

**CHILDREN RESPONSE TOWARD GOOD  
SAYING I ISLAMIC PICTURE BOOK**



Submitted in Partial Fulfillment of the Requirements for the Degree of Sarjana  
Humaniora in English and Literature Department of the Faculty of Adab and  
Humanities of UIN Alauddin Makassar

By

**ADE WAHYUNI**  
Reg. Number. 40300114089

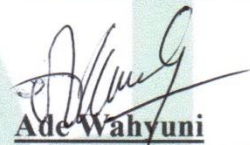
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**NIM: 40300114089**

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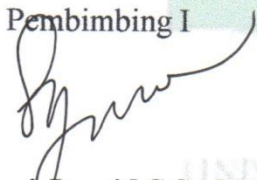
## PERSETUJUAN PEMBIMBING

Pembimbing peneliti skripsi saudari **Ade Wahyuni, NIM: 40300114089**, mahasiswa jurusan Bahasa dan Sastra Inggris Fakultas Adab dan Humaniora UIN Alauddin Makassar, setelah dengan seksama meneliti dan mengoreksi skripsi yang bersangkutan dengan judul **“Children Response Toward Good Saying In Islamic Picture Book”**, memandang bahwa skripsi tersebut telah memenuhi syarat ilmiah dan dapat disetujui untuk diajukan ke **Sidang Munaqasyah**.

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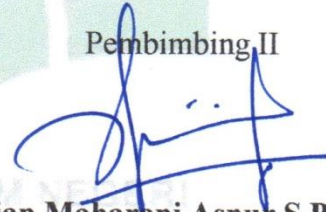
Romangpolong, 04 Juli 2019

Pembimbing I



**Syahrani Junaid, S.S., M.Pd**  
NIP. 19810415 200901 2 005

Pembimbing II



**Sardian Maharani Asnur S.Pd., M.Pd.**  
NIP. 19840702 201101 2 010

## APPROVAL SHEET FOR THESIS

Title of Thesis : *Children Response Toward Good Saying In Islamic Picture Book*  
Name : Ade Wahyuni  
Number : 40300114089  
Program : Bachelor Degree (S1) English and Literature Department  
Date of Proposal Examination : Januari 18<sup>th</sup>, 2019

Romangpolong, 29 Mei 2019

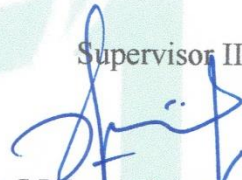
Supervised by:

Supervisor I



Syahrani Junaid, S.S., M.Pd  
NIP. 19810415 200901 2 005

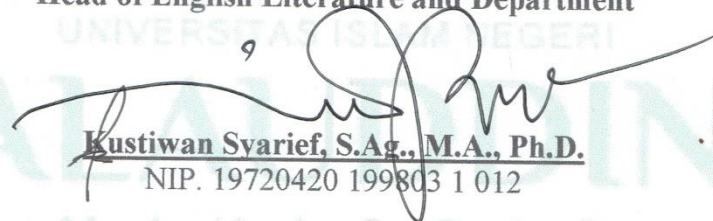
Supervisor II



Sardian Maharani Asnur S.Pd., M.Pd.  
NIP. 19840702 201101 2 010

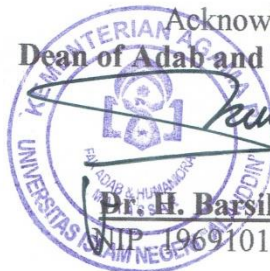
Approved by:

Head of English Literature and Department



Kustiwan Syarief, S.Ag., M.A., Ph.D.  
NIP. 19720420 199803 1 012

Acknowledged by  
Dean of Adab and Humanities Faculty



Dr. H. Barsihannor, M.Ag.  
NIP. 19691012199603 1 003



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Skripsi yang berjudul, “**Children Response Toward Good Saying in Islamic Picture Book**”, yang disusun oleh **Ade Wahyuni, NIM: 40300114089**, mahasiswa Jurusan Bahasa dan Sastra Inggris pada Fakultas Adab dan Humaniora UIN Alauddin Makassar, telah diuji dan dipertahankan dalam *Sidang Munaqasyah* yang diselenggarakan pada **Kamis, 18 Juli 2019 M.**, bertepatan dengan **15 Dzul-Qa’dah 1440 H.**, dan dinyatakan telah dapat diterima sebagai salah satu syarat untuk memperoleh gelar Sarjana Humaniora (S.Hum) dalam Ilmu Adab dan Humaniora, Jurusan Bahasa dan Sastra Inggris (dengan beberapa perbaikan).

Romang Polong, **Kamis 18 Juli 2019 M.**  
**15 Dzul-Qa’dah 1440 H.**

### DEWAN PENGUJI:

Ketua	: Dr. Abd Rahman R, M.Ag.	(.....)
Sekretaris	: Nasrum, S.Pd., M.A.	(.....)
Munqasy I	: H. Muh. Nur Akbar Rasyid, M.Pd., M.Ed., Ph.D.	(.....)
Munqasy II	: Muhammad Taufik, S.S., M.Hum.	(.....)
Pembimbing I	: Syahrani Junaid, S.S., M.Pd.	(.....)
Pembimbing II	: Sardian Maharani Asnur, S.Pd., M.Pd.	(.....)
Pelaksana	: Ali Akbar	(.....)

Diketahui Oleh:  
Dekan Fakultas Adab dan Humaniora  
UIN Alauddin Makassar



**Dr. H. Barsihannor, M.Ag.**

NIP. 19691012 199603 1 003

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The Researcher

Ade Wahyuni



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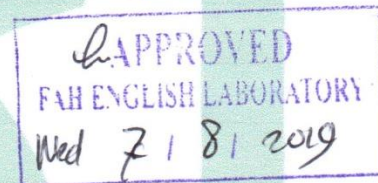
## ABSTRACT

Name : **Ade Wahyuni**  
Reg. Number : 40300114089  
Major : English and Literature Department  
Faculty : Adab and Humanities  
Title : *Children Response toward Good Saying in Islamic Picture Book*  
Supervisor I : Syahrani Junaid  
Supervisor II : Sardian Maharani Asnur

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This research discusses the children response toward good saying in Islamic picture book and aims to know the response of children as the reader in efferent and aesthetic responses to Islamic picture book. This study focuses on reader response theory. The researcher used video as the instrument to find out the valid data. Then, the data were analyzed using a descriptive qualitative method. The research was conducted in order to give the reader information about reader response theory toward children as the reader of Islamic picture book. The findings show that the student use efferent and aesthetics response to constitute the knowledge about *tayyibah*, especially *Alhamdulillah* sentence in daily life; the character in the Islamic picture book; the moral value, and connecting their prior knowledge after reading the Islamic picture book. The researcher concludes that the students have responded using various possibilities, which is related to the content of the text.

**Keywords:** *Children Response, Efferent and Aesthetics Responses, Islamic Picture Book.*



## CHAPTER I

### INTRODUCTION

#### A. Background

Children's literature is important because it gives children to appreciate their cultural heritage and it is a timeless tradition, according to Norton in Festus ( 2015: p. 534) "books are the major means of transmitting our literary heritage from one generation to the next". Beside tradition of teaching, children literature is also effective to help children to see things from other perspectives. Young children who are usually at the more egocentric stages of development, tend to view the world from their own perspectives and they cannot see other points of view. Using literature cannot be threatening, it is a fun way for children to see the world from a different point of view.

