

## CHARACTER EDUCATION IN FAIRY TALES ON THE INDONESIAN FAIRY TALES YOUTUBE CHANNEL AS A MEDIUM TO COMBAT CHILDREN'S EGOCENTRISM

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### Abstrak

*Egocentrisme merupakan kondisi anak yang terlalu fokus pada diri sendiri sehingga merasa dirinya paling penting dan mengabaikan orang lain. Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai pendidikan karakter dalam dongeng Gadis yang Pemalas dan Pohon yang Sombong di kanal Youtube Indonesian Fairy Tales dan menjelaskan nilai pendidikan karakter dalam dongeng Gadis yang Pemalas dan Pohon yang Sombong sebagai media untuk melawan egocentrisme pada anak. Metode yang digunakan, yaitu deskriptif kualitatif. Teknik pengumpulan data yang digunakan pada penelitian ini, yaitu simak dan catat. Analisis data yang digunakan adalah model interaktif menurut Miles dan Huberman yang terdiri atas tahapan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan karakter yang terkandung dalam dongeng Gadis yang Pemalas dan Pohon yang Sombong, yaitu toleransi, disiplin, kerja keras, kreatif, demokratis, menghargai prestasi, bersahabat/komunikatif, cinta damai, peduli lingkungan, peduli sosial, dan tanggung jawab. Nilai demokratis dapat digunakan untuk melawan sikap mengutamakan diri sendiri. Nilai bersahabat/komunikatif dapat digunakan untuk melawan sikap tidak mau bekerja sama. Nilai peduli sosial dapat digunakan untuk melawan sikap mengharap dilayani orang lain. Nilai toleransi dapat digunakan untuk melawan sikap tidak mempertimbangkan orang lain.*

**Kata Kunci:** *egocentrisme, nilai pendidikan karakter, dongeng, Indonesian Fairy Tales*

### Abstract

Egocentrism is a condition in which a child is too focused on themselves, causing them to feel most important and to neglect others. This study aims to describe the character education values in the fairy tales Gadis yang Pemalas and Pohon yang Sombong on the Indonesian Fairy Tales YouTube channel, and to explain the character education values in the fairy tales Gadis yang Pemalas and Pohon yang Sombong as a medium to combat egocentrism in children. The method used is descriptive qualitative. The data collection technique used in this study is observation and note-taking. The data analysis uses an interactive model according to Miles and Huberman, which consists of the stages of data collection, data reduction, data presentation, and conclusion drawing. The results of the study show that the character education values contained in the fairy tales Gadis yang Pemalas and Pohon yang Sombong are tolerance, discipline, hard work, creativity, democracy, appreciation of achievement, friendliness/communicativeness, love of peace, environmental care, social care, and responsibility. The democratic value can be used to combat the attitude of prioritizing oneself. The friendly/communicative value can be used to combat the attitude of being unwilling to cooperate. The social care value can be used to combat the attitude of expecting to be served by others. The value of tolerance can be used to combat the attitude of not considering others.

**Keywords:** *egocentrism, character education values, fairy tales, Indonesian Fairy Tales*

## 1. INTRODUCTION

Early childhood is a foundational phase that plays an important role in building character, social competence, cognitive development, and emotional development of children. Early childhood is a critical period that strongly determines fundamental character, because the process of child development involves several factors, including physical development, behavior, thinking processes, emotions, morality, and actions, all of which are influenced by family, the surrounding environment, and school education (Mawarti, 2022). However, a problem that is frequently observed in early childhood is egocentric behavior. Egocentrism is a condition in which a person is too focused on themselves, causing them to feel most important and to ignore others or the surrounding environment (Sejati, 2019). This problem is relevant when linked to survey data from the Indonesian Child Protection Commission (KPAI), which shows that throughout 2024, as many as 240 children experienced physical and psychological violence (Say *et al.*, 2025). Although egocentrism tends to increase during the preoperational period, its form of emergence can vary among individuals (Novitasari & Prastyo, 2020).

The emergence of egocentrism must be addressed promptly by parents or caregivers so that children can navigate their developmental stages properly. Developmental stages are closely related to character education, which aims to instill good character in children. Character education is moral education that encompasses three elements: knowledge, feeling, and attitude (Muslich, 2022). The Ministry of Education and Culture has determined eighteen character values that need to be internalized in students, derived from Religion, *Pancasila*, Culture, and the Goals of National Education. These character education values are as follows: religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationally spirited, patriotic,

appreciative of achievement, friendly/communicative, peace-loving, fond of reading, environmentally caring, socially caring, and responsible (Kementerian Pendidikan dan Kebudayaan, 2018).

