

Application of the Storytelling Method of the Story of the Mouse Deer Stealing Cucumbers in Instilling an Attitude of Endeavor in Children Aged 5-6 Years

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ABSTRACT

Instilling an attitude of endeavor in young children is very important to shape their character and independence in facing challenges. Therefore, it is essential to encourage children from an early age so that they can approach their tasks seriously and understand that maximum effort will yield good results. This research aims to instill an attitude of endeavor through the storytelling method of the story of the Mouse Deer Stealing Cucumbers in children aged 5-6 years. This community service research in the form of service learning was carried out at TK Buah Hati Balangpunia, with a total of 15 children participating. The instruments used were an observation sheet to assess children's achievements and an evaluation sheet to assess the implementation of the intervention. Data were analyzed using descriptive statistics. The results of the service research show that children can understand the message contained in the story of the Mouse Deer Stealing Cucumbers, namely the importance of trying hard even when facing difficulties. The results of this research imply that the storytelling method can be an effective tool in instilling an attitude of endeavor in young children. Apart from that, this method can also make children's learning more fun and stimulate their imagination.

Keywords: *storytelling method, attitude of endeavor, religious development.*

1) INTRODUCTION

The attitude of striving (striving) is crucial to instill in early childhood because it forms the foundation of positive character that will influence their future development. Character education, which can serve as the foundation for everyone's life principles, is character education. Character refers to a series of attitudes, behaviors, motivations, and skills (Sutarti, 2018). Character education is not simply built on temporary, piecemeal learning patterns. Although character education is integrated with other subjects, it must be built on clear learning materials, along with evaluation and learning strategies (Maemonah, 2015). However, many parents are less attentive to instilling religious values in their children. Some parents work from morning to evening, and some are single parents, which results in children becoming indifferent, allowing them to do whatever they please, and paying little attention to religion. This is further exacerbated by the presence of mass media, both electronic and print, which

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often display uneducational images and content (Wahdini, 2018). A child will develop according to the way he or she is taught. If a child is taught with kindness and noble words from an early age, the child will grow up to be a person with good morals and polite behavior, and vice versa. As criticized by Deddy Mizwar, the author of the play “Alagi Lucunya Negeri Ini,” a child in this country who was neglected by the state and his parents chose to become a thief to earn a living. A child raised with a thief’s mentality develops the belief that stealing can earn more money quickly than asking nicely, which still requires patience, and the results are relatively small (Anwar, 2019). A character crisis is currently underway in Indonesia, not only among children but also among adults. This declining character can be seen in the increasing number of crimes, such as bullying, that frequently occur in schools, drug abuse, promiscuity, pornography, and pornographic action, and the large number of students or children who do not behave politely towards teachers and parents. In this regard, learning media using appropriate storytelling methods that contain messages and character values are crucial for students to emulate (Idham et al., 2021).

Fairy tales play a crucial role in early childhood development, contributing positively to various aspects of their language development. Through fairy tales, children can enrich their vocabulary, understand sentence structure, and enhance their understanding of various concepts and values (Pradana et al., 2024). Stimulating children’s development can be done through a powerful method, namely telling fairy tales, as this can instill a sense of joy in them (Alfaris & Hamisa, 2023). One good reading material for children is the fairy tale Si Kancil (Mouse Deer). Si Kancil, or Mouse Deer, is a popular character, and almost everyone in Indonesia knows who he is. In each fairy tale, the mouse deer is depicted as clever, intelligent, and able to outwit enemies who would try to harm him (Litsyarini & Budiman, 2018). As a method that can be used in early childhood education programs, fairy tales have many benefits, including developing thinking and imagination, speaking skills, and social skills. Through fairy tales, children can learn to recognize the strengths of others, thus fostering sportsmanship (Apylana & Purwati, 2020).

The General Indonesian Dictionary defines storytelling as telling a fairy tale, and a fairy tale itself is defined as a story, especially about strange past events or stories that did not actually happen (Suryana, 2016). According to Priyono, a fairy tale is an imaginary (made-up) story, sometimes even meaningless, but with hidden meaning (Pattiasina et al., 2022). Storytelling is a method or strategy that can be used to convey stories about events or incidents, which are then conveyed verbally to provide

learning experiences for children, whether in the form of words, pictures, photos, audio, or video, and increase knowledge for children and others (Maryanti & Fitri, 2022). Stories can serve as inspiration, benchmarks, and encouragement for the listener's attitudes, behavior, and actions (Zulfitria & Celara, 2018). The benefits of storytelling include: providing a sense of joy, developing imagination, aiding language learning, motivating behavior, and fostering courage and self-confidence (Shofwan, 2022).

