



Prophetic Values in a Collection of Children's Short Stories *Meneladani Akhlak Rasulullah Muhammad S.A.W.*

Fauziah Suparman^{1*}, Asep Firdaus², Sulistiani³

¹²³Prodi Pendidikan Bahasa dan Sastra Indonesia, Universitas Muhammadiyah Sukabumi, Jawa Barat, Indonesia

*E-mail: fauziahsuparman452@ummi.ac.id.

ABSTRACT

The children's short story collection *Meneladani Akhlak Rasulullah Muhammad SAW* contains 15 short stories published by the Cultural Institute of the Aisyiyah Central Board. The first to seven stories are: 1) Anak Sholeh dan Sepeda Dino, 2) Berakhlak Mulia di Sekolah, 3) Buah Kejujuran, 4) Hadiah Kebahagiaan, 5) Janji Hati Ika, 6) Monyet...? Siapa Takut, 7) Monyet Si Serakah dan Lebah Terpuji. This study aims to identify the prophetic values contained in the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad SAW*. The study employed a descriptive qualitative method, with seven short stories serving as the data source. Data were collected through note-taking techniques, while data analysis was conducted through the stages of data reduction, data display, and conclusion drawing. The findings reveal that the anthology contains various extrinsic elements, including religious, moral, social, and educational values represented through characters, events, and conflicts closely related to children's lives. Furthermore, three major prophetic values were identified, namely humanization, liberation, and transcendence. Humanization is reflected in attitudes of empathy, compassion, and concern for others. Liberation is manifested in the characters' efforts to free themselves from negative behaviors, injustice, and misguided ways of thinking. Transcendence is demonstrated through the relationship between humans and God, which is expressed through worship, prayer, gratitude, and the exemplary conduct of Prophet Muhammad.

Keywords : prophetic values, collection, children's short story

Nilai-Nilai Profetik dalam Kumpulan Cerpen Anak *Meneladani Akhlak Rasulullah Muhammad S.A.W.*

ABSTRAK

Kumpulan cerpen anak *Meneladani Akhlak Rasulullah Muhammad SAW* berisi 15 cerpen yang diterbitkan oleh Lembaga Kebudayaan Pimpinan Pusat Aisyiyah. Cerpen urutan-1 sampai urutan-7 yakni: 1) Anak Sholeh dan Sepeda Dino, 2) Berakhlak Mulia di Sekolah, 3) Buah Kejujuran, 4) Hadiah Kebahagiaan, 5) Janji Hati Ika, 6) Monyet...? Siapa Takut, 7) Monyet Si Serakah dan Lebah Terpuji. Penelitian ini bertujuan untuk mengetahui nilai-nilai profetik yang terkandung dalam kumpulan cerpen anak *Meneladani Akhlak Rasulullah Muhammad SAW*. Penelitian ini menggunakan metode kuantitatif deskriptif, ada pun sumber data berupa tujuh judul cerpen. Teknik pengumpulan data dilakukan dengan teknik catat, sedangkan analisis data menggunakan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa dalam antologi cerpen tersebut memuat berbagai unsur ekstrinsik, meliputi nilai religius, nilai moral, nilai sosial dan nilai pendidikan melalui tokoh, peristiwa, serta konflik yang melekat pada kehidupan anak. Ditemukan tiga nilai profetik utama yaitu, nilai humanisasi, nilai liberasi, dan nilai transendensi. Nilai humanisasi yang tercermin melalui sikap empati, kasih sayang, dan kepedulian terhadap sesama. Nilai liberasi tampak pada upaya tokoh membebaskan diri dari perilaku negatif, ketidakadilan, dan pola pikir yang keliru. Nilai transendensi terlihat melalui hubungan manusia dengan Tuhan yang terwujud dalam ibadah, doa, rasa syukur, serta keteladanan Rasulullah SAW.