Reading and listening to children literature, whether it is a picture book or chapter book can influence children's lives before problems occur and provide strategies for dealing with moral issues. Through these literary experiences, children can be taught moral values and moral reasoning. According to Lamme (1996) quality of children's literature contains many ethical concepts and democratic principles that illustrate important moral values. Baldis (2004) states that one of the most effective instructional strategies in teaching character education is direct teaching of the character

trait in conjunction with a short story or picture book that depicts or applies the trait. Since the picture books are typically short stories, the use of the picture book to teach character is a viable approach.

Literary works do not have meaning without a reader, as well as the picture book it can be understood and be enjoyed by children as readers. The literary works have strong relationship with the readers since it is such an important role in development of literary work because readers are people who enjoy the literary work and they have role in giving the meaning and appraising picture book.

Picture book is also a medium of children literature. A picture book combines visual and verbal narratives in a book format. The book takes some texts with illustration or picture to make the reader easy to understand the purpose of the book. Russel said simply, “the picture story book combines the art of storytelling with that of illustration” (2004: p. 122).

One of Islamic picture books is “I Can Say Alhamdulillah (*Aku Bisa Mengucap Alhamdulillah*)” written by Ahmad Zakky, illustrated by Garis Bintang Studio, translated by Wicha SB, and published by Zikrul in Oktober 2017. This book told about how children know one of *Thayyibah* sentences and how to apply this sentence in daily life. The author of this picture book used simple sentence and simple example to make children as reader understand the purpose of this picture book easily. Moeslims know that “*Alhamdulillah*” is one of good sayings known as a magic word that children



must know, *Hamdalah* must be done every time after doing all the activities that had been fine, or we got some gifts we can say *Hamdalah*. The reason why the researcher chosen the picture book because the picture book is one of media that can teach children how to express their gratitude by saying *Hamdalah* and indirectly picture book can build children's character using magic word.

As a moeslim the researcher finds that moeslim must be grateful for everyting Allah SWT has given us. Allah SWT has explained about Ni'mat or bounty in Al-Qur'an. Q.S Adh-Dhuha verse 11.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

*Translation:*

*“And as for the Bounties of your Lord, then let you mention it (thankfully).”*

(Source: An Enlightening Commentary into The Light of The Holy Qur'an)

Abdullah bin Muhammad bin Abdullah Alu Syaikh (2008) in his book entitled Tafsir Ibnu Katsir explained that the verse is about the word ni'mat (bounty) is general, which also implies those bounties, which Allah SWT had bestowed on His Messenger until the revelation of this verse was bestowed on him afterwards according to the promise made in this verse, which He fulfilled completely. Then, it is enjoined: O Muhammad SAW (Prophet), mention and proclaim every bounty that Allah SWT has favored you with. Now, obviously,

there can be different forms and ways to mention the bounties and every bounty, in view of its nature, it requires a special form of mention and proclamation. As a whole, the way of proclaiming the bounties is that God was thanked with the tongue and acknowledged that all of the bounties were only due to favor and none was the results of any personal excellence and merit on his part.

So, children to naturally build their character by imitating other people and imitating the words their parents usually use. Children are also very curious and thus they actively explore their environment to gather new information. In addition to question everything that interests them, at some points children will also start learning negative behaviors when dealing with "bad" environments. It depends on children's habit, we can build good character for children from islamic picture book.

Based on the explanation above, the researcher is interested in studying the readers responses by analyzing the responses of children, as we know that reader responses are important things to appreciate literary word. After the children read the Islamic picture book the researcher know how the responses of the children about the book are and how children can take different point of view in the text that had been read. According to Rosenblatt (1978), any reader of the text may get different points on this continuum and any text can be read both the different point of view and the aesthetic based on the reader's purpose.

In this research, the researcher chosed students from TPA Al-Hijrah Parepare especially for fourth grade in elementary school. TPA Al-Hijrah is one of nonformal Islamic schools in Parepare which teach children how to be a good reader of Al-Qur'an, memorizing Al-Qur'an, singing an Islamic song, and also learning Islamic education in general.

### **B. Research Question**

*Based on the bacground above, the researcher formulated the research questions as follow:*

*How is the children's response to the Islamic picture book "I Can Say Alhamdulillah" that had been read?*

### **C. Obective of the research**

Based on the questions above, objective of this research is:

*To analyze the children's response to the Islamic picture book "I can Say Alhamdulillah" that had been read.*

### **D. Significance of the Research**

The researcher hopes that they can give information to those who want to increase knowledge about literature by using picture book to improve children's response in children literary work. The significances of the research are theoretically and practically.

- 1) Theoretically, this research contributed to the knowledge building especially in the area of children response related to a picture book as one form of children literary works.
- 2) Practically, this research makes the researcher and reader know how to apply reader's response to the children as subject.

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

Based on the research question above, the researcher limits this research in finding the response of children as readers in efferent and aesthetics that is taken by children's response toward Ahmad Zakky's bilingual picture book "I can Say Alhamdulillah (Aku Bisa Mengucap *Alhamdulillah*)". In this research, the researcher used Rosenblatt's theory (1994) about reader response that has divided into two categories they are efferent and aesthetics and the researcher chose students at TPA Al-Hijrah Parepare as subject, especially for fourth grade students.

## CHAPTER II

### REVIEWED OF RELATED LITERATURE

#### A. Previous Study

A research is a systematic process that requires to previous literature. Previous literature serves a presentation about the research and analysis that have been done previously.

The previous findings which related to this research are as follows:

Sasso (2013), a student of Master of Art in Communication and Leadership Studies in Gonzaga University, in her thesis “Analysing Reader Response To The Plotlines of Secondary Character in Jane Austen’s *Pride and Prejudice* and *Northanger Abbey* Though Walter Fisher’s Narrative Paradigm”. there were three parts of study in which literary criticism and Walter Fisher’s Narrative Paradigm were used to analyze reader reactions to Charlotte Lucas in *Pride and Prejudice* and John Thorpe in *Northanger Abbey*. The results show that the message and moral of the secondary characters created a passionate and measureable response in a qualitative format. The feedback is explored in depth and it offers new insights into Jane Austen’s novels.

Durriyah (2014), Student Of The Ohio State University, in her thesis “Reading and Responding to Children’s Literature: A Qualitative Study of



Indonesian Preservice Teacher's Response in an Introduction to Children's Literature Course". Her research is qualitative study that illustrates the experience of eleven preservice teachers in Indonesia as they read and learn about children's literature in an introduction to a children's literature course for one academic semester. Informed by reader response theory, teacher learning, and literary and aesthetic theory of pictorial books, this study examines teacher preservice responses to instruction in the introduction of children's literature courses, and their literary responses to the literature of children taught in the course.

Pertiwi (2015), she is student of English and Literature Department at UIN Alauddin Makassar. In her research "Response of Female Readers in Yousafzai's Autobiography "I AM MALALA" she discusses about response of female readers in Yousafzai's autobiography "I am Malala". The aims of this research are to know the response of female readers in intrinsic elements, to get the response of female readers if they became Malala, and to find out the moral message that can be taken by female readers toward Yousafzai's autobiography "I am Malala". She used descriptive qualitative method and analyzed it through Thursone's theory. The instrument in this research is interview sheet. There are 11 female readers that the writer chose as subject of the research. The result shows that female readers give positive response in intrinsic elements toward Yousafzai's autobiography "I am Malala", which is in characters, in

theme, in plot, in setting, and in point of view, they give positive comment. Response of female readers if they become Malala is positive.

Woodruff and Griffin (2017) "Reading Response in Secondary Setting: Increasing Comprehension Through Meaningful Interactions with Literary Text", in this journal they explore the instructional implication of a reader response approach in secondary classrooms and examine its role in fostering student critical reading and thinking skills. The approach promotes transaction between readers and texts as readers are given the freedom to analyze literary pieces based on their personal experiences, diverse cultures, and unique perspectives. A selective review of recent literature on the positive effect of the reader response approach in secondary settings is included, demonstrating how this approach yields positive results with students becoming both more critical readers and thinkers.

