BANTAL MIMPI: THINKING LEVELS IN INDONESIAN CHILDREN'S FAIRY TALE

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Abstract

This research aims to describe the level of thinking in Indonesian children's fairy tale. The data in this study were the choice of words spoken by the characters, the behavior of the characters shown by operational verbs, and the conflicts that existed in the tale of modern Indonesian children entitled Bantal Mimpi (Dream Pillow-English). This was a popular fairy tale published by Pelangi Mizan. Bantal Mimpi consisted of 20 pages, each page contained 1-2 paragraphs. Each paragraph comprised of a maximum of five sentences. Each page was filled with illustrations that exemplified the contents of the reading. The data underpinned that Bantal Mimpi fulfilled the condition as children reading book and was relevant to be employed as a source of research data. The data of this present research were collected through an intensive reading technique. The ethnocognitive approach was applied in data analysis. The results highlighted that Bantal Mimpi was included in the lower-order thinking skill category. The level of thinking in the fairy tale covered remembering, understanding, applying, and analyzing. The dominant level of thinking featured in the data was remembering.

Keywords: fairy tale, Bloom's taxonomy, level of thinking.

Introduction

Indonesian children's fairy tales have played an important role in all social communities in the archipelago as well as being preserved as a cultural treasure. They have been passed down from one generation to the next through oral media (Souto-manning, 2012), (Dallacqua, 2018). As verbal traditions, fairy tales function as guardians of values. Issues that are considered permissible or prohibited are conveyed to children through the tales. This is considered effective since children will learn and see the story of the characters in the tale. Every action taken by a character in a story will bring certain consequences. For example, bad and evil things done by a character will result in unsavory consequences for himself and his community.

The lesson learned in the tale is substituted into the subconscious mind of the children so that the message and moral message in the tale imprint on them. They believe that there is karma and every action brings consequences (Huda, Syukur, & Siswanto, 2020), (Cartwright et al., 2017). Furthermore, myths and superstitions are also believed by some children. The values contained in fairy tales become a piece of knowledge for children.

Knowledge in the form of values that are then believed by children is stored in a fairy tale implicitly. These values, such as honesty, hard work, filial piety, loyalty, and so forth are represented by the conduct of the characters. Children who listen to fairy tales will string various events and conclude the value in it. This will train their logic to think, starting from remembering, understanding, abstracting, and evaluating. In some children, the ability to think has reached the creation level (Shao & Purpur, 2016), (Morgan et al., 2017). Tales that are listened to are then reproduced by children with different characters and retold.

Cindelaras' tale, for example, recounts the feud between the empress and the royal concubine in a kingdom led by Raden Putra. Concubine of the king who wanted a position as empress intrigued to get rid of the king's first wife. The concubine's plan to get the empress out of business was successful. The pregnant empress was thrown in the middle of the forest. There, she gave birth to a baby boy named Cindelaras. Cindelaras grew into a handsome young man. Cindelaras was familiar with various animals in the forest. One day, there was an eagle dropped a chicken egg. The egg was cared for by Cindelaras

until it hatched and grew into a rooster. The rooster crowed with a distinctive voice, namely "Kukuruyuk... Lord Cindelaras. His house is in the middle of the jungle, the roof of palm leaves, and his father is Raden Putra". One day, Cindelaras' mother told her son their story. Listening to the story from his mother, Cindelaras decided to go to the palace. Cindelaras said goodbye to his mother and headed for the palace. On his way, Cindelaras stopped at a village and met some people who were involved in cockfighting. Cindelaras was challenged to fight his cock, he accepted and always won. Cindelaras's victory in cockfighting was heard by the king and he was interested in cockfighting with Cindelaras. The king challenged Cindelaras with one condition. If the king's cock won, Cindelaras' head would be cut off. But if Cindelaras cock won, the king would share half of his wealth. The cockfighting won by Cindelaras. After the fight, Cindelaras revealed his story. Finally, the king summoned the empress back to the palace, gathered with Cindelaras, and punished the concubine by throwing her into the forest.