Kata kunci: nilai-nilai profetik, kumpulan, cerpen anak

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INTRODUCTION

Literature is a form of creative work that serves not only as a source of entertainment but also as an educational medium capable of conveying various life values to its readers. Through literature, readers gain aesthetic experiences, moral insights, and an understanding of the realities of human life. In the realm of education, literature plays a strategic role in shaping students' character, as it embodies diverse values that can serve as life guidelines. Consequently, children's literature is an effective medium for instilling positive values from an early age, given that its content and presentation are tailored to children's cognitive, affective, and social developmental stages.

As a cultural product, literature fulfills a dual function: serving as both a recreational and an educational medium. Through literary works, authors not only convey aesthetic ideas but also internalize moral, religious, and social values within the reader (Damono, 2020). Children's short stories represent a literary genre with significant educational potential due to their lighthearted, engaging nature and their close connection to children's lives (Mahsunah, 2021), Elmustian & Razak (2021). In the context of character education, children's literature plays a vital role in shaping students' personalities and instilling ethical values that serve as models for daily conduct.

One compelling aspect of children's literature to examine is the presence of prophetic values. The prophetic concept proposed by Kuntowijoyo rests on three main pillars: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*). These three dimensions emphasize the importance of humanizing individuals, liberating them from various forms of oppression and wrongdoing, and guiding them toward spiritual and divine awareness. The anthology of children's short stories titled *Meneladani Akhlak Rasulullah Muhammad S.A.W.* is a literary work that incorporates various moral teachings and exemplary lessons drawn from the life of the Prophet Muhammad. Through the

stories presented, readers are encouraged to understand and embody values such as honesty, trustworthiness, responsibility, compassion, and obedience to Allah SWT—values that align with prophetic principles.

Examining the prophetic values within the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad S.A.W.* is crucial for uncovering the educational messages embedded therein and their relevance to literature instruction in schools. This research aims to contribute to the development of literature education that focuses not only on aesthetic appreciation but also on strengthening students' character and religious values. Consequently, this study seeks to describe the extrinsic elements and analyze the prophetic values found in the anthology, while also examining their implications for literature instruction in schools.

The research questions addressed in this study are: (1) what are the extrinsic elements found in the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad S.A.W.*; (2) what forms of prophetic values are contained within the anthology; and (3) what are the implications of these prophetic values for literature instruction in schools. In line with these questions, the study aims to: (1) describe the extrinsic elements in the anthology; (2) analyze the prophetic values contained therein; and (3) explain their implications for literature instruction in schools. According to Kuntowijoyo (2019:9), prophetic ethics originate from Surah Ali Imran, verse 110, and encompass three primary dimensions: humanization, liberation, and transcendence. These three dimensions focus on efforts to build a more dignified human life through the cultivation of humanitarian values, liberation from various forms of injustice, and the strengthening of the human relationship with God. Furthermore, Kuntowijoyo (2019:10) explains that the dimension of humanization emerges as a response to the phenomenon of dehumanization in modern society. Dehumanization is understood as a condition in



which human beings are treated as objects, thereby losing their human worth and dignity.

Based on this background, the study aims to describe the extrinsic elements and analyze the prophetic values contained in the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad S.A.W.* Additionally, it seeks to explain the relevance of these values to literature instruction in schools. The research findings are expected to enrich the study of prophetic literature while reinforcing the use of children's literature as a medium for character education, moral strengthening, and the development of students' religious literacy.