So, those of previous studies have similarity with this research because all of the previous findings focused on reader's response who have read a literary work and one of previous studies takes picture book as object, and it also has differences with this research such as the first previous finding who used Walter Fisher's Narrative Paradigm to analyze reader reactions to Charlotte Lucas in *Pride and Prejudice* and John Thorpe in *Northanger Abbey*, the second who takes experience of eleven preservice teachers in Indonesia as they read and learn about children's literature in an introduction to a children's literature course, the third finding who takes response of female readers in

intrinsic elements, and the last finding who explores the instructional implication of a reader response approach in secondary classrooms and examines its role in fostering student critical reading and thinking skills.

## **B. Partinent Idea**

### **1. Children Literature**

A survey of literature in the past threw into perspective that children's literature appeared to have no place in it, and if at all a places, only a peripheral one. Twentieth century discussions and studies prove that children's literature, a fast developing field, has paralleled the rest of literature from at least the mid-eighteenth century, encompassing virtually all genres and thousands of authors. The problem of defining children's literature arises from the fact that, some books meant for adult literature are read by children (Townsend, 1990: p. 61). So, definition of children's literature means that it is underpinned by purpose, in that it wants to be something in particular because this is supposed to connect it with that reading audience. Oberstein in Ngugi (2013: p. 61) stated that:

*“Children's literature is a category of books, the existence of which absolutely depends on supposed relationships with a particular reading audience: Children”.*

Literature stimulates children's imagination and sharpens their awareness of the world around them. These are important social functions

that make literature an essential tool in the process of socialization. Giving children some books to read it make an access to all varieties of literature is extremely important for their success. Educators, parents, and community members should help students develop a love and passion for reading. Not only reading literature which is important in developing cognitive skills to be able to succeed in a school or work setting, but it is valuable for other reasons as well. Norton (2010) identifies the value of literature for young people in her book ‘Through the Eyes of a Child’ stated that:

*“Children’s literature is important because it provides students with opportunities to respond to literatureit helps students develop emotional intelligence and creativity; it nurtures growth and development of the student’s personality and social skills” (Norton, 2010, p.3)*

The first value to note is that children’s literature provides students with the opportunity to respond to literature and develop their own opinions about the topic. This strengthens the cognitive developmental domain as it encourages deeper thought about literature.

## **2. Picture Book**

The picture book is a highly developed, widely available art form for children and families. Since its appearance in the 18th century, it has evolved from a medium of saccharine entertainment and moralistic instruction to a

complex interactive art with its own requirements and structure. Bone (2005 p: 2) stated that:

*“Picture book is book where the text and illustration serve equal function in conveying the story theme, idea or emotions. they are not broken into chapter but rather tell the story as conotional body of text”*

With a small number of pages, and not too many words on each page, picture books appear to be the easiest children’s books to read, to write, to analyze. But this perceived simplicity belies a complex art form. As in a poem, a genre to which the picture book has been compared, each word must count. the structure is rigid. Most important, the words and illustrations must work together, one supports and builds on the other, and even transforms it. the author of a picture book writes the text always mindful of how those words will be illustrated.

A picture book usually contains thirty two pages but can be longer or shorter, always in increments of eight pages. this standard came about because of the way pages are printed and bound. Of these thirty-two pages, twenty-four page, twenty-eight or twenty-nine make up the story. the others include the title page, copyright page, and sometimes a dedication page or a double page for the title. Usually, then, the book contains fourteen double pages (Northrup, 2012, p. 4).

“Vividness, compactness, and inexpressibility” are three ways by which pictures can aid the reader in attaining the message the author is portraying



(Schallert, 1980). A picture can be used in a book to literally replace a large number of words. For example, consider the amount of space it takes to write directions to get to someone's

house versus drawing a map. Illustrations can also draw attention to a book by making it colorful and interesting. Fang (1996) points out several additional functions of illustrations in picture books for children. Pictures can establish the setting and mood of a story. They can also define and develop characters. This is especially effective in short stories that do not usually allow for more fully-developed characters. Finally, in many picture storybooks, illustrations extend or develop the plot.

Several authors and artists have written books about general guidelines for illustrating children's books. One such author, Cianciolo (1970), believed that the purpose of children's books is to be read, and that illustrations should not defeat this purpose by being too novel or eccentric. Rather, the illustrations must legitimately help deliver the writer's message. She subscribed to the notion that illustrations do facilitate reading, and that surrounding children with attractive books about things of interest is one of the most effective ways to stimulate learning. Further, she maintained that illustrations in books could facilitate the reader's comprehension by building children's vocabulary and allowing them to form various concepts about the world around them. Finally, according to Cianciolo, illustrated books provide a literary and cultural heritage

and help in the development of appreciation and understanding of the graphic arts.

Reading stories with children introduces them to the complex nature of language and helps them in acquiring important language skills. However, the type of books read to children contributes to the depth of their learning. Parents should try to include a variety of books in their read aloud experience. Different types of genre books are associated with different amounts and types of language and each will encourage a different dialog or conversation with children. Following is a brief discussion of various genre and types of books that should be offered to children:

a. Picture Storybooks

Text and illustrations tell the story in picture story books, the illustrations often provide additional information not covered in the text.

b. Participation Books

Participation books are another type of storybook. Young children delight in being able to repeat the book's suggestions, such as clapping their hands, touching their toes, or covering their eyes. Lift-the-flap books also promote interaction.

c. Patterned Concept Books

Concept books expand children's understanding of an idea, relationship, or theme. Patterned concept books also provide illustrated examples of various ideas and words.

d. Predictable Books

Predictable books involve children in the reading experience. The patterned language, repetitive phrases, and predictable storyline help preschoolers anticipate what is coming next. They also help children to understand language and how sentences and stories are put together. Older preschoolers will often be able to repeat elements of these stories when the book is reread, which is an important pre-reading skill.

e. Wordless Picturebooks

Though wordless books contain little or no text, they have a real story to tell. Readers must interpret the stories from the pictures, examining details and expressions carefully.

f. Folktales and Fables

The stories in these books are often the result of years of oral storytelling. Many of the stories have a moral concept or theme. Most folktales and fables have some cultural context or historical base and help children learn about diverse cultures and experiences. These stories are often ones that parents can use for storytelling without the benefits of a book.

g. Alphabet Books

Alphabet or ABC books are used to help children recognize letters and realize that letters are used in language.

h. Counting Books

Counting books for young children are important because they introduce the language associated with numbers. They also help preschoolers begin to understand the concept that numbers are symbols for counting, just as letters are symbols for sounds and word.

i. Rhyming Books

Rhyming storybooks are a great choice for young children. They benefit from hearing rhyming language and repetitive sounds. Rhyming stories are fun for parents to read and provide lots of opportunities to read with emotion and to change the loudness and softness of the voice. Hearing stories that contain rhymes prepare children for reading by helping them focus on the sounds in words.

j. Information Books

Informational books are non-fiction and are written about topics that children have a natural interest in such as animals, food, vehicles, sports, or seasons of the year. Some informational books also label the illustrations in the book, helping to introduce written language to children. They are usually simple in style and focus on objects and subjects that are familiar to the children's environment.

In this research, type of picture book as object is information books because this picture book give some information to children how to apply good saying in daily life. This picture book is also one of media to build character for children the way change children's habit with magic word as good saying.