In the Great Dictionary of the Indonesian Language, *ikhtiar* means a tool, a condition for achieving a goal, endeavor, choice, consideration, will, opinion, freedom; one must strive to achieve a goal (Rosmanidar, 2019). *Ikhtiar* is an endeavor to do everything in one's power and endeavor to achieve something as desired (Chozin & Untoro, 2019). According to Imam Al-Ghazali, *ikhtiar* is an endeavor. *Ikhtiar* is carried out when someone wants to achieve something and does not rely solely on God but must carry out their desires through endeavor (Amarullah, 2023). So, *ikhtiar* (endeavor) is making earnest endeavors to achieve a desired goal. The story "The Mouse Deer Steals Cucumbers" can be a potential tool for instilling Islamic educational values, especially morals, ethics, and values in our children and grandchildren. The story also contains several Islamic teachings that correlate with the behavior or noble character exemplified by the Prophet Muhammad (peace be upon him). These values can be learned as valuable lessons to teach our children and practice in our lives. The Islamic educational values contained in the story "The Mouse Deer Steals Cucumbers" include: theft (*sariqah*), endeavor (*ikhtiar*), and patience (*shabar*) (Saepudin et al., 2023).

The purpose of carrying out community service activities in the form of service learning is to find out whether the application of the storytelling method of the story of the mouse deer stealing cucumbers instills an attitude of endeavor in children aged 5-6 years at TK Buah Hati Balangpunia.

2) METHODS

Service learning is a teaching approach that combines academic goals with endeavors to raise awareness in directly solving community problems (Setyowati & Permata, 2018). Service learning is a teaching and learning method that connects positive and meaningful actions in the community with academic learning, personal development, and civic responsibility (Nusanti, 2014). The subjects of the community service were 5-6-year-old children at TK Buah Hati Balangpunia. The population was 19 students. Fifteen of the subjects were selected using a random sampling technique. Sampling was conducted using simple random sampling, considering that students' placement within the class was

randomly assigned without regard to their level of understanding, gender, or characteristics. Therefore, students were randomly distributed within the assigned classes.

The learning method used in this community service research is storytelling through the following steps: Prepare the story of “Si Kancil Mencuri” (The Deer Steals Cucumbers) as the basis, and make it simple and engaging. Next, introduce the character of Si Kancil as the main character and emphasize the situation of the Deer in the story. Then, show the dishonest endeavors of the Deer to steal Mr. Farmer’s cucumber and introduce the consequences of stealing. Afterward, focus on the lesson of endeavor and encourage children to empathize and reflect. Finally, motivate children.

The media used are fairy tales. The following fairy tales are used during service learning.

The Mouse Deer Steals Cucumbers

The forest is currently experiencing a very long dry season. As a result, food supplies are increasingly depleted. Rivers are starting to dry up. Therefore, the animals in the forest can no longer live there; they must go out in search of food, including the Mouse Deer. He was very confused about where to find food.

“Where should I find food? If I stay in this forest, I might starve and die. Where is there a place with plenty of food?” Mouse Deer thought to himself. Mouse Deer then walked out of the forest. He looked for a new place, hoping there would be plenty of food there. While walking, Mouse Deer suddenly saw a farmer’s garden filled with very fresh cucumbers.

Seeing the fresh cucumbers before his eyes, Mouse Deer was eager to eat them. Suddenly, Mouse Deer thought about stealing the farmer’s cucumbers. “Maybe it’s okay if I just eat a few of the farmer’s cucumbers, and he’ll grow more,” Mouse Deer thought.

Without thinking, Mouse Deer immediately entered the garden and began eating the cucumbers one by one. He really liked the taste of the cucumbers. Without realizing it, Mouse Deer ate the cucumbers until his stomach was full. Mouse Deer returned home happy. “I don’t have to bother looking for food in the forest anymore. There’s plenty of food in the farmer’s garden,” he muttered as he walked home.