Character formation in children is an important aspect that requires serious attention. Cases of violence involving children are often inseparable from the media content consumed in daily life (Rukmana, 2022). However, some animated content that should be suitable for children still presents acts of violence (Anggraini, 2017). Therefore, it is necessary to internalize character education values through various approaches, one of which is through children's literature. Children's literature is a literary work intended for children with engaging themes, structures, and characters (Toha-Sarumpaet, 2010). In line with this, Rumidjan (2013) states that themes in children's literature include the world of children, human life, animals, and plants, which contain educational, moral, religious, and other positive values.

One example of children's literature content that provides positive character education is the fairy tales on the Indonesian Fairy Tales YouTube channel. This channel uploads various fairy tale videos containing positive values that teach goodness. In addition, the content is presented in attractive animation. The videos always include moral messages that children can remember, such as in the videos titled *Gadis yang Pemalas* and *Pohon yang Sombong*. Both videos feature humans, animals, and plants as characters that each play an important role. This makes the content relevant and relatable to children. Furthermore, the videos are in accordance with the characteristics of children's literature that are appropriate for children's viewing.

In this digital era, short videos on the YouTube platform have become a very popular form of entertainment, especially for early childhood (Mareta *et al.*, 2025). The short duration and attractive visual presentation make children tend

to consume content repeatedly. According to Prastyana et al. (2024), continuous exposure to uncurated content risks forming mindsets, behaviors, and values that may not align with the appropriate age or desired cultural context. Therefore, the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* present themselves as an alternative form of children's literature that is not merely entertainment but also delivers educational values through a coherent narrative. Both fairy tales position the main character as an independent and resilient figure, providing a positive model for children's character development. Thus, the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* serve not only as viewing material, but as educational media that aligns with the nature of children's literature as a means of character education to combat egocentrism.

Previous research relevant to this study includes the following. First, research by Fatimah et al. (2024) entitled *Nilai Pendidikan Karakter dalam Film Kartun Adit dan Sopo Jarwo Episode Dompok Ayah Ketinggalan dalam Kajian Perspektif Semiotika Sosial*. The results show that the character education values present include independent, creative, friendly/communicative, socially caring, responsible, peace-loving, and appreciative of achievement. From the perspective of social semiotics, the figures of antanaklasis, periphrasis, dysphemism, personification, and climax were also found. Second, research by Zuhdi et al. (2023) entitled *Analisis Nilai-Nilai Karakter pada Film Kartun The Spongebob Movie*. The results show that values of honesty, appreciation of achievement, hard work, creativity, democracy, curiosity, love of reading, patriotism, environmental care, friendliness, peace-loving, social care, and responsibility are present. *The Spongebob Movie* can be used as a means of character education for elementary school students in school learning.

Third, research by Citrasukmawati dan Kristanto (2025) entitled *Strategi Inovatif dalam Pendidikan Anak Usia Dini: Mengurangi Egosentrisme melalui Permainan Tradisional berbasis STEAM*. The results show that playing Engklek based on STEAM is beneficial in maximizing four character indicators: discipline, empathy, tolerance, and self-control. Fourth, research by Amalia (2025) entitled *Meningkatkan Kemampuan Sosial Emosional Anak dalam Mengatasi Sikap Egosentris melalui Bermain Tradisional di RA Masyithoh Kalipucang*. The results show that traditional play can strengthen children's social emotional skills to overcome egocentric behavior.

This study fills a research gap by emphasizing the 18 character education values from the Ministry of Education and Culture as a medium to combat egocentrism in children. The distinction also lies in the object of study, namely the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* on the Indonesian Fairy Tales YouTube channel. Accordingly, this study has two objectives: 1) to describe the character education values in the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* on the Indonesian Fairy Tales YouTube channel, and 2) to explain the character education values in the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* as a medium to combat egocentrism in children. This study is important for adding new findings and complementing previous studies on character education values, particularly as a medium to combat egocentrism.

## 2. METHOD

This study uses a qualitative approach. The qualitative approach focuses on descriptive exploration of phenomena (Dilah & Zahro', 2021). Qualitative research does not take the form of numbers but consists of meaningful descriptive sentences. Based on this explanation, the approach used to examine the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* is the

descriptive approach. This approach is applied by presenting descriptive sentences that explain the character values in both fairy tales, which are then connected to their function as a medium to combat egocentrism. This study is grounded in the 18 character education values from the Ministry of Education and Culture. The data consist of dialogues and narratives containing character education values in *Gadis yang Pemalas* and *Pohon yang Sombong* on the Indonesian Fairy Tales YouTube channel. The data sources are the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* on the Indonesian Fairy Tales YouTube channel. The fairy tale *Gadis yang Pemalas* has a duration of 15.40 minutes, while the fairy tale *Pohon yang Sombong* has a duration of 10.07 minutes.