### 3. Reader Response Theory

Historically, the movement of New Critic seven indicated strong influences to teaching literature. Beginning in the 1920s, New Criticism emerged as the dominant theory used when teaching literature, and this theory places an emphasis on meaning that resides solely in the text. This theory remains a popular perspective for teaching literature, but the emergence of the contrasting reader response theory has challenged New Critical thinking. Sanders (2012) illustrates:

*“Reader response theory suggests that literature cannot be considered in isolation from the reader. Instead, the reader brings experience and knowledge to the text and creates meaning”* (Sanders, 2012 p, 2)

Reader-response theories bring readers into focus as active agents in the reading process. Explore how concepts from Reader-response theories, such as reader positions and stances, the implied author, transactional reading. reader response theory promotes readers' aesthetic experiences because of their being emotionally involved in reading. It emphasizes the creative role of the reader. Louise Rosenblatt's research (1878) she believes that readers are the most

important part of the reading experiences and the textual cues which lead to these responses.

Louise Rosenblatt (2005) explains that readers approach the work in ways that can be viewed as aesthetic or efferent. The question is why the reader is reading and what the reader aims to get out of the reading.

Rosenblatt (1994) distinguishes between efferent and aesthetic reading, defining the former (from the Latin “efferre”, meaning *to carry away*) as reading in which the reader is concerned with what they will carry away (also sometimes described as reading for information) while the latter is when “the reader’s primary concern is with what happens during the actual reading” (Rosenblatt, 1994, p. 24). Aesthetic reading requires lived experience, since readers bring about their own text through interaction with the original text. Based on this view, the meaning-making process plays an active role. In reading comprehension courses, students should be able to create meaning in terms of how they perceive the text. They are no longer “implied readers” or “ideal readers”; rather, they are real readers when their role in the literary world helps shape pedagogical aspects of literature (Hansson, 1992). If aesthetic reading becomes the main concern, the reader is no longer the invisible eavesdropper, and pre-reading activities can be replaced by contextual discovery.



a. Efferent

Efferent reading: reading to “take away” particular bits of information. Here, the reader is not interested in the rhythms of the language or the prose style but is focused on obtaining a piece of information. Rosenblatt states that:

*“the reader’s attention is primarily focused on what will remain as a residue after the reading — the information to be acquired, the logical solution to a problem, the actions to be carried out.”*  
(Rosenblatt in Ikhsak, 2015, p.24)

Efferent reading is a method to gain solid information from a text. In this regard, readers do not have strong interest in language rhythm of prose and keep trying to reveal information, and they need to focus on things to remember as an extra to reading: information, logical solution, and action carried out.

b. Aesthetic

Aesthetic reading: reading to explore the work and oneself. Here, readers are engaged in the experience of reading, itself. In aesthetic reading, readers attempt to find experience from reading process Rosenblatt states that:

*“In aesthetic reading, the reader’s attention is centered directly on what he is living through during his relationship with that particular text.”* (Rosenblatt in Ikhsak, 2015, p.24)

In aesthetic reading, students involve their emotion and enjoy the verbal expressions presented in the story. Aesthetic reading is an activity to capture the

beauty, pleasure, and message from a text. As such, a text needs to be read in the right way to ensure a precise understanding of the meaning and aim of a story.

#### **4. Magic of words**

Being mannerly is a social skill parents help children master it's an important one. The knack of cordially getting along with others opens doors of opportunity, which stay closed to kids who act inconsiderate or in offensive ways. At the heart of children's social relationships is their ability to maintain self-respect, while at the same time extending respect to others. It's fundamental. Only when respect is demonstrated through acts does it make a difference.

According to Stephens (2017) Teaching manners gives children a way to put respect into action. These manners must be sincere, heartfelt, and well-intentioned. Authentic respect involves far more than superficial words that children hurriedly spout off to appease an adult's upraised eyebrow. Magic words are part of what is known as good manners. Teaching your child to use these words will surely help them grow up to be respectful adults. Magic words are follows:

- a. Thank you. It shows gratitude towards generosity. Teaching them to say this simple word will help make them grateful children capable of valuing the efforts of others.

- b. Please. This word teaches children that things aren't obtained if they ask for them disrespectfully. Help them recognize that others have the right to share or not.
- c. Sorry. Saying sorry sincerely helps the child recognize their mistakes and strive to correct their actions.

In Islam, magic word is similiar with *Thayyibah* sentences. *Thayyyibah* sentences are good sayings and every utterance that contains truths and virtues that are beneficial to oneself and others. As well as containing various good deeds and prevention of bad deeds. *Thayyibah*'s sentences as follow:

- a. "*Bismillahirrahmanirrahim*" or *Basmalah* this must be done every time, when people want to start something any good, exampel eating, or driving a vehicle or anything, just start the activity that is fine then just say "*Bismillahirrahmanirrahim*".
- b. "*Alhamdulillahirabbil Alamin*", or *Hamdalah* is also must be done every time after doing all the activities that had been fine with saying "*Alhamdulillahirobbil Alamin*".
- c. The third word is the "*Takbir*", "*Allahu akbar*", when faced with things that are bad and shocking the heart or to panic, then with this sentence we become calm and eager to rise. Examples of when an earthquake happens, then a Muslim without knowing it, he would say Takbir "*Allahuakbar*", and who listens will surely feel excited and come up from any difficulty.

- d. “*InshaAllah*”, it means “God willing” or “if Allah wills”, this word used to refer to events that one hopes will happen in the future. It expresses the belief that nothing happens unless God wills it and that his will supersedes all human will.
- e. “*Astagfirullah*” or istigfar is the greeting when we unconsciously do anything wrong, and we knew that God was watching, then we say sorry “*Astaqfirullahal aziim*”.
- f. “*Subhanallah*” or Tahmid is often said when we see something extraordinary that God created and we can see it on the spot, for example when I first saw the Kaaba without my conscious saying “*Subhanallah*” and I also gained crying.

##### **5. I Can Say Alhamdulillah ( Aku Bisa Mengucap Alhamdulillah)**

I Can Say *Alhamdulillah* is one of Islamic bilingual picture books written by Ahmad Zakky, illustrated by Garis Bintang Studio, translated by Wicha SB, and published by Zikrul in Oktober 2017. This picturebook told about story of Alif and Ulfa. One day, Alif was smiling. There was a car toy in his hand, and he told his sister that he got some gift from their father. “I got it too” Ulfa said while showing a cute doll to Alif. Ulfa asked Alif “have you said ta *Alhamdulillah*, Alif” said Ulfa. “what for” asked Alif, and then Ulfa gives an explanation to Alif “if God gives us bounty, we should be grateful by saying *Alhamdulillah*” said Ulfa. Alif shaked his head, he does not say *Alhamdulillah*. “no, you can not. You must say “*Alhamduillah*” Ulfah

explains. Alif still does not say *Alhamdulillah*, Ulfa felt upset, she chased Alif immediately. “catch me if you can!” Alif mocked. Ulfa still chase Alif, suddenly Alif was tripped and fell. Then, he started to cry. Daddy and mommy heard Alif’s crying. Then they came to Alif and Ulfa. “why are you crying Alif?” Daddy and Mommy Asked. Alif and Ulfa gives an explained, “Alif got a gift from Daddy. My teacher said that we have to say “*Alhamdulillah*” if we get any bounty. I asked Alif to say “*Alhamdulillah*”, but he refused, mom dad. Then I decided to chase him” ulfa explained haltingly. After that alif asked what is bounty?. “Alif bounty is gift from Allah. Bounty comes in various forms, dear. Food that you ate and healthy are some examples of the bouny from Allah” Mommy explained. “if you get any bounty, you must say thanks to Allah by saying “*Alhamdulillah*” said Daddy.

## CHAPTER III

### RESEARCH METHODOLOGY

This chapter presents and explains method of research, subject of the research, instrument of the research, procedures of collection data, and technique of data analysis that used in this research.

