and fairness* characters.

## 2). *The Fox and The Lion*

The evidences are proven from the sentences and utterances of data below:

- (6.1) “They came near one another the Fox went straight up to the Lion and passed the time of day with him, asking the Lion how his family was faring and when he might have the pleasure of seeing him again. Then, turning his tail, the Fox parted from the Lion without much ceremony.” (p: 59)

The data found in this story showed that the Lion was fair to the Fox. He did not kill the Fox, but he came close the Fox. He treated the Fox equally with his family. What the Lion had done teach the reader to know that everyone have equality so that the Lion did not deem only his family which is special.

Lewis (2004: 245) stated that being fair is attitude which is not deem someone else as special. Thus, what the Lion had done belongs to *justness and fairness*. Therefore, the evidences and the explanations above prove that the story entitled *the Fox and the Lion* implies moral values that can build *justness and fairness* character.

d. *Responsible*

*Responsible* is also as character building which is presented in Aesop's Fable. *Responsible* is an attitude which is certifiable (Lewis, 2004: 385). It means having control and authority over something or someone and the duty of taking care of it or them (Walter, 2008). *Responsible* in Aesop's Fable is presented through *Responsibility and Belief*. *Belief* is something believed, statement or body of statement held by the advocates of any class of views; conviction of the truth of some statement or the reality of some being or phenomenon, especially when based on an examination of the ground for accepting it as true or real. Those are reflected from some stories of Aesop's Fable such as:

### 1). *The Two Fellows and The Bear*

The evidences are proven from the sentences and utterances of data below:

- (9.1) “The fellows set some meat on the ground, they thought there would be a bait come close to the meat. Then, a bear came while putting his muzzle close to his ear, but not to touch the meat. Instead, the fellows came to the bear while laughing, gibing. Then, the Fellows said, “Never trust a friend who deserts you at a pinch.” (p: 82).

The data found in this story showed that the Bear was responsible with his body. He knew that he had a duty to take care his body so that he had done certifiable attitude which define as *responsible* (Lewis, 2004: 385).

The explanations above prove that the story entitled *the Fellows and the Bear* implies moral values that can build people to be *responsible*.

### 2). *The Wolf and the Crane* on data (1.1, pp: 18)

The evidences are proven from the sentences and utterances of data below:

- (1.1) “I would give anything,” said the Wolf, “if you would take it out.”  
“Will you kindly give me the reward you promised?” asked the Crane. (p: 18)
- (1.2) “Then the Crane put its long neck down the Wolf’s throat, and with its beak loosened the bone, till at last it got it out.” (p: 18)

The data of this story showed that the Crane believed to the Wolf so that the Crane realized that he had responsibility to help the Wolf. According to Harris (2010: 73) responsibility is doing anything



sufficiently in keeping with person's considerations, intentions, beliefs, and desires to be considered. Thus, the utterance of the data above prove that the Crane was responsible. Therefore, the evidences and the explanations above prove that the story entitled *the Wolf and the Crane* implies moral values that can build people to be *responsible*.

### 3). *The Frogs desiring a King*

The evidences are proven from the sentences and utterances of data below:

(4.1) "But some of the frogs thought that this was not right, that they should have a king and a proper constitution, so they sent up a petition to Zeus to give them what they wanted." (p: 30)

The data found in this story showed that the Frogs believed to Zeus. Besides that, the Frogs realized that they had responsibility to help others. Then, the Frogs asked to Zeus to give them a King in order to they had appropriate roles.

As the researcher said before, Harris (2010: 73) stated that responsibility is doing anything sufficiently in keeping with person's considerations, intentions, beliefs, and desires to be considered. Thus, what the Frogs had done presented that they had responsibility to make other's life to be valuable so that they desired a King who could manage them.

Therefore, the evidences and the explanations above prove that the story entitled *the Frogs desiring a King* implies moral values that can build people to be *responsible*.

#### 4). *The Crow and the Pitcher*.

The evidences are proven from the sentences and utterances of data below:

(10.1) “The Pitcher found that only very little water was left and that he could not reach far enough down to get at it. He tried and tried anymore, but at last had to give up in despair. Then a thought came to him, time after time he took a pebble and dropped it into the Pitcher. At last, he saw the water mount up near him, and after casting in a few more pebbles he was able to quench his thirst and save his life.” (pp: 87-88)

The data found in this story showed that the Crane was responsible with herself. Then he worked hard to get water from the pitcher. She was also believed that worked harder make she got what she needed. The data above showed that the Crow had duty to take care her body.