The data collection technique used in this study is observation and note-taking. The observation method is a research method used to collect data by observing a person's language use (Mahsun, 2005). The data are then recorded and analyzed to reach conclusions. The steps taken to collect data include: 1) watching the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* intensively and repeatedly in their entirety to identify character values; 2) recording every dialogue and narrative that reflects character education values; 3) grouping sentences containing character education values according to the theoretical framework in table form; and 4) assigning symbols or codes (codification) to facilitate the data analysis process.

The data analysis used an interactive analysis model consisting of four stages: data collection, data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2014). In detail, the analysis was carried out through the following steps: 1) recording all findings containing character education values in the videos through in-depth observation; 2) eliminating repeated data, retaining only data that truly represents the character values in the videos; 3) describing the data classified based on character education value

categories, then analyzing them in depth to connect them with their function as a medium to combat egocentrism in children; and 4) drawing conclusions regarding a comprehensive understanding of character education values in the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* as a medium to combat egocentrism in children. Furthermore, data validity was ensured through peer debriefing, by discussing findings and considering methodological aspects with fellow researchers to improve the quality of the study.

### 3. RESULTS AND DISCUSSION

The Indonesian Fairy Tales YouTube channel presents Indonesian-language fairy tales with attractive animation. Currently, the channel has uploaded 809 videos and has a total of 4.68 million subscribers. The channel features two fairy tales suitable for children: *Gadis yang Pemalas* and *Pohon yang Sombong*. The fairy tale *Gadis yang Pemalas* tells the story of a diligent girl and a lazy girl. The diligent girl always behaves well and receives an appropriate reward in return. On the contrary, the lazy girl, who imitates the steps of the diligent girl in hopes of receiving a greater reward, actually faces misfortune because she does not perform her duties properly. The fairy tale *Pohon yang Sombong* tells the story of a Mango tree and a Fig tree living side by side. The Mango tree always allows other animals to perch and build nests on its branches. On the contrary, the Fig tree always drives away other animals because it does not want its branches to be damaged. One day, when the Fig tree is about to be cut down by a woodcutter, the Mango tree feels sorry and asks the Bees to drive the woodcutter away. In the end, the Fig tree apologizes and becomes a good friend.

The following are the findings of character education values in the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong*.

**Table 1. Character values in the fairy tale *Gadis yang Pemalas***

Character Value	Number of Findings
Discipline	1
Hard Work	3
Creativity	1
Appreciation of Achievement	1
Love of Peace	1
Environmental Care	2
Social Care	4
Responsibility	2
<b>Total</b>	<b>15</b>

**Table 2. Character values in the fairy tale *Pohon yang Sombong***

Character Value	Number of Findings
Tolerance	2
Hard Work	1
Democratic	1
Friendliness/ Communicativeness	2
Love of Peace	2
Environmental Care	1
Social Care	3
<b>Total</b>	<b>12</b>

The data above are the findings of character education values based on the 18 character education values from the Ministry of Education and Culture. The following is a more detailed explanation of the character education values in both fairy tales.

### **Character Education Values in the Fairy Tales *Gadis yang Pemalas* and *Pohon yang Sombong***

Based on the results of the analysis, the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong* contain eleven character education values. These values consist of tolerance, discipline, hard work, creativity, democracy, appreciation of achievement, friendliness/communicativeness, love of peace, environmental care, social care, and

responsibility. These character education values are found in the narratives and dialogues within both stories.

### **Tolerance**

Tolerance is an attitude and action that shows respect for differences in religion, ethnicity, race, views, attitudes, and actions of others that differ from oneself (Zubaedi, 2011). The value of tolerance is reflected in the following quotations.

[1] “*Lebah membangun sarang mereka di pohon Mangga dan tinggal di sana dengan damai. Pohon Mangga tidak terganggu oleh dengung mereka ataupun oleh lengketnya madu.*” (PS-T-5.12)

[2] “*Kita semua memiliki kualitas yang baik dalam diri kita. Kita semua istimewa dengan cara kita sendiri.*” (PS-T-9.28)

Quotation PS-T-5.12 occurs when the Mango tree sincerely welcomes the Bees to build their hive on its branches. Even though the Bees always buzz and produce sticky honey, the Mango tree shows no annoyance. On the contrary, the Mango tree feels happy about the presence of the Bees, which brings life to the surrounding environment. The Mango tree also recognizes that the presence of the Bees plays an important role in maintaining the balance of nature. The Mango tree’s attitude reflects a form of tolerance because it accepts differences without demanding change. This illustrates that tolerance is not only about accepting differences but also about appreciating uniqueness as part of living together.