Cindelaras is one of the rich oral traditions in Indonesia. The tale was verbally communicated and transmitted. The impression of the past in the fairy tale is very strong, the feel of the kingdom, way of life, views, and habits are very typical of the archipelago. Local wisdom and the values to be taught are implicitly stated in the tale (Reifegerste, Jarvis, & Felser, 2020), (Pilarz, 2018), (Konishi, Froyen, Skibbe, & Bowles, 2018). The fight to defend his rights as crown prince was not explicitly mentioned. However, the message could be captured through a series of events. This example has brought a clearer depiction that fairy tales disseminate and teach certain values that can be passed to the next generation. In its implementation, fairy tales also develop children's thinking abilities.

In its development, the oral tradition began to shift to the written tradition. This shift affects the value carried in a fairy tale (List, 2019), (Weaver, Chastain, DeCaro, & DeCaro, 2018). Even though it is told using verbal language, the source is a written form. The author of a fairy tale originated from oral tradition is usually unknown. But, when it is transformed into a written version, the writer, illustrator, editor, and publisher are mentioned. Bantal Mimpi is one of the examples of the fairy tale derived from written tradition.

Bantal Mimpi is a fairy tale published by Pelangi Mizan. This fairy tale tells about the miracle of a pillow owned by a bear cub named, Bubo. Uniquely, through the pillow, Bubo's dreams could be watched and played back like watching television. Bubo's friends, namely chickens, cats, porcupines, rabbits, and elephants were interested in watching

Bubo's dreams. Bubo allowed his friends to watch his dreams on the condition they brought him honey. Every day Bubo ate honey brought by his friends and then slept. Bubo did not do any other activities but eating and sleeping. Due to these conditions, Bubo's body was getting bigger and even could not wake up from sleep for days. Every time his friends came by, Bubo remained asleep. Then, his friends decided not to visit him any longer. Having slept for too long without eating, Bubo's body got smaller and Bubo was able to get up again. Bubo felt hungry. He went to the forest to look for honey. There, he met his friends who welcomed him with joy and offered to find honey. Bubo refused because he understood that his body needed physical movements. Finally, Bubo offered his dream pillow to his friends in turn so they could watch each other's dreams.

The transformation of oral tradition to written tradition has altered the activity of storytelling to reading fairy tales. Besides, the element contained in a fairy tale has changed and so does the value. By investigating Cindelaras, readers will find the eagerness to defend rights, hard work, politeness, and cooperation. Nonetheless, in Bantal Mimpi, the commercialization value is obvious. Bubo as the main character who had a magic pillow offered his friends to watch their dreams on one condition (honey). The interesting point to investigate is the level of thinking provided in the fairy tale.

The fairy tale can be a useful source of learning to improve children's thinking abilities. The ability to think of humans will develop according to their age. In general, children and adults have different levels of thinking (Steinerov, 2016), (Paulus, Schuwerk, Sodian, & Ganglmayer, 2017). Adults have relatively more complex thinking abilities when compared to children's thinking abilities. Although the development of thinking skills takes place naturally, stimulants are still necessary to improve thinking skills. A fairy tale is an example of a stimulant (Pérez & Nagata, 2019), (Gleitman & Trueswell, 2018).

The level of thinking provided in a fairy tale can be assessed by looking at the choice of words and the reflection of the character's behavior. Bloom has revealed that there are six cognitive levels, namely remembering, understanding, applying, analyzing, evaluating, and creating. The dominance of word choices and the reflection of the behavior of characters in children's fairy tale can be indicators of the categorization of the level of thinking of a story.

The level of thinking in children's fairytales that leads to higher-order thinking skills will train children to have higher-level thinking skills. The ability to think will affect the quality of human life (Birbili, 2018), (Loewenstein, 2017). The ability to think at a higher level will affect life, including how to deal with problems and determining solutions (Carolina Álvarez, 2020), (Potochnik & Oliveira, 2019), (Petty & Briñol, 2015). The ability to think at a higher level influences life-sustaining discoveries.

This present research examines the level of thinking in Bantal Mimpi which is one of the fairy tales of modern Indonesian children. Knowing the level of thinking and the type of dominant knowledge in fairy tales helps in the learning process. The modern fairy tale can be used both as a medium to increase the level of thinking as well as a source of learning.