In accordance to Walter (2008), having duty to take care something or someone belongs to being responsible. It means that the Crow had done presented responsibility. Therefore, the evidences and the explanations above prove that the story entitled *the Crow and the Pitcher* implies moral values that can build people to be *responsible*.

#### e. *Honesty*

The last character building which is presented is *Honesty*. *Honesty* is acknowledge, said what are suppose and must be said in order people

understand the real event (Lewis, 2004: 201-202). *Honesty* in Aesop's Fable is presented through *Belief* and *Responsibility* which are implied of some stories of Aesop's Fable. The stories are:

1) *The Wolf and The Crane*

The evidences are proven from the sentences and utterances of data below:

- (1.1) "I would give anything," said the Wolf, "if you would take it out."  
"Will you kindly give me the reward you promised?" asked the Crane. (p: 18)
- (1.2) "Then the Crane put its long neck down the Wolf's throat, and with its beak loosened the bone, till at last it got it out." (p: 18)
- (1.3) "Be content. You have put your head inside a Wolf's mouth and taken it out again in safety; that ought to be reward enough for you." (p: 18)

The data of this story showed that the Wolf lied the Crane. While the Crane believed the Wolf's promise. Besides that, the Crane realized that he had responsibility to help others.

According to Lewis (2004: 201-202) *Honesty* is behavior to do and say something appropriate with the real event. Thus, this story teach the reader to be honest because people actually believe with other's utterance. It means when the speaker lies on his utterance, another people as the addressers are disappointed.

2) *The Hare and the Tortoise*

The evidences are proven from the sentences and utterances of data below:

(13.1) “The Hare darted almost out of sight at once, but soon stopped and, to show his contempt for the Tortoise, lay down to have a nap. The Tortoise plodded on and plodded on, and when the Hare awoke from his nap, he saw the Tortoise just near the winning-post and could not run up in time to save the race. Unfortunetely, the Hare saw the Tortoise just near the winning-post and could not run up in time to save the race. But, the Tortoise showed his honest of his condition by saying, “Plodding wins the race” (p: 107)

The data in this story showed that the Tortoise had big responsibility. The Tortoise had responsibility to his burden that his win the race. Based on the data above, the Tortoise showed that he was honest because he said something which appropriate with his condition.

According to Lewis (2004: 201-202) saying something which is appropriate with the condition means honest. Thus, It teaches the reader especially children to realize their weakness so that they effort hardly. From the story, the readers especially children understand if they lied so that the story will establish children tend to be honest.

In this case, ani mal as the actors of fable are reflect human life. The stories of Aesop’s fable implied moral values which present human’s character through the actors in this case animal in such stories. Thus, all of the moral values found are contributed and influenced children’s character building.

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

This chapter presents conclusion of this research which are then followed by suggestion after conducting this research. Those are presented as followed

#### **A. Conclusion**

1. Aesop's Fable is children's literature which implied moral values. The Moral values found of this research such as, *Care of Soul, Kind-Hearted, Respect, Tolerance, Fairness and Justice, Responsibility, Belief, and Honest.*
2. Moral Values which are found in Aesop's fable can build children's character building such as: *Care of Soul and Kind-Hearted* as moral values can build *Compassionated and Empathy* characters; *Respect and Tolerance* as moral values can build *Regard and Respect* characters; *Justice and Fairness* can establish *Justness and Fair* characters; *Responsibility and Belief* as moral value can build children to be *responsible and honest.*

In essentials, the stories of Aesop's Fable have different way to illustrate and present the events of each stories. Although there are some stories teach about the same moral value, the value are illustrated by the different event. In addition, Aesop's fable not only teach moral values, but different illustration of stories make the children are not bored.

## **B. Suggestion**

In accordance to the result of this research, the researcher can give suggestion and recommendation to the readers especially parents and teachers. As the researcher once asserted that the illustration of each story in Aesop's Fable are different, the fable is suggested to be the appropriate children's literature to build children's character.

This research is suggested and recommended to parents for contain of moral values within fable are presented character building. Thus, the researcher hopes parents can be influenced to use fable to build the character for their children.

Afterwards, this research also suggested and recommended to teachers especially they whom teach English. It can be consideration for teacher to use as reading instrument. Thus, teacher can teach vocabulary while build students' character as well. Further, all at once teacher can engraft moral value as the curriculum impressed in.

Finally, according to the limitation and the result of this research, the researcher can give suggestion and recommendation to next literary researcher use psychology approach to analyze another genre of literary works. They may use another genre of children's literature or adult literature. In addition, the uses of psychology approach is not only focus in text so next literary research can be focused on the reader or the author. Thus, the next literary research who use psychology approach can complete any weakness of this research.