Various previous studies indicate that literary works, particularly short stories, possess significant potential for instilling religious and character values. Research conducted by Faiz (2021) on religious values in the short story anthology *Robohnya Surau Kami* by Navis demonstrates that short stories can serve as effective teaching materials for literature instruction at the high school level. These findings underscore the strong relevance of literary works as a medium for internalizing spiritual values, even when the subject matter is not children's literature. Meanwhile, in his study of the short story *Guratan*, Rahmansyah (2019) identified various religious values suitable for character education in schools, although his analysis was limited to a single short story. Another study by Setiadi et al. (2023) examined the representation of women in poetry published in *Suara 'Aisyiyah* magazine. The results indicate that literature plays a significant role in representing various social and religious issues emerging within society. Unlike previous studies, this research focuses on the children's short story collection *Meneladani Akhlak Rasulullah Muhammad S.A.W.*, published by the Cultural Institute of PP 'Aisyiyah in 2021. The study analyzes the prophetic values embedded in the work and their relevance to literature instruction in schools. Consequently, this research is expected to make a novel contribution to the development

of prophetic literary studies, particularly within the realm of children's literature.

METHOD

This study employs a qualitative approach using a descriptive method. The qualitative method was selected because the research focuses on the in-depth understanding and interpretation of meanings embedded in literary texts, rather than on measurement or statistical calculation. According to Sugiyono (2013), Yuliani (2018), Razak (2017), qualitative research is a method used to examine objects in their natural setting with the aim of understanding phenomena holistically through descriptions using words and language. In the context of literary research, a qualitative approach enables the researcher to identify, describe, and interpret the values contained within literary works based on the context and meaning constructed by the text.

This study aims to describe the extrinsic elements and analyze the prophetic values found in the children's short story collection *Meneladani Akhlak Rasulullah Muhammad S.A.W.* The study focuses on the three primary dimensions of prophetic values proposed by Kuntowijoyo: humanization, liberation, and transcendence. These three dimensions serve as the analytical framework for identifying the various forms of humanistic, liberating, and spiritual values contained within the stories.

The research data consist of linguistic units—such as words, phrases, sentences, dialogue, and narrative passages—that contain extrinsic elements and reflect prophetic values, specifically humanization, liberation, and transcendence. These data were obtained from eight children's short stories selected from the anthology *Meneladani Akhlak Rasulullah Muhammad S.A.W.* which serves as the primary data source. The selection of short stories was based on their relevance to the research focus—namely, the connection between the story content and the prophetic values under study.

The data collection techniques employed in this study are the reading technique and the note-taking technique. The reading technique involves reading the short story texts intensively and repeatedly to gain a comprehensive understanding of the story content. Subsequently, the note-taking technique involves recording all data deemed relevant to the research objectives, particularly data indicating the presence of humanization, liberation, and transcendence values. Using this technique, the researcher categorizes and inventories excerpts related to the study's focus, thereby facilitating the analysis process.

Data analysis in this study follows the qualitative analysis model proposed by Sugiyono (2013), comprising three stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher selects, focuses on, and categorizes data relevant to the research objectives. The subsequent stage is data presentation, which involves organizing the reduced data into descriptive accounts to help the researcher understand patterns and relationships within the data. The final stage is conclusion drawing and verification, involving the interpretation of research findings based on the applied theory of prophetic literature; this yields insights into the prophetic values contained in the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad S.A.W.* and their implications for literature instruction in schools.

RESULT

1. Short Story *Anak Sholeh & Sepeda Dino*

1.1 Extrinsic Elements

This short story conveys important moral values, namely discipline, politeness, and a child's responsibility regarding their obligations. It also illustrates the immense patience and love of a mother in raising her child. Furthermore, the story imparts character education by introducing rules, time management, and the importance of asking for permission before leaving. An example of this educational value is found in the following excerpt:

“...How do I remind Dino to ask for permission and be mindful of the time when playing...” (Badriah, 2)

Based on the excerpt above, the educational value present in the story teaches that children should manage their time and understand proper rules in their daily lives.

Findings regarding religious values in this story include the obligation of prayer and a mother's prayers for her child. It highlights the importance of accustoming children to acts of worship from an early age, as well as the role of parental prayer as a form of spiritual affection.