Literature Review

Cognitive Dimension

There are two kinds of student's cognitive realm: dimension of knowledge and cognitive process. According to Anderson and Krathwohl (2001), the dimension of knowledge is a type of knowledge based on the level of concreteness of the knowledge itself. The dimension of knowledge is exposed from the lowest aspect and the highest one. Sequentially, the dimension of knowledge includes the factual knowledge, conceptual, procedural, and metacognitive.

Factual knowledge is the fundamental element that students should acquire in studying a particular discipline or subject (Tenison, Fincham, and Anderson, 2016). Besides, in order to accomplish that certain subject, students need the factual knowledge competence. There are two subs of the factual knowledge i.e. terminology-related knowledge, such as technical vocabularies as well as symbols, and specific-details-element-related knowledge, such as main natural resources and reliable information.

A conceptual knowledge shows various interelement relations in a broad structure. The element mutually functions, such as geological period, forms of business preference, Pythagoras formula, evaluation theory, and MPR structure. The subtype of conceptual knowledge is the knowledge related to classification and category, knowledge of principle, and knowledge of theory and model.

A procedural knowledge is a knowledge about the way to do something (Sowden, Pringle, and Gabora, 2015). The procedural knowledge is a knowledge to practice certain methods. In addition, procedural knowledge includes criteria for using skills, techniques, and methods. The sub-types of procedural knowledge are knowledge of skills in a particular field, knowledge of techniques and methods in a particular field, and knowledge of criteria in determining the timing of the procedure utilization.

A metacognitive knowledge is related to general cognition and awareness of one's own cognition (Samur, Tops, and Koole, 2017). Metacognitive knowledge, for instance, knowledge of schemes as a tool to find out the structure of the subject in a textbook, knowledge of the use of problem-solving methods, knowledge of various tests, and strong self-knowledge in criticizing essays/weak arguments/weak in essay writing.

Another dimension of cognitive is the process. The process of cognitive is a stage consisting of six levels: memorizing, understanding, applying, analyzing, evaluating, and creating. The lowest cognitive process is memorizing, while the highest one is creating. These processes of cognitive are symbolized by C. Hence, the level of memorizing is symbolized as C1, and C6 for creating.

Literary Works and Thoughts

Literature is part of philosophy. Literature is nurtured based on the thoughts covered in a certain form. Analyzing literary works is an effort to find out any big thoughts. Sometimes, a litterateur expresses himself as a certain school of literature subscriber. The school of literature influences thoughts laying in literary works so that literature and thoughts form a close-interconnection.

The tie between literature and thoughts can be seen in a simple analysis from the novel of Tenggelamnya Kapal Van Der Wijck 'The Sinking of the Van Der Wijck'. It is told in the story that Zainudin comes to his late father's birthplace, Minangkabau. In Minangkabau, Zainudin falls in love with Hayati. However, their love is not blessed by Hayati's family and traditional (local) elders. It is due to Zainudin's status which is not considered as equal to Hayati's. Zainudin is not regarded as a tribal young man. His father was from Minangkabau who adhered to the matrilineal system, while his mother was from Bugis with a patrilineal system. Zainudin is rejected in Minangkabau and Bugis as well. In short, Hayati gets married to Azis, a young man from a respected family in Minangkabau. It makes Zainudin broken-hearted and leads him to wander about to Surabaya. There, in Surabaya, Zainudin works really hard with his profession as a writer. His works are in demand and he becomes a successful man. Meanwhile, the economic condition of Aziz and Hayati are on the skids and they cannot afford their daily life. Aziz and Hayati meet Zainudin, finally, in an event in Surabaya. They hitch their life to Zainudin.

The aforementioned excerpt shows the existence of thoughts in a literary work. It contains a message about the resistance of a culture in the form of a relationship system. The culture dichotomizes the individual existence as a human being or creature owning dignity. The story

comprises a thought that someone's effort and hard work are the true path to reaching success, not an aristocratic title hereditarily.