As it turned out, the Mouse Deer returned to the farmer’s garden every day. He continued to eat the farmer’s cucumbers. At first, only a few, but gradually, the number increased each day. Mouse Deer always returned home happy.

However, Mouse Deer didn’t know that the farmer had discovered his actions. The farmer was angry that the Mouse Deer had stolen his cucumbers. He wanted to teach Mouse Deer a lesson. “I have to teach this thief a lesson. But how?” thought the farmer.

The farmer kept thinking and finally came up with an idea. He took some old clothes, some tape, and a coconut. Then he put them all together, forming them into a scarecrow. The farmer placed the scarecrow in the cucumber field. "You'll be scared when you see this scarecrow," the farmer muttered.

One day, a hungry mouse deer returned to the farmer's field. He was eager to eat as many cucumbers as possible. On the way, the mouse deer imagined eating delicious cucumbers. "I'll fill my stomach, so I won't have to come here so many times. If necessary, I'll take some cucumbers home to stock up," said the mouse deer.

When he arrived at the front of the field, the mouse deer was surprised to find someone watching the field. The mouse deer, who wanted to steal the cucumbers, immediately hid. He tried to wait until the person left.

Time passed, and he had been waiting for quite a while. However, the person remained standing where he was. The mouse deer thought, "Wow, that farmer is really great. He keeps waiting for me there. If this continues, I won't be able to eat cucumbers today." The very hungry mouse deer finally gave up. He came out of hiding and was about to return home.

As the mouse deer was about to leave, the farmer suddenly came to catch the mouse deer. "So you've been stealing my cucumbers?" the farmer asked, looking at the mouse deer. "Please, farmer, forgive me. The forest is currently experiencing a long drought, so there's no food there," the mouse deer pleaded.

"Yes, but stealing is still not good. Because of your actions, I've suffered a lot of losses," said the farmer. The mouse deer just lowered his head in regret because he hadn't thought about the consequences of his actions that had harmed the farmer.

"Well, what punishment should I give you?" The farmer remained annoyed. "How about I order you to tidy up your garden for a week and plant more cucumber seeds?" the farmer continued.

The mouse deer accepted the punishment. He knew he was wrong. He worked diligently and hoped the farmer would truly forgive him. Finally, the final day of the mouse deer's punishment arrived.

"Thank you for your diligent work, mouse deer. Don't steal again, because that harms others. It's better to work hard yourself. Here are some cucumbers for you to take home in the forest," said the farmer, handing him the seeds and a sack of cucumbers.

"I apologize once again for my mistake, Farmer. Thank you for not punishing me more severely. I promise not to steal again; I will try my best with the fruits of my own labor," said Mouse Deer.

Mouse Deer returned to the forest. He not only ate the cucumbers the Farmer had given him, but also set aside some to plant in his own garden so he could also

harvest cucumbers (Alfon, 2022; Jen, 2022), and some were further developed by researchers.

In this study, the researcher retained the storyline of The Mouse Deer Steals Cucumbers as found in the versions by Alfon (2022) and Jen (2022). All the main events of the story remain intact, including the scene where the Mouse Deer steals the cucumber, is caught by the farmer, and faces the consequences, all the way through to the end of the story. However, the researcher developed some of the language and imagery at the end of the story, starting from the line “Just as the Mouse Deer was about to leave, the farmer suddenly came to catch the Mouse Deer...” until the end of the story.

These additions were made not to alter the plot, but to:

- a) Reinforce the value of *ikhtiar* (endeavor), which is the sincere endeavor to correct mistakes.
- b) Highlight the process of Mouse Deer work and endeavor, such as working hard in the garden, accepting punishment with grace, and planting his own cucumbers.
- c) Provide concrete examples to children that obtaining something must be through endeavor, not through stealing.

The researcher only developed the story’s wording, not the original structure. This language development is intended to make the value of *ikhtiar* more visible, in line with the goal of the service to instill the value of *ikhtiar* (endeavor) or sincere endeavor in early childhood.

The community service program will be carried out over three days, November 20, 22, and 26, 2024. The steps for implementing the activity are as follows:

1. Preparation Stage
 - a. Prepare the fairy tale “The Mouse Deer Steals Cucumbers,” which will be the main topic of the activity.
 - b. Arrange the room so that children can sit in a circle and focus during the storytelling.