1.2 Prophetic Values

The following are the results of the analysis of prophetic values in the short story “*Anak Sholeh & Sepeda Dino*,” examined through the lenses of humanization, liberation, and transcendence. The humanistic value in this story—specifically the loving and affectionate relationship between people—is clearly evident, as shown in the following excerpt:

“Oh God... where should I look for Dino? How do I remind Dino to ask for permission and be mindful of the time when playing? How should I advise him? His teacher at school always tells my son to play at the right times and to have lunch and a midday rest, following the example of the Messenger of Allah; yet why is it so difficult to make Dino understand?” (Badriah, 2).

The excerpt above exemplifies a mother's affection for her child. Mother Zaenab demonstrates sincere love for Dino through her parental concern, arising from the fact that Dino left to play without asking for permission.

The value of liberation in this story is found in the process of making Dino realize his mistake—specifically, his behavior of playing carelessly and irresponsibly. Here is the excerpt:

“Mom...! I'm sorry, Mom; I won't repeat this kind of mischief.” Dino expressed his remorse while hugging his mother the moment she arrived at the place where he had gotten lost. (Badriah, 10).



Based on this excerpt, Dino transforms into a child who no longer defies authority and feels regret for his actions; this represents a liberation from his own selfishness. Furthermore, the story highlights the role of Ibu Zaenab as an adult who guides children away from dangerous situations. The value of divinity—or transcendence—is evident in the short story when Ibu Zaenab prays regarding Dino's behavior after he left to play without saying goodbye, illustrating the relationship between God and His servant. Additionally, at the end of the story, when Dino is frightened after getting lost, he feels admonished by God; this leads him to regret his actions and apologize to his mother.

2. Short Story “Janji Hati Ika”

2.1 Extrinsic Elements

This short story is rich in Islamic values, particularly regarding how to respond to provocation by emulating the character of the Prophet (Rasulullah). The character Ummi serves as the primary conveyer of these values. One instance where this value is conveyed is when Ummi recounts the story of Prophet Muhammad and his patience toward those who harbored hatred for him.

“The one who has been feeding you all this time is Muhammad, the Messenger of Allah—the very person you insult every day.”

The quote above serves as a powerful reminder to the reader that the nobility of the Prophet's character could touch the hearts of even his staunchest enemies, and that this is an example worthy of emulation.

This short story emphasizes the importance of harmonious family interactions, mutual affection, and upbringing rooted in love.

“If we want our younger sibling to be polite, courteous, and patient, we must set that example ourselves.”

This quote teaches that good behavior cannot simply be commanded; it must be demonstrated through personal example. A child's social and

moral education begins in their immediate environment: the family.

The story conveys a strong moral message: one should not respond to insults with anger, but rather with patience and noble character.

“In your opinion, how should we react when faced with someone like that?”

This quote illustrates a method of moral education that avoids being preachy; instead, it encourages the child to think critically and reflect on their own answer. In this way, moral values are instilled deeply and reflectively. The story demonstrates that the author possesses a strong Islamic background and insight, as well as a commitment to children's character education. The narrative is grounded and relatable, yet it conveys a profound message.

2.2 Prophetic Values

The value of transcendence is strongly evident in this story, particularly in how Ika's family raises the children using a religious and spiritual approach. Faith-based education and the example set by the Prophet Muhammad (PBUH) serve as the primary foundation for shaping the children's character.

When Ika felt angry at being mocked, her mother (Ummi) did not simply tell her to be quiet; instead, she offered guidance through the story of the Prophet:

“Dear, we should emulate the way the Prophet conveyed his message... Have you ever heard the story of how gentle and compassionate the Prophet was toward others—even toward those who were hostile and hateful toward him?” The excerpt illustrates Ummi's efforts to guide her child toward the understanding that attitudes and behaviors should be grounded in divine values and the noble character exemplified by the Prophet. This underscores the value of transcendence—strengthening the bond between the individual and the Divine—which, in this story, is instilled in the child from an early age through prophetic narratives emphasizing love, patience, and self-control.