In a literary work, there is not only an ordinary thought existing, but also critical (Ghosh, R and Miller J Hillis, 2016). The above story criticizes the kinship system which massively lives among society years by years. The system subscribed, applied and used as a guide by the people is criticized by the writer so that the void and the weakness are exposed. The system is considered as profitable by a certain group, but is harmful in the other.

This kind of thought in the literature is different compared to scientific thinking. This is poetic thinking. The thinking is built on the literary imaginative processing of the author. Therefore, literary works are not only seen as works of art that have high aesthetics, but literary works are also seen as thoughts with distinctive formations.

The narrative-fictional prose up to drama as well, the character faces dilemma and builds argument and as well as the writer does (Hakes, 2009). This shows that in the literary works there exists a thought in which threaded with the imagination of the writer. Therefore, the thought in a literary work is typically depicted or exposed.

The Convention of Literature

This convention, at the beginning, aims at several social norms which have been approved by and attached to the people. The convention then comes into the literary world. Meaning that, literature has rules which have been approved by the community of the literature. The emergence of the convention in the field of literature raises several tenets that should be fulfilled by the authors and readers. For example, an author who would like to write a pantun (poem with certain characteristics), he is bound by a convention, such as rhyme, number of lines, verse, and content (Byers, 1979), (Blohm, Wagner, and Schlesewsky, 2018). If the author breaks the convention, then his work cannot be classified as a pantun (Nenadic, 2018).

In a prose, detective novel for example, the convention of literature which covers it is indeed thickening, not only about the author but also the readers. The convention of literature in a detective novel is always preceded by a homicide or the typical convention: there must be corpse(s). The next convention is the disclosure of the murderer and it is the detective's job to do so. The convention of course exists in the other literary works, but in a different form.

From the perspective of the reader, the convention is perceived as a restrictive matter. The convention limits the litterateurs in terms of their creative orientation. Therefore, many of them try to break the rules. However, it is impossible. Literary works are always in between rules and freedom, convention and invention.

On the other hand, in the perspective of the reader, the presence of tension between convention and creation is often shocking. There are many unconventional matters raising, such as the use of language, distorted typography, and the turnover of the flow (Knoop, Wagner, and Jacobsen, 2016). The deviation of the convention can be sensed if the reader has an existing convention background. The deviation means that if the literary works are able to give something based on the rules implicating. Even though many modern litterateurs do so, the fact is that they cannot be totally free from the built literature convention.

Methods

The approach of this current study is qualitative. This is useful to obtain a deep understanding towards the level of the literary works. The use of this approach is based on its characteristics, i.e. having the scientific background as a source to attain the data directly, descriptive, and the meaning is the main spotlight in the research (Miles and Huberman, 2005: 26).

This approach is used to describe, explain, and explore the content
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of the cognitive level in the literary works. The level of cognitive is based on the taxonomy proposed by Benjamin Samuel Bloom. These levels are accomplished based on the domination of cognitive processes appearing in a literary work. After that, the level of cognitive in literary works is ranked. The next step is that based on the level, it is identified the category of the appeared cognitive level.

The data in this study are idiographic data in literary works that describe words, actions, and activities containing levels of thinking: memorizing, understanding, applying, analyzing, evaluating, and creating. The focus of this research is the level of cognitive in the literary works. The level of cognitive in order from the lowest are memorizing, understanding, applying, analyzing, evaluating, and creating. The level of cognitive is reflected in the behavior of the characters. The data source of this research is a fairy tale entitled Bantal Mimpi 'Dream Pillow'.

Data Analysis

The data analysis technique in this study is a cyclic technique. The data are classified into three stages, namely reduction, presentation, and drawing conclusions. The data analysis technique will be repetitive, in the presentation stage, it will be reduced if a discrepancy is found. The data is reduced as a form of analysis that sharpens, classifies, directs, selects, removes those that are not part of the data, and organizes the data in such a way that the conclusions obtained are precise and accurate. The data that is reduced is ideographic which describes the level of cognitive. The presentation of the data as an activity carried out when the compilation of the data provides the possibility of drawing conclusions and basis for taking further action. The drawing conclusion stage is carried out continuously as long as new things are still being discovered at the level of reading the literature based on the level of cognitive. The data analysis technique is strengthened by using content analysis techniques. It is used when data analysis is at the data reduction stage and data presentation.