Quotation PS-T-9.28 occurs when the Fig tree finally recognizes its mistake. Previously, it frequently insulted the living things around it. The Fig tree once looked down on the Mango tree, which it considered shorter than itself, and viewed itself as taller and stronger. It also often disdained other animals, considering them noisy and disruptive to its appearance. However, after experiencing a distressing event in which it was

nearly cut down by a woodcutter, the Fig tree's perspective changed immediately. It began to understand that every living thing has its own strengths and roles. It finally recognized that differences are not a justification for disrespect, but something that deserves to be valued. This realization developed a sense of tolerance within the Fig tree.

### Discipline

Discipline is an action that shows orderliness and obedience to various rules and regulations (Zubaedi, 2011). The value of discipline is reflected in the following quotation.

[3] *“Dia bangun setiap hari dan membersihkan semua enam kamar. Dia tidak pernah melihat ke ruang ke tujuh.”* (GP-DI-8.09)

Quotation GP-DI-8.09 occurs when the Diligent Girl performs her duties with full dedication and adheres to the agreement that has been established. In accordance with the agreement, she cleaned six rooms every day for one year without negligence. She never expressed any complaints, despite the repetitive nature of her tasks. Her discipline is evident not only in her dedication to work but also in her ability to restrain herself from opening the seventh door, which was forbidden. This occurred because the Diligent Girl understood the meaning of a rule, even when outside the supervision of the Seven Fairies. Her discipline demonstrates commitment and integrity toward the promise that had been agreed upon. This shows that success and trust arise from the desire to remain consistent and obedient to the responsibilities one carries out.

### Hard Work

Hard work is an action that shows serious effort in addressing various obstacles in the learning process and task completion, as well as the effort to complete tasks to the best of one's

ability (Zubaedi, 2011). The value of hard work is reflected in the following quotations.

[4] *“Saat ini aku harus fokus untuk mencari pekerjaan. Itu yang harus aku lakukan dan aku akan melakukannya dengan sepenuh hati. Tidak peduli berapa lama pun itu, aku tidak akan menyerah.”* (GP-KK-4.10)

[5] *“Semua lebah keluar dari sarangnya dan terbang menuju ke penebang kayu. Para lebah mulai berdengung di dekat telinga mereka dan di depan mata mereka.”* (PS-KK-8.15)

Quotation GP-KK-4.10 occurs when the Diligent Girl expresses her desire to find a job to her father. This decision demonstrates hard work and a strong spirit. The Diligent Girl understands that success does not come on its own, but must be earned through perseverance. She is determined to work wholeheartedly and not to give up easily against any obstacles encountered along the way. Her hard work is evident throughout her journey to find employment. Although she has not yet found a suitable place, she consistently helps anyone she meets without expecting a reward. After a long journey, the Diligent Girl finds the house of the Seven Fairies and commits to working with sincerity. Her persistence reflects that hard work is always accompanied by a commitment to keep striving, even when results are not yet visible.

Quotation PS-KK-8.15 occurs when a swarm of bees enthusiastically comes out of their hive and heads toward the Fig tree to protect it. They disturb the woodcutter to stop him from cutting down the Fig tree. The Bees' hard work is evident not only in their physical effort to prevent the cutting but also in their determination to fight for a shared goal. They continue to buzz around the woodcutter's ears and eyes, even though their actions pose a considerable risk to themselves. They keep making efforts until the woodcutter eventually leaves and the Fig tree is successfully saved. Through the persistence and hard work of the swarm of Bees, it is demonstrated that every

effort carried out with determination will bring good results for oneself and for the creatures around.

### **Creativity**

Creativity is thinking and doing something to create a new procedure or product based on something already obtained (Zubaedi, 2011). The value of creativity is reflected in the following quotation.

[6] *“Dia kemudian membawa lumpur dan mencampur dengan kakinya. Dia kemudian menggunakan lumpur itu untuk menutup semua retakan.”* (GP-K-5.58)

Quotation GP-K-5.58 occurs when the Diligent Girl sincerely helps a stove whose body is cracked. She does not ignore the stove's request; instead, she responds with a creative action, reflecting sharp thinking and sensitivity to the existing situation. Without special tools or materials, the Diligent Girl uses the resources available around her to find a solution. She mixes mud with her feet until it forms a flexible mixture, then uses it to cover all the cracks in the stove's body. This action reflects the ability to think creatively when facing a problem. She does not give up on limitations and is able to turn available materials into an appropriate means of repair. Her creativity shows that cleverness is not always found in grand things, but in the ability to find new solutions in difficult situations. Furthermore, the Diligent Girl's creativity arises from her sincere desire to help others.

### **Democratic**

Democratic is a way of thinking, acting, and behaving that places one's own rights and obligations in equal balance with those of others (Zubaedi, 2011). The value of democratic behavior is reflected in the following quotation.