The value of humanization is evident in the family dynamics, particularly in how Umami raises her children with affection and how Ika learns to treat her younger brother better. After Umami's guidance, Ika realizes she had been harsh toward Irham:

"Forgive me, little brother... I snapped at you earlier."

Irham smiles, seemingly understanding and accepting his sister's apology. This passage reveals the moral awareness and empathy developing within Ika. This represents true humanistic value: treating others—especially family—with love and gentleness.

The value of liberation is seen in Umami's efforts to free her children from reactive behavior, resentment, and negative mindsets that might stem from their environment or the media. Here, liberation takes the form of enlightenment and psychological freedom from prejudice and destructive emotions.

When Ika revealed that a student from a neighboring school had labeled Islam a "terrorist religion," Umami offered a critical and constructive clarification:

"Dear, not everything reported on TV, in newspapers, or on the internet is true—nor is it all false. So, we must be careful when accepting information; we have to filter it first."

In doing so, Umami fostered intellectual liberation for her child. She did not merely defend Islam; she also taught Ika to think critically, avoid being easily provoked, and filter the information circulating around her. This represents a form of liberation from ignorance and from blind submission to misleading narratives.

3. Analysis of the Short Story "Jujur...? Siapa Takut!"

3.1 Extrinsic Elements

The short story is deeply imbued with religious values, conveyed both explicitly—through the ustaz's (religious teacher's) sermon and prayers—and implicitly through the characters' conduct.

"Allah is All-Knowing. Therefore, we must have the courage to speak the truth, even when we have made a mistake."

This value conveys that honesty is not merely a social obligation but also a spiritual responsibility—an act of devotion to Allah SWT. The story highlights the importance of trust in the mother-child relationship, as well as how affection and open communication shape a child's character. "Zidan... Zidan, you are my champion. I was already suspicious when I saw the glue on the broken vase fragments. But I stayed quiet, waiting for you to be honest."

This social value implies that giving a child space to learn from their mistakes is a form of character education rooted in love and empathy. The story strongly emphasizes the importance of having the courage to admit one's mistakes, refraining from blaming others, and not concealing the truth.

"I wronged Cimong and made him the scapegoat for my actions."

This quote teaches that honesty impacts not only social relationships but also the development of personal integrity from an early age.

Based on the story's content, it can be inferred that the author possesses an educational background or a deep concern for children's character education. The values conveyed reflect a deep understanding of child psychology and the Islamic approach to moral education.

3.2 Prophetic Values

The value of transcendence is reflected in the belief that Allah is All-Seeing and All-Knowing regarding all matters, including human intentions. This serves as the spiritual foundation for Zidan's eventual decision to choose the path of honesty. "The Messenger of Allah was always known as 'Shiddiq' (Truthful) and 'Amiin' (Trustworthy)... Allah knows all..."

This value strengthens the vertical relationship between the servant and God, teaching that speaking the truth is an act of worship that demonstrates piety.



Humanization is evident in Mother's gentle and wise attitude when addressing her son's mistake, as well as in the supportive friendship between Zidan and Bowo.

"Mother didn't make an issue of the flower vase. Honesty is more valuable..."

This value highlights the importance of compassion, forgiveness, and emotional nurturing in shaping a humane character. Liberation in this story manifests as Zidan's effort to free himself from fear, inner turmoil, and dishonesty. Honesty becomes the gateway to freedom and peace of heart.

"In the name of Allah, I simply must tell the truth..."

This quote marks the process of inner liberation experienced by Zidan. He chooses to break free from the shackles of minor sin and move toward a state of greater serenity.

4 Short Story of *Monyet "Si Serakah" dan Lebah "Terpuji"*

4.1 Extrinsic Elements

The story reinforces Islamic values through a concluding message stating that greed is a spiritual ailment—deeply detested in Islam—and by encouraging gratitude and sharing.

"The Prophet Muhammad taught us to always be grateful and to find joy in sharing or giving charity from our wealth, so as to steer clear of such greed."