#### A. Method of Research

The method is the important thing in the research with the aims to lead the researcher. The effectiveness of reaching the aims matches with the explanation. In this research, the writer applied descriptive qualitative research which tried to produce descriptive data, factual, and accuracy about the response of children readers.

Isaac (1987: p. 46) explains that descriptive research is aimed to describe systematically the fact and characteristics of a given population or area of interest, factually, and accurately. Parkinson and Drislane in Gregory ( 2012: p. 2) state that qualitative research is research using methods such as participant observation or case studies which result in a narrative, descriptive account of a setting or practice.

#### B. Subject of the Research

The main characteristics that reasearcher taked as subjects of this research are students of TPA Al-Hijrah in Parepare especially for fourth



grade in elementary school. Population of sample in TPA Al-Hijrah is 12 students, as subject the researcher choosed 7 students in fourth grade to make the researcher more focuse and efficient, they are:

No	Student	Age	Gender
1.	Andi Arifa	9 Years Old	Female
2.	Najwa	9 Years Old	Female
3.	Haerul	10 Years Old	Male
4.	Faika	9 Years Old	Female
5.	Nur Ilmi	10 Years Old	Female
6.	Salwa	10 Years Old	Female
7.	Qilal	9 Years Old	Male

### C. Instrument of the Research

In this research the researcher used interview sheet to the children to explore the Islamic picture boook and to gather the children's responses to that event to be analysed. Data collector in the form of video. This allows the responses of the children to be captured to be analyse by the researcher who was participant in this case. The interview guideline sheet is adapted from Pertiwi (2015).

#### D. Procedures of Collecting Data

The procedures of collecting data in this research presented in chronological as follows:

- a. *Firstly, the researcher observed at TK/TPA AL-HIJRAH Parepare.*
- b. *Secondly, the researcher introduced the Islamic picture book to children.*
- c. *Thirdly, the researcher asked the student to do silent reading.*
- d. *The researcher told the student to write the dialogue of the Islamic picture book “I Can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)”.*
- e. *The researcher conducted depth interview that had been provided for children. The researcher asked the children’s response about the Islamic picture book antitle “I Can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)” after read the book.*
- f. *The student write the dialogue of the Islamic picture book “I Can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah).*
- g. *The student read the Islamic book to play the dialogue in the Islamic book “I Can Say Alhamdulillah”. each group consisted of 4 students.*
- h. *While interviewing, the researcher took a video of the conversation between the researcher and children.*
- i. *After collecting the data, the researcher transcribed the result of the interview and activities that had been taken by video.*

### **E. Technique of Data Analysis**

After all the data was collected, the next step was to analyze the data. The researcher analyzed the response of children readers by using Rosenblatt (1978) conceptualised a continuum between two stances to describe the relationship between participant and text. One stance is an efferent stance where the reader intended to take some information away from the text, which Rosenblatt considered to be a non-literary response. The other stance is an aesthetic or literary stance where the reader lived through and experiences the text. In addition, the researcher had been explained about the moral value in daily activities that children as a reader found after reading the picture book of Islamic series antitle “I Can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)”.

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter consists of two parts, the findings of the research and discussion of the research. The findings part are presents data description of children response in doing interview sheet with children of TPA AL-Hijrah Parepare, and discussion part presents the detail description of the data findings.

#### **A. Findings**

In this part, the researcher presents the data taken from children who have read Islamic picture book “Aku Bisa Mengucap Alhamdulillah ( *I can Say Alhamdulillah*)”, In the reading activity reported in this research, reading was done in sequence by applying various procedures of reading skill, from technical aspect, including shared reading, silent reading, and reading the dialogue. These three activities were ended with a closing activity requesting the students to answer questions dealing with efferent-aesthetic connection based on reading material and aesthetic response so as to internalize positive values, from the text to the students.

The subjects in this research were forth-grade students of elementary school in TPA AL-Hijrah Parepare, assumed to have the understanding on *islamic* terms and required reading *Islamic* book in order to escalate learning

process and outcome. There were 12 students involved, learning practice dealt with islamic knowledge.

**a. The Practice of Applying Reading Islamic picture book at TPA Al-Hijrah Parepare**

In this research, the activity comprised of several phases wick obtained to reveal efferent and aesthetic knowledge of children response, reading with efferent-aesthetic connection, and doing assessment on efferent-aesthetic connection to know the responses of the children to the islamic picture book. The activities detail are explained in the following table.

The Implementation of Learning reader responses "Efferent- Aesthetic Connection"

<b>Day</b>	<b>Activity</b>	<b>Description</b>	<b>Result</b>
Day 1	<p>Reading in succession (shared reading) in which every time researcher found difficult word, they researcher spontaneously explained the meaning or the pronunciation of the word.</p> <p>All these activities were related to efferent</p>	<p>It was initiated by providing translation the meaning of the sentence or word.</p>	<p>The students got pre knowledge before they read the Islamic picture book "I Can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)".</p>

Day 2	- Students did silent reading on discourse concerning in Islamic book.	Creating efferent aesthetic connection.	The students could understand the Islamic picture book.
	- The researcher told the student to write the dialogue in the Islamic picture book.	Creating efferent aesthetic connection	By writing the dialogue indirectly students also read the dialogue and of course, it was helping students to better understood and interpret the meaning of the islamic picture book.
Day 3	- The researcher asked the students to explain when they said " <i>Alhamdulillah</i> " in daily activity after they read the book, including the question they agreed or disagreed about the characteristic of the character in the Islamic picture book.	This condition was efferent illustration involving explanation and question-answer session.	The students connected to what they had been learned after they read the book.



	<p>- The researcher gave the student song, when they had break time. All of the students sing a song together, the song an tittle is “if you are happy”</p>	<p>Creating aesthetics connection</p>	<p>The student connected to what they had been learned after read the book, when the researcher added the word “<i>Hamdalah</i>” in the song lyrics and then the students responded spontaneously to say “<i>Alhamdulillah</i>” together.</p>
<p>Day 4 and 5</p>	<p>Student read the Islamic book to play the dialogue in this book. each group consisted of 4 students.</p>	<p>Creating efferent-aesthetic connection.</p>	<p>Students could know the feeling when they were playing the dialogue in the Islamic picture book “I Can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)”.</p>
<p>Day 6</p>	<p>Students answered the questions one by one on</p>	<p>This condition was efferent illustration</p>	<p>The students answered the question in personal</p>

efferent-connection.	involving explanation and question-answer session.	opinion.
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**b. The analysis of student's efferent responses**

In this research, generally student were able to answer the questions correctly. Proven by their various efferent responses, the students could find the main purpose that the writer wants to convey. The results of the efferent responses taken from the interview are presented as follows:

**Q<sub>1</sub>: In that book, when we could say Alhamdulillah in daily life?**

No.	Student	Response
1.	Andi Arifah	When we got bounty such as toys, food, things, and health.
2.	Najwa	When we got health, food, and thing.
3.	Haerul	When we got health and food.
4.	Faikah	When we got bounty.
5.	Nur Ilmi	When we are given health.
6.	Salwa	When we got bounty such as food and health.

7.	Qilal	When we got bounty such as toys and things.
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In this aspect, students generally answered the questions correctly. almost all of them understood the questions by providing various answers, such as when we got any bounty such as health, food, and toys. The answer with the highest number was “toys”. In the activity, the students connected to what they had been learned after they read the book.