2. Instructions to Children

The researcher briefly and simply explains that today, the children will listen to the fairy tale “The Mouse Deer Steals Cucumbers” and learn the values of hard work, honesty, and correcting mistakes. The researcher also ensures that all children are ready to listen.

3. Activity Implementation Stage

- a. The researcher opened the activity by introducing the theme and main characters in the story.

- b. The researcher began by reading the story “The Mouse Deer Steals Cucumbers” using simple language.
 - c. The researcher fostered interaction with the children by asking simple questions such as “Who are the characters in the story?” to ensure they followed the storyline.
 - d. After the story was read, the researcher emphasized the values they wanted to instill, namely the attitude of endeavor (accepting mistakes, striving for improvement, and working hard to fulfill the punishment).
 - e. The researcher asked the children to retell the story in their own words.
 - f. The researcher reinforced the understanding of the value of endeavor based on the story, such as working diligently and not taking other people’s belongings.
 - g. Observations of the children’s responses were conducted according to the indicator table.
4. Closing and Reflection Stage
- a. The researcher invited the children to summarize the main message of the fairy tale “The Mouse Deer Steals Cucumbers.”
 - b. The researcher closed the activity by expressing appreciation for the children’s participation and documenting the activity for the report.

The instruments used were observation sheets for children’s achievement and evaluation sheets for intervention implementation. These were based on the following aspects: (1) children’s understanding of “endeavor”; (2) children’s emotional responses to stories; (3) understanding of the consequences of actions; (4) understanding the true value of “endeavor”; (5) reflection on actions; and (6) involvement in discussions.

Table 1. *Indicator/Instrument Table:*

NO.	INDICATORS/ ASPECTS	STATEMENT
1.	Children's understanding of "endeavor"	1. Children can explain that ikhtiar means trying your best without taking the rights of others. 2. Children understand that stealing is not a proper form of ikhtiar.

2.	Children's emotional responses to stories	1. The child shows interest or enthusiasm when listening to the story of the mouse deer.
		2. The child shows empathy for the farmer in the story or understands that stealing cucumbers harms others.
3.	Understanding the consequences of actions	Children can say why the Mouse Deer's actions of stealing Timun are not right.
4.	Understanding the true value of "endeavor"	Children can cite examples of correct endeavors to fulfill needs without stealing.
5.	Reflection of action	Children are able to provide examples of good endeavors that can be done at home or at school.
6.	Involvement in discussions	Children actively ask questions or respond to stories with personal opinions or comments.

3. RESULTS AND DISCUSSION

Based on the results of community service in the form of service learning at TK Buah Hati Balangpunia, after using the storytelling method, descriptive analysis data was obtained to provide an overview of the students' conceptual understanding scores, namely: Not Yet Developing (BB), Beginning to Develop (MB), Developing as Expected (BSH), and Developing Very Well (BSB). The following summarizes the observation results of the children's achievement during the community service activities for the 15 children who were the subjects of the study.

Table 2. *Observation Results of Children's Achievement*

NO.	STUDENT NAME	ITEMS								TOTAL	AVERAGE
		A	B	C	D	E	F	G	H		
1.	AR	1	2	4	1	1	3	1	2	15	1,9
2.	AA	3	4	4	2	4	3	3	4	27	3,4
3.	AF	2	4	4	2	4	3	3	2	24	3,0
4.	ANR	1	2	4	2	3	2	1	3	18	2,3
5.	AL	1	3	4	3	3	4	2	4	24	3,0
6.	FA	1	2	4	1	1	2	1	2	14	1,8
7.	KR	3	4	4	2	2	2	1	3	21	2,6
8.	MPM	3	4	4	2	4	2	2	4	25	3,1
9.	MRA	1	2	4	3	2	2	2	3	19	2,4

10.	MR	2	3	4	1	2	3	1	2	18	2,3
11.	MA	1	2	4	1	2	2	1	2	15	1,9
12.	NAAS	2	3	4	2	4	3	2	4	24	3,0
13.	NA	1	2	4	2	1	2	2	2	16	2,0
14.	RAP	2	4	4	1	1	3	1	2	18	2,3
15.	RPZ	1	2	4	2	2	3	1	3	18	2,3
AVERAGE										19,7	2,5

Description:

Score 4: Very Well Developed (BSB)

Score 3: Developing as Expected (BSH)

Score 2: Starting to Develop (MB)

Score 1: Not Yet Developed (BB)

Based on Table 2 above, it can be seen that students at TK Buah Hati Balangpunia have varying averages. 47% (7 out of 15) are starting to develop, 33% (5 out of 15) are developing as expected, 20% (3 out of 15) are not developing, and none are developing very well.