This value demonstrates that the story is not merely a fable but is rich with religious messages that shape Islamic character in daily life.

Social values within the story include responsibility toward the environment, the importance of sharing, and maintaining good relationships with other living beings.

"...you are an outsider, yet you destroy our territory... solely to satisfy your greedy desires." This value illustrates that communal living requires social awareness and forbids acting arbitrarily at the expense of others' interests.

The moral values highlighted in the story include the importance of self-reflection, the courage to admit one's mistakes, and the willingness to correct wrongful behavior for the common good.

"I will change... I was too greedy... now I want to share and live alongside you all in peace."

This moral value serves as a touching conclusion, teaching readers that anyone—even those who have erred—can change for the better. The story was written by Harjana, who appears deeply committed to children's character education. This fable serves not only as entertainment but also as an effective and enjoyable tool for moral and religious education.

4.2 Prophetic Values

The element of transcendence is evident in how greed is linked to Islamic prohibitions, and how gratitude and sharing are encouraged as expressions of faith. "...The Prophet Muhammad taught us to always be grateful and to find joy in sharing..."

This value serves as a reminder that social and ethical actions should be grounded in the religious teachings imparted by the Prophet as the moral guide for the community.

The element of humanization is evident in teachings that emphasize mutual care, selflessness, and a willingness to share—values that are universally human. The bees and their colony represent an ideal society characterized by cooperation and sharing.

"You must protect the environment, treat your fellow forest dwellers kindly, and be happy to share with your friends."

This reflects a prophetic value aimed at fostering a civilized society that cares for others and the natural world around it.

Liberation is demonstrated when Moni finally breaks free from the shackles of greed, selfishness, and stubbornness. He gains insight from Abee and resolves to change.

"Alright, little bee, I will change... I have been too greedy..."

This represents a form of inner liberation, wherein the character undergoes a transformation and chooses a new path rooted in goodness.

“In the name of Allah, I simply must tell the truth...”

This quote marks the process of inner liberation experienced by Zidan. He chooses to break free from the shackles of minor sin and move toward a state of greater serenity.

5. Short Story of “Berakhlak Mulia di Sekolah Dino”

5.1 Extrinsic Elements

The moral values ??found in the short story include empathy, tolerance, and social concern. See the excerpt below:

“... Muslims must guard their thoughts to ensure they always think well of other Muslims.”

Based on the excerpt above, the character Biyya teaches readers not to judge someone solely by their appearance and to always treat fellow human beings kindly.

The social values ??in the short story highlight the social inequality experienced by the character Oki. See the excerpt below:

“Do you know why Oki sometimes doesn't come to school? His eyes are red from a lack of rest; he joins his parents in scavenging for trash at night, sometimes until nearly dawn.”

This excerpt illustrates social inequality: Oki comes from an underprivileged family and must help his parents scavenge, which is the reason he is frequently late for school.

The short story contains religious values, particularly numerous Islamic teachings. See the excerpts below:

“... The Messenger of Allah was deeply compassionate toward the mustadh'afiin(the oppressed/downtrodden).”

“Wow, Biyya is reminded again of the story about the Prophet's character—what the Ustadz (religious teacher) called husnudzan. It means thinking positively, and all Muslims must maintain good thoughts about their fellow believers.”

Based on these excerpts, the religious values involve emulating the character of the Messenger

of Allah by practicing husnudzan(thinking positively), helping the downtrodden, and showing compassion to others.

The educational values in the short story include teaching children to respect differences, cooperate, and care for the environment—demonstrated through the recycling activities undertaken by Oki. This is evident in the following excerpt: “...Oki's handicrafts adorned the Mentari Satu School booth. Many people were drawn to the trinkets Oki had made and purchased them, as he had crafted them with all his heart.”