**Q2: do you agree with ulfa’s characters? Why?**

No.	Student	Response
1.	Andi Arifah	Yes, because she wants to listen her teacher said. Example when her teacher told her to said “ <i>Alhamdulillah</i> ”.
2.	Najwa	Yes. Because she is good girl and she wants to listen her teacher.
3.	Haerul	Yes I agree.
4.	Faikah	I agree because she is good girl and she wants to say hamdalah when she

		got bounty.
5.	Nur Ilmi	Yes I agree
6.	Salwa	Yes, because she always says “ <i>Alhamdulillah</i> ”
7.	Qilal	I agree because she is good girl and she wants to say “ <i>Alhamdulillah</i> ”

**Q3: do you agree with Alif's characters? Why?**

No.	Student	Response
1.	Andi Arifah	No, because alif does not want to say “ <i>Alhamdulillah</i> ” when Ulfa told him.
2.	Najwa	No. Because he argue and he does not want to say “ <i>Alhamdulillah</i> ”
3.	Haerul	No, I disagree
4.	Faikah	No, I disagree with alif's character because he does not want to say “ <i>Alhamdulillah</i> ”
5.	Nur Ilmi	No, I disagree
6.	Salwa	No, I disagree with alif because he always argues with his parents.

7.	Qilal	No, he is a bad boy because he does not want to say " <i>Alhamdulillah</i> "

Based on Q<sub>2</sub> and Q<sub>3</sub> above, the Students knowledge concerning the characteristics of character in this Islamic picture book was very good. Most of them could explain the characteristics of the characters in the Islamic picture book and the students knew that the good characters must be followed.

**Q<sub>4</sub>: What is the positive aspect that you can take after reading the Islamic picture book?**

No.	Student	Response
1.	Andi Arifah	Must be say " <i>Alhamdulillah</i> " in daily life, and followed the character of ulfa.
2.	Najwa	Say " <i>Alhamdulillah</i> "
3.	Haerul	-
4.	Faikah	If we got bounty we must say " <i>Alhamdulillah</i> "
5.	Nur Ilmi	Say " <i>Alhamdulillah</i> "
6.	Salwa	Say " <i>Alhamdulillah</i> "

7.	Qilal	Say “ <i>Alhamdulillah</i> ” and always be grateful.
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Based on the table, it was shown that 6 of 7 students know the positive aspect after reading the Islamic book “I Can Say *Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)*” and the highest answer by the student was “*Alhamdulillah*”.

**Q5: What is *Alhamdulillah*?**

No.	Student	Response
1.	Andi Arifah	I do not know
2.	Najwa	Be grateful when we got bounty
3.	Haerul	-
4.	Faikah	If we get bounty we must say “ <i>Alhamdulillah</i> ”
5.	Nur Ilmi	Be grateful when we got bounty from Allah SWT.
6.	Salwa	-
7.	Qilal	Be grateful

In this question three of them could not answer the question, but the rest of the students answered correctly. The students know the meaning of *Alhamdulillah* even though the explanation in the Islamic picture book was implicit.



**c. The analysis of student's aesthetic responses taken from the video**

Some videos in this research showed the direct connection when texts in the book are connected with the events of student's experience. It is obvious that all of the student were able to create aesthetic connection by direct connection. The result of aesthetics responses of the students can be seen in the table below:

Video	Subject	Activities
V <sub>1</sub>	All of the students	The researcher gave the students song, when they had break time. The purpose of giving the students song was to know their responses when the researcher added the word " <i>Hamdalah</i> " in the song lyrics and then the students responded spontaneously to say " <i>Alhamdulillah</i> " together by mong their hands like praying and wiping their face. They looked happy and seemed that they could absorb it.

V <sub>2</sub>	Andi Arifah, Najwa, and Qilal	<p>When they had break time, the researcher gave the students some food, and they ate together. After eating, Najwa drank some water and then she said “<i>Alhamdulillah</i>” spontanetly. In the video it is also seen that Arifah and Qilal said “<i>Alhamdulillah</i>” after they threw their rubbish in to the trash.</p>
V <sub>3</sub>	All of the students	<p>In the first meeting, the researcher presented some yell-yell to know the student’s feeling in that day. after the students read the Islamic picture book with tittle “I Can Say <i>Alhamdulillah</i> (<i>Aku Bisa Mengucap Alhamdulillah</i>)” the students knew the meaning of <i>Alhamdulillah</i> and also knew when we said <i>Alhamdulillah</i>. And then in the video, the students spontaneously added the word “<i>Alhamdulillah</i>” when the researcher asked “how are you?”.</p>

## B. Discussion

Findings above shows, the activities both attitudes in reading (efferent and aesthetic) were connected to make connection, which could generate oral expression. Efferent aspects pertained to all about the text, it means how the children understand all about the text. By contrast, the aesthetic components were connected when the children used the main topic of the Islamic book in their daily life for example the children said *Hamdalah* and followed the positive character of ulfa in daily life. To explore the students efferent responses in reading the Islamic picture book, the activities given by the researcher was done, such as: Asking the students to do shared reading together, in this activity the researcher helped children to explained or told them the meaning about the word (sentence) that they do not know. The second was to ask the students to do silent reading so that the students better understood and focused to the contents of the Islamic picture book, as Rosenblatt (2005) said readers will focus on facts depicted. The third, asking the students to play the dialogue of the Islamic picture book and the last is asking the students to answer the question one by one with various alternative answers connected with their knowledge based on text and non text resources, this situation was efferent illustration because the students answered the question according to what they had read, and they got the point

of the text. As Rosenblatt (2005a) said When they possessing efferent attitude, readers have the interest in acquiring and retaining information.

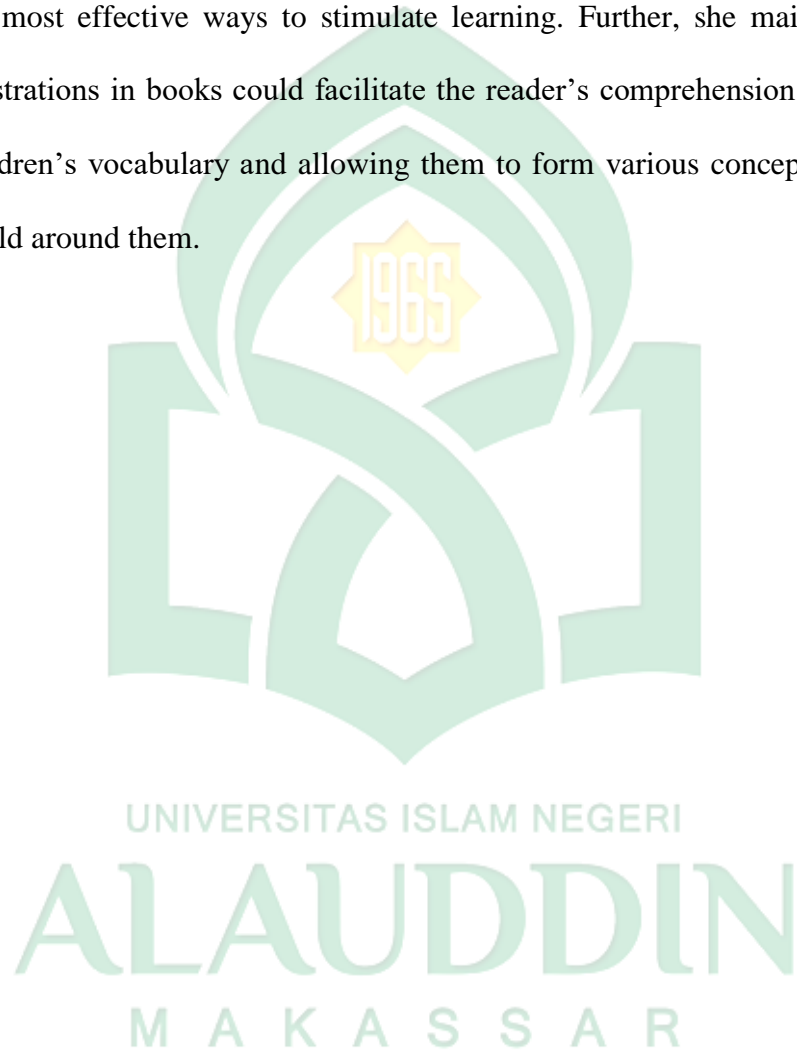
During reading and dealing with apperception question, the student could answer researcher's question. 5 of 7 students provided answer the question detail and 2 students provided answered the question not detail. From the analysis above almost all students understood the question by providing various answers the question detail, such as the students know when we said *Hamdalah* in daily life, characteristics of the character, moral value that had been take after read the book, and the children knows the meaning of *Alhamdulillah*. It means that almost all of the students got the point of the Islamic picture book because most of them could answer the question with efferent reader response method. As mentioned Rosenblatt said that Efferent reading is a method to gain solid information from a text, as reading in which the reader is concerned with what they will carry away (also sometimes described as reading for information) while the latter is when "the reader's primary concern is with what happens during the actual reading" (Rosenblatt, 1994, p. 24). Proven that in this research children got the purpose of the book such as the children understood when we could say *Alhamdulillah*, they could differentiate the characteristics of the character in the Islamic picture book, and also the children knowing moral value that they takes after read the book.