[7] *“Mangga: Ara dalam masalah, kita harus membantunya. Lebah: ah, tidak. Dia itu hanya peduli pada dirinya sendiri. Angin: aku*

*bersama lebah kali ini, Mangga. Seandainya dia biarkan Lebah membangun sarangnya, penebang kayu tidak akan mendekatinya. Mangga: Hutan ini adalah rumah bagi kita semua. Kita tidak bisa meninggalkan Ara ketika dia sangat membutuhkan kita. Lebah: yang dikatakan Mangga benar, kita harus membantu Ara”* (PS-DE-6.59)

Quotation PS-DE-7.54 occurs when the Mango tree wisely explains to the Wind and the Bees the importance of helping the Fig tree. The Mango tree believes that all creatures in the forest have equal obligations and rights to protect one another. They should not abandon the Fig tree when it is in danger of being cut down. In addition, the Mango tree prioritizes equality in decision-making. It does not position itself as superior, but regards the Wind and the Bees as equal partners in the effort to help the Fig tree. Through open dialogue, the Mango tree builds awareness that the act of helping is not merely a form of empathy but also a responsibility that all living things must carry out regardless of differences. This reflects the Mango tree's attitude of valuing the equal rights and obligations of all creatures around it.

### **Appreciation of Achievement**

Appreciation of achievement is an attitude and action that encourages a person to produce things that are beneficial to society, while also giving recognition and appreciation for the success of others (Zubaedi, 2011). The value of appreciation of achievement is reflected in the following quotation.

[8] *“Ketekunanmu telah membuat kami terkesan. Ikut denganku, sudah waktunya untuk hadiahmu.”* (GP-MP-8.40)

Quotation GP-MP-8.40 occurs when the Seven Fairies give a reward to the Diligent Girl as a form of appreciation for her dedication and honesty throughout her duties. After completing

her tasks sincerely and abiding by all the agreed conditions, the Diligent Girl is taken to the front of the seventh door. She opens it and sees a large pile of gold and silver. The Seven Fairies then invite the Diligent Girl to roll in the pile and take any reward she wishes. The Seven Fairies' action reflects sincere appreciation of achievement. The reward given serves as evidence of appreciation for the positive behavior demonstrated by the Diligent Girl, such as obedience and sincerity. Thus, the reward received by the Diligent Girl is not merely material compensation, but a form of trust and respect for the effort she has made.

### **Friendliness/Communicativeness**

Friendliness/communicativeness is an action that shows pleasure in speaking, socializing, and collaborating with others (Zubaedi, 2011). The value of friendliness/communicativeness is reflected in the following quotations.

[9] "*Pohon itu dengan gembira menyambut semua burung dan bernyanyi bersama mereka.*" (PS-B-0.32)

[10] "*Pohon mangga akan terus tersenyum dan bernyanyi sepanjang hari.*" (PS-B-2.50)

Quotation PS-B-0.32 occurs when the Mango tree shows a friendly attitude by joyfully welcoming all birds that perch on its branches. Every day, they sing together and create a cheerful atmosphere. The Mango tree does not feel disturbed; on the contrary, it enjoys the company of the birds. Furthermore, the Mango tree demonstrates that their relationship is not merely personal enjoyment, but a mutually beneficial one: the birds receive a place to stay, while the Mango tree enjoys a more cheerful life. This shows that a communicative attitude can nurture harmonious bonds and make the environment more enjoyable for all creatures. Thus, the Mango tree demonstrates that friendship arises from the willingness to share and appreciate the presence of other creatures.

Quotation PS-B-2.50 occurs when the Mango tree accepts the daily presence of birds. The Mango tree never becomes angry or annoyed by other animals perching on its branches. On the contrary, it feels very happy because their presence brings the environment to life. This is shown by the Mango tree's smile that appears throughout the day. Thus, the Mango tree reflects a friendly/communicative attitude through its smile and singing, proving that this attitude originates from genuine feelings within itself.

### **Love of Peace**

Love of peace is an attitude, speech, and action that causes others to feel happy and at ease in one's presence (Zubaedi, 2011). The value of love of peace is reflected in the following quotations.