5.2 Prophetic Values

The character Biyya demonstrates a prophetic attitude by striving to help Oki and remaining his friend, even though he is often shunned by other classmates. Furthermore, Biyya encourages her peers to stop mocking Oki and to treat him more fairly and humanely.

The value of liberation is evident in the characters Biyya, Mira, and Hanna, who seek to free Oki from social oppression by reporting his family's situation to the school principal. Their actions lead to a transformation in Oki's life; he receives assistance from the foundation and no longer has to scavenge for a living, finally able to attend school just like his peers.

The short story incorporates religious values that illustrate the relationship between humans and God. This is reflected in the advice given by the Ustad (religious teacher), who recounts stories of the Prophet. It also highlights Biyya's internalization of the Prophet's character, as well as the importance of maintaining a positive mindset (husnudzon) and sincerity (ikhlas).

6. Short Story of “Buah Kejujuran”

6.1 Extrinsic Elements

This short story incorporates religious values by emulating the character of the Prophet; the actions of every character are grounded in faith and love for Allah and the Prophet (SAW). This is illustrated in the following excerpt:



“The Prophet (peace and blessings be upon him) said: when a person visits a sick Muslim brother, it is as if they are walking while plucking the fruits of Paradise until they sit down. Once seated, mercy descends upon them abundantly. If the visit takes place in the morning, seventy thousand angels pray for them to receive mercy until evening falls. If the visit takes place in the evening, seventy thousand angels pray for them to receive mercy until morning arrives” (Adam, 33).

The excerpt above presents the words of the Prophet explaining the spiritual reward for visiting a fellow Muslim.

The short story also conveys educational values to the reader, as shown in the following excerpt:

“At school, Amran is a bright student. Although he consistently ranks at the top of his class, he remains humble and free of arrogance. In the eyes of his teachers, Amran is an honest boy who stays out of trouble.”

Based on the excerpt above, the educational value conveyed to the reader is exemplified by the character of Amran, who is a diligent and intelligent student.

The story also teaches moral values regarding honesty and kindness, as seen in the following excerpt:

“You’re welcome, Sir. This wallet doesn’t belong to me, so it was my duty to return it,” said Amran. “Here is a reward for you,” said Mr. Parto.

The excerpt illustrates that honesty and kindness can bring blessings, even when living a simple life. Amran’s honesty, for instance, led him to receive an unexpected blessing.

6.2 Prophetic Values

The value of transcendence—representing the relationship between humans and God—is evident in this short story through the piety of Amran’s family; they consistently perform prayers and look to the Prophet Muhammad as a role model in their daily lives. This is illustrated in the following excerpt:

“All this time, Mr. Danang’s family has strived to emulate the conduct of the Prophet Muhammad in their daily lives. As stated by Mr. Danang—Amran’s father—this practice is a form of loving and honoring the Messenger of God.”

The excerpt above demonstrates a high level of spiritual awareness and reflects the practice of making religion the fundamental basis of daily life. Values regarding humanity and care for others are also apparent in the short story, as shown in the following excerpt:

After feeling they had spent enough time visiting Umar, Amran and his father finally took their leave.

“Get well soon, Umar. That way, we can study together again,” said Amran encouragingly (Adam, 32).

This excerpt reveals Amran’s polite and caring attitude toward his sick friend, Umar; through this interaction, the story instills values of empathy, social awareness, and compassion.

The value of liberation—specifically liberation from vice and wrongdoing—is also present in the story, as seen in the following excerpt:

“You’re welcome, Sir. This wallet doesn’t belong to me, after all. So, it was my duty to return it,” said Amran (Adam, 37).

Based on the excerpt above, Amran indirectly liberates himself from greed and dishonesty by returning Mr. Parto’s wallet; this act represents a liberation from traits that could cause harm to others.

7. Short Story of Hadiah Kebahagiaan

7.1 Extrinsic Elements

The story depicts social life and upholds the value of friendship within a school environment that encourages mutual assistance. Consider the following excerpt:

“When Fakhri helped Fahmi, who was on his way to the canteen, Fakhri walked him there. That is what set Fakhri apart from the other children.”