The activities of the video is connected clues was found for the types of connection the students created. the connection clues included when the

childrens as object in this video spontaneously said “Alhamdulillah” in their activities such as when they improved yell-yell, after eat some food, and then when they sing a song. It means that the children also do the aesthetics method as reader of Islamic picture book because after read the book the main poin of the book could be connect of their activities. As explained by Rosenblatt (1944:25) contends, “in aesthetic reading, the reader’s attention is centred directly on what he is living through during his relationship with that particular text”. There is correlation between Rosenblatt’s assume and the video because there are direct connection (when students connected text with events they experienced.

Based on explanation above, the researcher can concluded that response of the students at TPA Al-Hijrah Parepare was good because they could apply the moral value of this Islamic picture book in some activities as aesthetics process example when the children say “*Alhamdulillah*” after eat some foods and it is also the student could answer the question about the book in efferent process wich is the student know which character that could be followed. So, it could be said, Islamic picture book is one of good media for children get new knowledge and also had new experiences. Illustration in the picture book could help the children easy to understand the purpose of the text, as mention Cianciolo (1970), believed that the purpose of children’s books is to be read that illustrations do facilitate readingand that surrounding

children with attractive books about things of interest is one of the most effective ways to stimulate learning.), believed that the purpose of children's books is to be read that illustrations do facilitate reading and those surrounding children with attractive books about things of interest is one of the most effective ways to stimulate learning. Further, she maintained that illustrations in books could facilitate the reader's comprehension by building children's vocabulary and allowing them to form various concepts about the world around them.



## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter extends the conclusion and suggestion based on the findings and discussion of the data analysis. The conclusion is drawn based on the formulated research question, while suggestion is intended to give information to the next researchers who are interested in doing further researches in this area.

#### **A. Conclusion**

This research was conducted to analyze children response toward good saying in Islamic Picture Book “I Can Say Alhamdulillah (Aku Bisa Mengucap *Alhamdulillah*)” . It can be concluded that the students had responded using various possibilities, which was related to the content of the text. Efferent reading process established constituted the knowledge about tayyibah’s sentence especially about the application of “*Hamdalah*” in daily life, the characteristics of the character in the Islamic picture book, moral value that could be taken after reading the book, and the meaning of Alhamdulillah. From the aesthetics evident responses, it was found that the students connected prior knowledge after reading the Islamic picture book were the students spontaneously said “*Alhamdulillah*” in their activities such as when they improved yell-yell, after they ate some food, and then when they sing a song.

#### **B. Suggestion**

Based on the conclusion above, the researcher proposed some suggestions as follows:

1. The research about reader response should be considered the student of English and literature as a reader because it is very important to know whether or not literary works.
2. Islamic picture book for children can be researched and developed through various literary approaches in order to increase the knowledge about literary critic.
3. For lecturer in general and more specifically for lecturer of English and Literature Department, it was expected that the research can be used as information regarding response of children readers in picture book and also could be used as reference of lecturer.
4. For student of Islamic State University of Alauddin Makassar, especially student of English and Literature Department, it was expected that the research can be used as a future reference for the next similar research or to be used as main or second source of student learning about efferent and aesthetics response of children as a readers in picture book.
5. For readers in general who are interested in learn about literature, especially in reader response. It was expected that the research could be used as information that in the future could help society to be more understanding about reader response for literary works.



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# APPENDIX

UNIVERSITAS ISLAM NEGERI  
**ALAUDDIN**  
M A K A S S A R



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI ALAUDDIN MAKASSAR  
FAKULTAS ADAB DAN HUMANIORA

Kampus I : Jl. Sultan Alauddin No.63 Makassar Telp. 0411 - 864923  
Kampus II : Jl. H. M. Yasin Limpo No. 36 Romangpolong-Gowa Telp. (0411) 841879 Fax. (0411) 8221400  
Email: fak.adabhumaniora@yahoo.com

Nomor : 472/A.L.I/TL.01/I/2019  
Sifat : Penting  
Lamp : -  
Hal : **Permintaan Izin Penelitian  
Untuk Menyusun Skripsi**

Romangpolong, 28 Januari 2019

Kepada Yth.  
**Gubernur Provinsi Sulawesi Selatan**  
**Up. Kepala UPT P2T, BKPM D Prov. Sul-Sel.**  
di- Makassar

*Assalamu Alaikum Wr. Wb.*

Dengan hormat disampaikan, bahwa mahasiswa UIN Alauddin Makassar yang tersebut namanya di bawah ini :

Nama	: ADE WAHYUNI
Nomor Induk	: 40300114089
Semester	: IX ( Sembilan )
Fakultas/Jurusan	: Adab dan Humaniora / Bahasa dan Sastra Inggris
Alamat	: Permata Sudiang Raya K 10 No 12 Makassar
HP	: 081241552018

bermaksud melakukan penelitian dalam rangka penyusunan skripsi sebagai salah satu syarat untuk memperoleh gelar sarjana yang berjudul :

**CHILDREN RESPONSE TOWARD GOOD SAYING IN ISLAMIC PICTURE BOOK**

dengan Dosen Pembimbing : **1. Syahrani Junaid, S.S., M.Pd.**  
**2. Sardian Maharani Asnur, S.Pd., M.Pd.**

untuk maksud tersebut mahasiswa yang bersangkutan dapat diberi izin mengadakan penelitian di TPA Al-Hijrah Parepare dari tanggal **14 Februari 2019** s/d tanggal **19 Februari 2019**.

Demikian harapan kami dan terima kasih.

*Wassalam*



*Tembusan :*  
**1. Rektor UIN Alauddin Makassar;**  
**2. Mahasiswa yang bersangkutan.**





PEMERINTAH PROVINSI SULAWESI SELATAN  
**DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU PINTU**  
BIDANG PENYELENGGARAAN PELAYANAN PERIZINAN

Nomor : 10936/S.01/PTSP/2019  
Lampiran :  
Perihal : Izin Penelitian

Kepada Yth.  
Walikota Parepare

di-  
Tempat

Berdasarkan surat Dekan Fak. Adab dan Humaniora UIN Alauddin Makassar Nomor : 472/A.I.1/TL.01/1/2019 tanggal 28 Januari 2019 perihal tersebut diatas, mahasiswa/peneliti dibawah ini:

Nama : ADE WAHYUNI  
Nomor Pokok : 40300114089  
Program Studi : Bahasa dan Sastra Inggris  
Pekerjaan/Lembaga : Mahasiswa(S1)  
Alamat : Jl. H. M. Yasin Limpo No. 36, Samata Gowa

Bermaksud untuk melakukan penelitian di daerah/kantor saudara dalam rangka penyusunan Skripsi, dengan judul :

**" CHILDREN RESPONSE TOWARD GOOD SAYING IN ISLAMIC PICTURE BOOK "**

Yang akan dilaksanakan dari : Tgl. **14 Februari s/d 19 Maret 2019**

Sehubungan dengan hal tersebut diatas, pada prinsipnya kami **menyetujui** kegiatan dimaksud dengan ketentuan yang tertera di belakang surat izin penelitian.