These results indicate that the storytelling method has a significant influence on character development and the development of students' understanding of the attitude of striving at TK Buah Hati Balangpunia. Of the 15 students, 47% (7) are in the Starting to Develop (MB) category.

The part of the fairy tale that shows an attitude of endeavor is when the Mouse Deer is willing to accept punishment and work hard to help the Farmers. He did not give up and tried to correct his mistakes. The part of the story is "I promise not to steal again, I will try seriously with the results of my own labor." This section illustrates that children must make serious endeavors to get what they want, tell the truth, and not take other people's property.

Allah SWT in the Qur'an commands his people to work hard, for example, the word Allah SWT. In QS Al-Insyirah/94:7

وَلَمَّا كَمِثَّ فِرْعَوْنُ فَأَنصَبْ

2019 Ministry of Religion translation: "When you have finished (with a virtue), keep working hard (for other virtues)" (Department of Religion of the Republic of Indonesia, 1418).

M. Quraish Shihab interprets QS. Al-Insyirah/94:7 "if you are already there in your spare time (after you were previously busy), then (work seriously) until you are tired, or take up (a new problem). The content of the verse gives a hint that someone should always be busy. If so, when one job ends,

you have to start again doing another job. Paragraph this sends the message that a Muslim knows no time for laziness.” (Shihab, 1997).

While the hadiths of the Prophet saw. Also mentioned a lot about work ethic. In among them is the hadith narrated by al-Bukhari:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ.

Translation:

Al-Bukhari said: Yahya bin Bukair has told us, al-Lais has told us from ‘Uqail from Ibn Shihab from Abu ‘Ubaid his sahaya ‘Abd al-Rahman bin ‘Auf that he heard Abu Hurairah ra. Said, “Indeed, one of you who carries firewood on his back is better for him than if he asks someone else, whether the other person gives him or refuses it” (Al-Bukhari & Ibrahim, 1407 H/1987 AD).

The hadith above conveys the message that the Prophet Muhammad (peace be upon him) was so zealous in encouraging his companions to work and forbidding them from idleness or begging that many of them were reluctant to ask for even insignificant non-material assistance. Some of the Prophet’s companions dropped their sticks, but they were reluctant to ask anyone else to pick them up.

There is also a hadith from the Prophet Muhammad (peace be upon him) narrated by Ibn Mas’ud:

إِنِّي لَأَكْرَهُ أَنْ أَرَى الرَّجُلَ فَارْغًا لَا فِي عَمَلٍ دُنْيَا وَلَا آخِرَةٍ.

Translation:

“I hate to see one of you unemployed, not doing something work even though he has free time, both regarding worldly life nor the afterlife” (Al-Haisamay & Bakar, 1412 H/1992 AD).

Based on religious texts, it is crucial to instill this sense of purpose in early childhood through enjoyable methods, such as in this study, which used storytelling. As Masri et al. (2022) noted, storytelling can serve as an effective learning medium, both in teaching specific subjects and skills. Good storytelling methods have a tremendous impact on children’s education. Fairy tales contain truth, moral teachings, and even excellent satire (Marlina et al., 2022). According to Cameron, storytelling activities are not only designed to be listened to but also involve interaction (Yolanda & Muhid, 2022).

This research also aligns with research conducted by Adwiah et al. (2023) that storytelling methods using folktales have proven effective in instilling values such as attitude, honesty, responsibility, and independence. Character building is carried out through engaging media such as puppets, wayang puppets, and storybooks, which shape character and increase children's motivation and enthusiasm for learning. In addition to using these media, research conducted by Hambali et al. (2022) demonstrated that learning utilizes the stories of the Prophet as fairy tales and storytelling approaches to instill spiritual principles or internalize spiritual values. Following the teaching and evaluation of its implementation, which has spiritual significance, internalization is conducted to determine the learning outcomes of the implementation and provide feedback to improve the quality of learning. The next step is to motivate and educate students with spiritual ideals, such as those found in the stories of the Prophets, so that students gain a deeper awareness and understanding of spiritual standards, especially those found in the stories of the Prophets.