[11] "*Tidak apa-apa, Ayah. Jangan menyesal. Kau mencintai dan menyayangi aku sepanjang hidupku. Jadi sekarang giliran aku untuk menjagamu.*" (GP-CD-1.22)

[12] "*Hanya karena seseorang kasar kepada kita, bukan berarti kita harus bersikap kasar kepada mereka.*" (PS-CD-7.48)

Quotation GP-CD-1.22 occurs when the Diligent Girl demonstrates love of peace by calming her father, who feels sorry for being unable to provide for his daughter due to illness and weakness. The Diligent Girl responds with gentleness, reassuring her father with words full of understanding. She emphasizes that what matters most is the love and care she has received from him throughout her life, and that it is now her turn to repay that kindness. The Diligent Girl's attitude reflects love of peace because she chooses to ease her father's distress rather than add to any conflict. Her words show that love of peace is not merely about avoiding quarrels but about creating a sense of security for those around. With simple words, the Diligent Girl places the well-being of her loved one above her own discomfort.

Quotation PS-CD-7.48 occurs when the Mango tree calms and asks the Bees to help the Fig tree, which is threatened with being cut down. The Bees initially refuse to help, remembering the Fig tree's unkind behavior. Nevertheless, the Mango tree explains that responding to bad actions with more bad actions is not the right approach. It emphasizes that every creature deserves to be protected and helped, even if they have previously behaved poorly. The Mango tree's attitude reflects love of peace because it does not allow feelings of hurt to govern its actions. It chooses to place the safety of other creatures above its personal feelings. By calming and convincing the Bees that helping is the right thing to do, the Mango tree fosters a sense of security for the creatures around it. Its decision not to respond to bad actions with more bad actions demonstrates good self-control, while emphasizing that peace arises from inner strength.

### **Environmental Care**

Environmental care is an attitude and action that always strives to prevent damage to the surrounding natural environment, as well as to encourage efforts to repair damage that has already occurred (Zubaedi, 2011). The value of environmental care is reflected in the following quotations.

[13] *"Dia tidak berhenti sampai pohon benar-benar bersih dari ranting kering dan siap untuk tumbuh daun yang baru."* (GP-PL-4.47)

[14] *"Lebah madu penting bagi alam. Mereka akan selalu membutuhkan pohon untuk membangun sarang mereka. Jika kita tidak saling membantu, maka bagaimana alam akan tetap seimbang?"* (PS-PL-4.04)

Quotation GP-PL-4.47 occurs when the Diligent Girl shows environmental care by helping a tree that appears very dry. The tree asks the Diligent Girl to remove its dried branches. The Diligent Girl cleans all the dry branches with

full dedication, breaking them carefully so that the tree is ready to grow new ones. This is consistent with Pandapotan's (2019) view that pruning aims to reduce the number of shoots and branch tips, enabling more optimal fruit growth. This action reflects the Diligent Girl's concern for the continued well-being of the surrounding environment. By clearing the dry branches, she not only helps the tree to grow but also maintains the environment to remain sustainable. The Diligent Girl's action affirms that environmental care is a consciousness to preserve the environment so that all living things can live in well-being.

Quotation PS-PL-4.04 occurs when the Fig tree refuses to allow the Bees to build a hive on its branches. In response, the Mango tree explains that the Bees have an important role in maintaining the balance of nature. It emphasizes that the Bees do not only need branches for nesting but also have a vital function in sustaining nature. This aligns with Harmain et al.'s (2025) view that one of the most important roles of bees is as plant pollinators. Without the support of trees, bee activities can be hampered and disturb the balance of nature. The Mango tree's attitude reflects environmental care because it is able to understand the interdependent interactions between organisms and the environment in which they live. In the end, the Mango tree welcomes the Bees to build a hive on its branches, showing that environmental care goes beyond tending to a single tree but encompasses understanding the role of all living things in maintaining the balance of nature.

### **Social Care**

Social care is an attitude and action that always seeks to provide help to others and to communities in need (Zubaedi, 2011). The value of social care is reflected in the following quotations.

[15] “*Kau membutuhkan bantuanku dan aku harus membantumu.*” (GP-PS-5.31)

[16] “*Ara dalam masalah, kita harus membantunya.*” (PS-PS-6.59)

Quotation GP-PS-5.31 occurs when the Diligent Girl helps a vine that needs care around its roots. The vine asks her to plow the soil near its roots so it can grow well. The Diligent Girl agrees and immediately begins plowing with sincerity, working diligently until her palms feel sore. Her attitude reflects that social care is not only about helping fellow humans but all creatures that need assistance. Even though her hands are sore, her decision to continue plowing shows that social care requires the willingness to act for the sake of other living things in need.

Quotation PS-PS-6.59 occurs when the Mango tree shows concern for the Fig tree that is in danger of being cut down by two woodcutters. The Mango tree takes the initiative to help and asks the Bees to work together to save the Fig tree. In the end, the Fig tree is successfully saved. This demonstrates the Mango tree’s act of involving other creatures in showing care, so that all creatures are engaged in maintaining collective safety. This action also affirms that social care is a genuine expression that arises from empathy and the awareness of the importance of protecting one another.