Results

The level of thinking in Bantal Mimpi was categorized into four levels, namely remembering, understanding, applying, and analyzing. At the level of thinking of remembering, there was a total of 15 data, consisting of 14 (fourteen) in the defining process and 1 (one) data in the mentioning process. The following is the data on the remembering thinking level.

Bubo adalah beruang pemimpi (BM/1/01/C1)

Bantal itu mengantarkannya ke alam mimpi (BM/2/02/C1)

Teman-teman, kalian bisa menonton mimpiku sehari tiga kali!! (BM/5/01/C1)

"Aku akan tidur sehari tiga kali" (BM/6/03/C1)

Sementara itu, Bubo pekerjaannya tidur dan makan (BM/7/02/C1)

Badannya tidak pernah bergerak ke mana-mana (BM/7/03/C1)

Bubo masih saja tidur pulas (BM/11/02C1)

Begitu pula esok harinya, Bubo masih tertidur juga (BM/12/01/C1)

Berhari-hari, Bubo terus tertidur (BM/13/01/C1)

Hingga akhirnya, Bubo bangun (BM/14/01/C1)

"Aku harus mencari madu" (BM/15/02/C1)

"Hai Bubo! Aku sudah menunggu mimpimu lho! (BM/17/01/C1)

"Aku bantu ya!" kata kelinci (BM/17/03/C1)

"Mulai hari ini, aku tidak akan memperlihatkan mimpiku" (BM/19/01/C1)

"Kalian boleh pinjam bantalku bergantian" (BM/19/02/C1)
(**English)**

Bubo was a dream bear (BM/1/01/C1)

The pillow drove him to dreamland (BM/2/02 /C1)

Friends, you can watch my dream three times a day !! (BM/5/01/C1)

"I will sleep three times a day" (BM/6/03/C1)

Meanwhile, Bubo did nothing but sleeping and eating (BM/7/02/C1)

He never moved his body (BM/7/03/C1)

Bubo was still sleeping deeply (BM/11/02C1)

Likewise, the next day, Bubo remained sleeping (BM/12/01/C1)

For days, Bubo continued to fall asleep (BM/13/01/C1)

Until one day, Bubo woke up (BM/14/01/C1)

"I have to find honey" (BM/15/02/C1)

"Hi, Bubo! I've been waiting for your dream! (BM/17/01/C1)

"I'll help!" the rabbit said (BM/17/03/C1)

"Starting today, I will not show my dreams" (BM/19/01/C1)

"You may borrow my pillow in turns" (BM/19/02/C1)

Data (BM/1/01/C1) indicated the type of thinking of defining process. The data defined the identity of a character, Bubo, who was a dream bear. In other words, the sentence means that the bear loved sleeping. Data (BM/2/02/C1), (BM/5/01/C1), (BM/6/03/C1), (BM/7/02/C1), (BM/7/03/C1), (BM/11/02C1), (BM/12/01/C1), (BM/13/01/C1), (BM/14/01/C1), (BM/15/02/C1), (BM/17/01/C1), (BM/17/03/C1), (BM/19/01/C1), and (BM/19/02/C1), were included in mentioning process. The comparison of data at the level of thinking given can be seen in Figure 1.
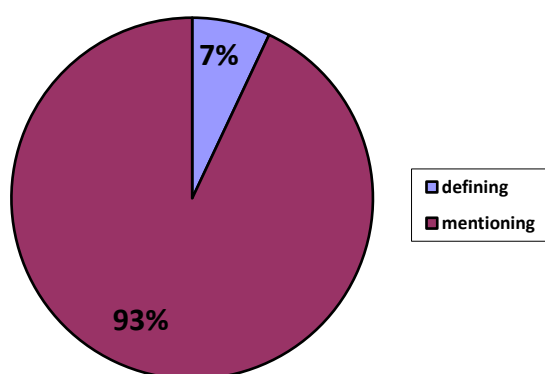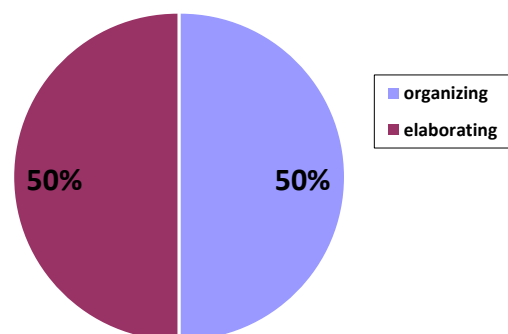