Furthermore, 33%, or 5 students, achieved the Developing According to Expectations (BSH) category, indicating a significant impact on understanding the attitude of striving through storytelling. As stated by Pattiasina et al. (2022), storytelling is the most universal method and has a profound effect on children's minds. Therefore, storytelling is more memorable than giving direct advice. Therefore, storytelling is an effective way to foster children's interest. Storytelling is an important activity for children because it can improve their cognitive, affective, psychomotor, spiritual, and emotional development (Muktadir et al., 2023).

However, 20% or 3 students are still in the Not Yet Developing (BB) category, requiring additional attention and intervention to develop an understanding of the attitude of endeavor through storytelling methods. Sadjah and Sukarja stated that "a person's language development cannot be separated from the influence of various factors. Language and speech development will only proceed well and smoothly if supported by readiness or maturity. Factors that influence readiness are psychological, physiological factors, and environmental factors" (Aspar et al., 2020). According to Alehatina et al. (2019), factors influencing student work readiness include motivation, knowledge, talent, interest, and academic achievement. According to Damayanti (2022), internal factors influencing student learning outcomes originate from within the student, including physiological (physical) aspects such as hearing, vision, physical fitness, and health, and psychological (spiritual)

aspects such as awareness, attention, and interest. Meanwhile, external factors influencing student learning outcomes include the environmental conditions surrounding the student.

The following are the results of the documentation of researchers and students.



Picture 1. *Introducing the Mouse Deer as the main character in the fairy tale*



Picture 2. *Implementation of Storytelling: The Mouse Deer Steals the Cucumber*



Picture 3. *Post-Storytelling Activities
The Story of the Mouse Deer Stealing the Cucumber*

Based on the results of the study above, researchers can conclude that the storytelling method has a fairly effective influence on character building and student development to understand the attitude of endeavor at TK Buah Hati Balangpunia. 47% of students reach the category of Starting to Develop (MB), and 33% reach the category of Developing According to Expectations (BSH). And the limitation of 20% of students is still in the category of Not Yet Developing (BB), with internal and external factors influencing student learning outcomes.

Continuous storytelling activities become a tradition that can be developed both in schools and families. This requires careful planning, strong determination, and consistency in program implementation. Religious values can be internalized in the storytelling tradition by programming materials aligned with children's learning outcomes for religious and moral values. Internalizing

religious values within the storytelling culture also impacts children's religious internalization in their daily lives. Furthermore, the storytelling tradition also increases children's interest in literacy (Khasiroh, 2022).

Humans develop according to their individual temperament and the environment that influences the formation of a person's thinking. Therefore, parents and teachers play a crucial role in optimally improving preschool children's literacy skills. One simple and easy step is to tell stories (Hasannah, 2019). Storytelling is not only a form of entertainment but also contains didactic values that can shape character, both religiously, within the family, and within society (Kusumawati & Rahmiati, 2022). The advantage of storytelling is that it can hone children's imagination and memory. This storytelling method can sharpen children's imagination because it encourages children to imagine themselves in the story, and it also helps them remember the structure or plot of the story. A disadvantage of storytelling is that children can become bored if the delivery is uninteresting or monotonous (Simamora et al., 2023).

4. CONCLUSIONS

The application of the storytelling method of the story of the mouse deer stealing cucumbers in instilling an attitude of endeavor in children aged 5-6 years at TK Buah Hati Balangpunia.. Students can understand the importance of striving hard without harming others, although evaluation results indicate that most students are in the "Starting to Develop" and "Developing as Expected" categories. The storytelling method not only influences children's understanding of the concept of endeavor but also makes learning more engaging. Important points to consider for this method to be effectively implemented with students include refining storytelling techniques and using supporting media to make the delivery more engaging, as well as adapting the story to reflect the child's experiences. However, a limitation of this activity is that optimal development is not yet achieved in all children, due to internal and external factors such as learning readiness and the environment. More intensive intervention and support from parents are needed for optimal results.

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