### **Responsibility**

Responsibility is the attitude and action of a person in carrying out work and obligations that they are supposed to fulfill, toward themselves, society, the environment (nature, social, and culture), the nation, and God Almighty (Zubaedi, 2011). The value of responsibility is reflected in the following quotations.

[17] “*Tidak apa-apa, Ayah. Aku ingin bekerja. Tidak baik kalau kita mengabaikan tugas kita.*” (GP-TJ-2.56)

[18] “*Dia pun melakukannya. Dia bangun setiap hari dan membersihkan semua enam kamar.*” (GP-TJ-8.06)

Quotation GP-TJ-2.56 occurs when the Diligent Girl demonstrates responsibility toward the task given to her by her mother. Even though her father feels worried and tells her she does not have to work, she remains firm in her determination. She recognizes that the duty she has been given must be completed seriously. Her decision to find a job reflects her awareness of the choices she makes. She does not allow her parents’ concerns to obstruct her obligations and ultimately departs on a fairly long journey to find employment. The Diligent Girl’s attitude reflects that responsibility is not merely an obligation to be fulfilled, but a reflection of one’s awareness of their role in life.

Quotation GP-TJ-8.06 occurs when the Diligent Girl demonstrates responsibility after obtaining a job. After being accepted at the house of the Seven Fairies and agreeing to all the conditions given, she carries out her duties with sincerity. She demonstrates that every task given is a responsibility that must be carried out wholeheartedly. The Diligent Girl also shows her dedication by cleaning six rooms every day for one year keeping her promise and maintaining the trust of the Seven Fairies. Her attitude emphasizes that responsibility is a commitment toward something that has been agreed upon.

### **Character Education Values in the Fairy Tales *Gadis yang Pemalas and Pohon yang Sombong* as a Medium to Combat Egocentrism**

Egocentrism is a trait in which a person does not want to see things from another person’s perspective, such as a person’s failure to draw conclusions based on what others think, see, and feel (Marsinun & Ilahi, 2020). In line with this, Amalia (2025) explains that egocentric behavior is a condition in which a child has difficulty understanding another person’s perspective and

tends to prioritize themselves in social interactions. Furthermore, Piaget (2002) argues that egocentric behavior is related to speaking and thinking abilities directed toward individual needs. Egocentric behavior can turn individuals into people who have diminished humanity and whose conscience is difficult to reach (Kartono in Annisa et al., 2023). Hurlock (1978) identifies several forms of egocentric traits, including prioritizing oneself, being unwilling to cooperate, expecting to be served by others, and not considering others.

According to Boyd in (Amelia, 2022), early relationships with parents form the foundation for developing social competence and interaction with peers. Parents serve as the primary source of guidance in teaching children about social values. One way to instill positive values is through fairy tales. High-quality fairy tales are often used in efforts to foster positive behavior (Martono, 2019). The moral values contained in fairy tales have great potential to educate children about the consequences of their actions. Delivering fairy tales to early childhood is considered a crucial strategy in forming character and supporting their development (Gunawan et al., 2019).

### **Combating the Attitude of Prioritizing Oneself through Democratic Values**

Egocentrism is a trait that makes an individual the center of attention through various efforts (Willis, 2016). In this condition, others are not considered important by the child. The child tends to prioritize their own interests and tries to attract the attention of others to follow them (Mulyadi, 2019). The child will try to stand out and feel that their desires are the most important. They believe that their interests are more valuable than those of others. As a result, the child focuses entirely on themselves and ignores the interests of others.

The attitude of prioritizing oneself can be combated through the democratic value found in the fairy tale *Pohon yang Sombong*, as seen in

quotation PS-DE-7.54. This quotation teaches a way of thinking and behaving that views one's own rights and obligations as equal to those of others. This is reflected in the Mango tree's attitude, which believes that all creatures in the forest have equal obligations and rights to protect one another. In addition, the Mango tree prioritizes equality in decision-making. The Mango tree's democratic attitude is in direct contrast to a self-centered attitude. Therefore, the democratic attitude demonstrated by the Mango tree can be understood by children as a way to combat the attitude of prioritizing themselves.

### **Combating the Attitude of Being Unwilling to Cooperate through Friendly/Communicative Values**

Cooperation is an effort made by several individuals or groups to achieve a common goal (Marlina, 2021). Humans cannot be separated from their environment because, fundamentally, no individual can carry out all activities necessary to fulfill their needs without the help of others. By nature, humans always interact with their environment, both with other humans and with other living things. It can therefore be concluded that being unwilling to cooperate means that a child does not make an effort to interact with the surrounding environment to achieve mutual benefit.