The excerpt above illustrates that Fakhri grew up in an environment that highly values empathy and social concern.

This short story highlights the importance of both formal education and character building. School serves not merely as a place for academic learning but also as a setting for instilling noble traits such as gratitude, a spirit of sharing, and a sense of responsibility. Consider the excerpt below: "...So, I want to give a gift to my Abi and Umi [father and mother] as an expression of my gratitude. I wonder, what would be a suitable gift for them?..."

The excerpt above demonstrates that character education is fostered not only within the school environment but also within the family.

Religious values are evident in the story through characters who display Islamic habits, such as offering greetings and expressing gratitude. This is shown in the following excerpts:

"God willing, I will feel at home here, Ma'am."

"My Abi and Umi often say that if we feel happy or receive something good, we should share that happiness with others. One way to do this is by giving gifts to our loved ones as an expression of gratitude."

The excerpts above reinforce the story's moral message and infuse it with an Islamic perspective.

7.2 Prophetic Values

Humanistic values are reflected in the character of Fakhri, who shows care for his new friend, Fahmi. This is illustrated in the following excerpt:

"Fakhri wanted to convey to Fahmi—through his actions and behavior—that Fahmi was not a stranger at the school; therefore, he need not feel like an outsider." The excerpt above illustrates that Fakhri treats Fahmi with empathy and genuine care, without discrimination—an attitude that upholds human dignity.

The short story depicts a form of liberation from the conventional mindset that a high-achieving student should be the recipient of a reward; instead, Fakhri gives a gift to his parents

as an expression of gratitude. This act represents a departure from consumerist habits and reflects a higher level of affection.

The story embodies religious values, specifically highlighting the relationship between humanity and the Divine. Expressions such as *InshaAllah* and *Alhamdulillah* reflect a lifestyle rooted in divine values.

"Actually, Abi, the idea for this pen and book gift came from a friend of mine named Fahmi."

"Fakhri's father then prayed for Fakhri's friend, Fahmi, asking that Allah always grant him goodness and happiness in both this world and the Hereafter."

Based on the excerpts above, the characters in the story center their gratitude and prayers on God, which constitutes a crucial aspect of prophetic values.

DISCUSSION

The analysis reveals that the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad SAW* embodies various prophetic values, specifically those of humanization, liberation, and transcendence. The value of humanization is reflected in attitudes of mutual respect, helpfulness, compassion, honesty, and concern for others. The value of liberation is evident in efforts to avoid negative behaviors, dishonesty, and actions that harm oneself or others. Meanwhile, the value of transcendence is manifested through obedience to Allah SWT, gratitude, faith, and the commitment to using religious teachings as a guide for daily life. The presence of these values demonstrates that children's literature serves not merely as entertainment but also as a medium for character education that aligns with national educational goals.

CONCLUSION

Research findings indicate that the children's short story anthology *Meneladani Akhlak Rasulullah Muhammad S.A.W.* incorporates extrinsic elements—specifically religious, moral,



social, and educational aspects—that serve as tools for shaping children's character. This is clearly evident in the characters and characterization within the stories. Furthermore, the stories in the anthology embody prophetic values. Such as humanization, liberation, and transcendence. The value of humanization is reflected in attitudes of compassion, empathy, care, honesty, and respect for others. The value of liberation is demonstrated through the characters' efforts to free themselves from negative behaviors, prejudice, dishonesty, greed, and forms of social injustice. Additionally, the value of transcendence is visible in the relationship between humans and Allah SWT, manifested through acts of worship, prayer, gratitude, piety, and the emulation of the Prophet Muhammad's character. Thus, the short stories in this anthology serve not only as entertaining reading material but also as a medium for instilling Islamic and prophetic values, making them valuable resources for literature education and character building within educational settings.

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