Demikian Surat Keterangan ini diberikan agar dipergunakan sebagaimana mestinya.

Diterbitkan di Makassar  
Pada tanggal : 04 Februari 2019

A.n. GUBERNUR SULAWESI SELATAN  
KEPALA DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU  
PINTU PROVINSI SULAWESI SELATAN  
Selaku Administrator Pelayanan Perizinan Terpadu

  
**A. M. YAMIN, SE, MS.**  
Pangkat : Pembina Utama Madya  
Nip : 19610513 199002 1 002

Tembusan Yth  
1. Dekan Fak. Adab dan Humaniora UIN Alauddin Makassar di Makassar  
2. Perbintal





PEMERINTAH KOTA PAREPARE  
DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU PINTU

Jalan Veteran Nomor 28, Parepare Telp. (0421) 23594, Fax (0421) 27719, Kode Pos 91111  
Email : dpmptsp@pareparekota.go.id; Website : www.dpmptsp.pareparekota.go.id

PAREPARE

Nomor : 72/IPM/DPM-PTSP/2/2019 Yth. Parepare, 8 Februari 2019  
Lampiran : -- Ketua TPA AL-Hijrah Perumnas Wekke'e Parepare  
Perihal : Izin Penelitian

Di -  
Parepare

DASAR :

1. Undang-Undang Republik Indonesia Nomor 18 Tahun 2002 tentang Sistem Nasional Penelitian, Pengembangan dan Penerapan Ilmu Pengetahuan dan Teknologi.
2. Peraturan Menteri Dalam Negeri Nomor 20 Tahun 2011 tentang Pedoman Penelitian dan Pengembangan di Lingkungan Kementerian Dalam Negeri dan Pemerintah Daerah.
3. Peraturan Menteri Dalam Negeri Nomor 17 Tahun 2016 tentang Pedoman Penelitian dan Pengembangan di Kementerian Dalam Negeri dan Pemerintah Daerah.
4. Peraturan Daerah Kota Parepare No. 8 Tahun 2016 tentang Pembentukan dan Susunan Perangkat Daerah.
5. Peraturan Walikota Parepare No.39 Tahun 2017 tentang Pelimpahan Wewenang Pelayanan Perizinan dan Non Perizinan Kepada Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Parepare
6. Surat Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Provinsi Sulawesi Selatan, Nomor : 10936/S.01/PTSP 2019 tanggal 4 Februari 2019 Perihal Izin Penelitian

Setelah memperhatikan hal tersebut, Pemerintah Kota Parepare (Kepala Dinas Penanaman Modal Dan Pelayanan Terpadu Satu Pintu Kota Parepare) dapat memberikan Izin Penelitian kepada :

N a m a : Ade wahyuni  
Tempat/Tgl. Lahir : Parepare / 15/09/1996  
Jenis Kelamin : Wanita  
Pekerjaan / Pendidikan : Mahasiswa / S1  
A l a m a t : Perumnas Jl.Mahoni Blok E no 86  
Kel. Lompoe kec. Bacukiki  
Parepare  
91121

Bermaksud untuk melakukan **Penelitian/Wawancara** di Kota Parepare dengan judul :

Children Response Toward Good Saying in Islamic Picture Book

Selama : TMT 14/02/2019 S/D 19/02/2019  
Pengikut/Peserta :

Sehubungan dengan hal tersebut pada prinsipnya kami menyetujui kegiatan dimaksud dengan ketentuan yang tertera dibelakang Surat Izin Penelitian ini.

Demikian izin penelitian ini diberikan untuk dilaksanakan sesuai ketentuan berlaku.



Kepala Dinas Penanaman Modal  
Dan Pelayanan Terpadu Satu  
Pintu Kota Parepare



**HI. ANDRUSIA, SH., MH**  
Pangkat: Pembina Utama Muda  
NIP.19620915 198101 2 001

TEMBUSAN : Kepada Yth.

1. Gubernur Provinsi Sulawesi Selatan Cq. Kepala BKB Sulsel di Makassar
2. Walikota Parepare di Parepare
3. Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Provinsi Sulawesi Selatan di Makassar
4. Saudara Ade wahyuni
5. Arsip.





**LEMBAGA PEMBIMBINGAN DAN PENGEMBANGAN  
TPA AL-HIJRAH PERUMNAS WEKKE'E**  
Masjid Al-Hijrah Jalan Mahoni Perumnas Blok. E Parepare Kode Pos 91125  
**PAREPARE**

---

**SURAT KETERANGAN**

Nomor 02/SK/LPP/TPA/XIV/2019

**Assalamu'alaikum Wr, Wb.**

Yang bertanda tangan dibawah ini, An. Kepala TPA Al-Hijrah Perumnas Wekke'e Parepare memberitahukan bahwa:

Nama : Ade Wahyuni  
NIM : 40300114089  
Jurusan/Fakultas : Bahasa dan Sastra Inggris/Adab dan Humaniora  
Universitas : UTN Alauddin Makassar

Yang bersangkutan di atas telah melakukan penelitian guna kesempurnaan penyusunan skripsi pada tanggal 14 Februari s/d 19 Februari 2019 dengan judul skripsi "**CHILDREN RESPONSE TOWARD GOOD SAYING IN ISLAMIC PICTURE BOOK**".

Demikian surat keterangan ini disampaikan, agar dapat dipergunakan sebagaimana mestinya.

**Wassalamu'alaikum Wr, Wb.**

Parepare, 20 Februari 2019

An. Kepala TPA Al-Hijrah Parepare





## Activities



*(In this picture, the researcher introduced the Islamic picture book “I Can Say Alhamdulillah to all of the students and then when the researcher found the difficult word, the researcher would spontaneously explain the meaning or the pronunciation of the word)*



*( Based on the picture, it was shown that the children did silent reading on discourse concerning in Islamic book.)*



*(In this picture captured when the student read the Islamic book to play the dialogue in this book. each group consisted of 4 students)*

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*(This picture has shown that the researcher gave the student questions about the Islamic picture book “I Can Say Alhamdulillah” and that all of the student vying to answer the questions)*

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*(In this picture captured when the students had break time, the researcher gave the students some food, and they ate together. After eating, some of the students drank water and then the student said “Alhamdulillah” spontaneously)*



*(in this picture captured when the student did writing the dialogue of the Islamic picture book “I can Say Alhamdulillah (Aku Bisa Mengucap Alhamdulillah)” to makes the student better understand the main points of the book).*

## BIOGRAPHY

Ade Wahyuni was born in Parepare, South Sulawesi, on September 15<sup>th</sup>, 1996. She is a daughter of Risman and Rosnani. Watching movie or Korean drama, listening music are her hobby. She began her school at Elementary School in SDN 085 Parepare and graduated in 2008. In the same year, she continued her study to Junior High School in SMPN 10 Parepare and graduated in 2011. Then, she continued her study to Senior High School in SMAN 4 Parepare and graduated in 2014. After finishing her study in Senior High School, she enrolled at the Alauddin State Islamic University of Makassar in 2014 and took English and Literature Department of Adab and Humanities Faculty.



To contact her;  
email: [ade.wahyuni38@gmail.com](mailto:ade.wahyuni38@gmail.com)

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