The attitude of being unwilling to cooperate can be combated through the friendly/communicative value found in the fairy tale *Pohon yang Sombong*, as seen in quotations PS-B-0.32 and PS-B-2.50. These quotations teach a way of acting that shows pleasure in talking, socializing, and working with others. This is reflected in the Mango tree's attitude, which is always happy when socializing and working together with other animals. The Mango tree welcomes other animals with a smile and sings together with them. The Mango tree's friendly/communicative attitude is in direct contrast to the attitude of being insensitive to

social situations. Therefore, the Mango tree's friendly/communicative attitude can be understood by children as a way to combat insensitivity to social situations.

### **Combating the Attitude of Expecting to Be Served by Others through Social Care Values**

Social care is a form of human awareness as social beings who cannot live alone and need others to fulfill their daily needs, thereby creating a sense of mutual dependence (Yaumi in Agung & Asmira, 2018). Care is a form of empathy toward others that is expressed through assistance according to one's ability. Therefore, sensitivity to the surrounding environment needs to be trained to reduce children's egocentrism and foster a sense of empathy toward others (Tondok in Pasberkala, 2019). The attitude of expecting to be served by others thus indicates that the child lacks a sense of togetherness and social awareness.

The attitude of expecting to be served by others can be combated through the social care value found in the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong*, as seen in quotations GP-PS-5.31 and PS-PS-6.59. These quotations teach a way of acting and behaving that always seeks to provide help to others in need. Quotation GP-PS-5.31 shows the Diligent Girl's willingness to help a vine by plowing the soil around its roots with full sincerity. Quotation PS-PS-6.59 shows the Mango tree's initiative to help the Fig tree that is in danger, driven by genuine concern for fellow forest dwellers. The social care attitudes of the Diligent Girl and the Mango tree are in direct contrast to the attitude of expecting to be served by others. Both do not simply seek to benefit from their environment; rather, they also actively care for the needs of other creatures. Therefore, the social care attitude of the Diligent Girl and the Mango tree can be understood by children as a way to combat the attitude of expecting to be served by others.

### **Combating the Attitude of Not Considering Others through the Value of Tolerance**

Taylor and Jersild in (Ghifari, 2022) state that social acceptance means seeing others as individuals who can be respected without judging or attempting to control them. This occurs because of a positive attitude toward accepting others. Meanwhile, a person who is unable to accept differences positively can be described as intolerant (Ayuni, 2021). Intolerance is the opposite of tolerance, which upholds all differences. Thus, the attitude of believing oneself to always be right means the child cannot accept differences that arise and does not regard others as individuals worthy of respect.

The attitude of not considering others can be combated through the value of tolerance found in the fairy tale *Pohon yang Sombong*, as seen in quotations PS-T-5.12 and PS-T-9.28. These quotations teach a way of acting and behaving that respects all differences, such as the views and attitudes of others that may not align with one's own. Quotation PS-T-5.12 shows the Mango tree's acceptance of the Bees to build their hive on its branches. Even though they have different habits, the Mango tree does not drive the Bees away; instead, it accepts them with pleasure. Quotation PS-T-9.28 shows the Fig tree's realization that all living things have their own unique abilities. Differences cannot be used as a justification for insulting others. The tolerant attitudes of the Mango tree and the Fig tree are in direct contrast to the attitude of not considering others. Therefore, the tolerant attitudes of the Mango tree and the Fig tree can be understood by children as a way to combat the attitude of not considering others.

The cultivation of character education values must be accompanied by guidance and support from parents or caregivers. Children still need supervision and guidance from parents in using digital technology, filtering positive content, and adjusting it to their needs (Alia & Irwansyah, 2018). This is because caregivers serve as adults

who are better able to interpret every value conveyed through dialogue and narrative in the videos. Caregivers need to provide additional explanations about the character of each figure and all related actions to children. Furthermore, it is necessary to provide guidance that these character values can be applied by children, with the hope of being able to combat egocentric attitudes within themselves. Thus, children can understand the values conveyed in the fairy tale videos and apply them in daily life.

#### 4. CONCLUSION

Based on the results of the analysis of the fairy tales *Gadis yang Pemalas* and *Pohon yang Sombong*, it can be concluded that this children's literature contains various character education values that are relevant to combating children's egocentrism. The character education values found in both fairy tales total eleven: tolerance, discipline, hard work, creativity, democracy, appreciation of achievement, friendliness/communicativeness, love of peace, environmental care, social care, and responsibility. The democratic value can be used to combat the attitude of prioritizing oneself. The friendly/communicative value can be used to combat the attitude of being unwilling to cooperate. The social care value can be used to combat the attitude of expecting to be served by others. The value of tolerance can be used to combat the attitude of not considering others. The cultivation of character education values, combined with attractive media, can be used by caregivers to help children understand the character values conveyed.

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