There are two types of thinking at the level of remembering, namely defining and mentioning. The number of defining category data is 1 (7%) and 14 (93%) for mentioning category. Thus, the predominance of the type of thinking at the level of remembering is the mentioning process.

In the level of thinking of understanding (C2), there are three types of thinking including in this category, namely explaining, articulating, and expressing. Total data from the three types of thinking are 13 data. Those data can be seen in table 1.

Table 1. Types of thinking at the level of understanding

Explaining	Articulating	Expressing
Setiap habis makan, ia selalu tertidur dan bermimpi (BM/1/02/C2) After the meal, he fell asleep and dreamt (BM/1/02/C2)	*"Waah.., asyik dong!" Jawab kelinci (BM/5/02/C2)* "Wow, it's fun!" Answered the rabbit (BM/5/02/C2)	*Bubo dan teman-temannya setuju (BM/7/01/C2)* Bubo and his friends agreed (BM/7/01/C2)
Hampir setiap hari, Bubo berkumpul bersama teman-temannya untuk memutar mimpinya (BM/3/01/C2) Almost every day, Bubo gathered with his friends to play his dreams (BM /3/01/C2)	*"Aku mau! Aku mau!" (BM/5/03/C2)* "I want it! I want it!" (BM/5/03/C2)	*"Nanti kalian saling menonton mimpi kalian masing-masing (BM/20/01/C2)* "Later you will be watching each other's dreams (BM/20/01/C2)
"Jadi, aku tidak akan ke mana-mana" (BM/6/02/C2) "So, I'm not going anywhere" (BM/6/02 /C2)	*Setiap datang ke rumah Bubo, teman-temannya merasa heran (BM/11/01/C2)* Bubo's friends were surprised every time they visited him (BM/11/01/C2)	
Tentu saja, karena pekerjaannya Cuma makan dan tidur (BM/10/02/C2) Of course. He did nothing but sleeping and eating (BM/10/02/C2)	*"Ah, syukurlah, aku ternyata masih hidup" (BM/14/02/C2)* "Ah, thank God, I'm alive" (BM/14/02/C2)	
Setiap kali Bubo berusaha bangun, ia pasti tertidur lagi (BM/10/04/C2) Every time Bubo tried to wake up, he would fall asleep again (BM/10/04/C2)	*"Aduh, perutku lapar" (BM/15/01/C2)* "Ouch, I am hungry" (BM/15/01/C2)	
Bubo pun pergi menuju hutan (BM/15/03/C2) Then Bubo headed to the forest (BM/15/03/C2)		

The next level of thinking is applying. This level of thinking is the highest level of thinking in the lower order thinking skills category. Two categories were featured in this level; organizing and elaborating. The distribution of the two types of thinking is presented in Figure 2.

The types of thinking at the level of applying are organizing and elaborating. There was one data for each type of thinking. At this level of thinking, for example on the type of organizing, the main character organized his friends by giving certain conditions when they wanted to

watch the main character's dream.

The next level of thinking is analyzing (C4). This level of thinking is the lowest level of thinking in the higher-order thinking skills category. There are 10 data on this level of thinking presented in the section below.

> *Makin lama, badan Bubo semakin membesar! (BM/10/01/C4)*
> *"Tidak perlu, aku harus menggerakkan badanku (BM/17/04/C4)*
> *Semakin lama, jumlah penontonnya semakin banyak (BM/3/02/C4)*
> *Rupanya, Bubo punya bantal mimpi (BM/2/01/C4)*
> *"Berapa lama aku bermimpi ya?" (BM/14/03/C4)*
> *Saking besarnya badan Bubo, ia kesulitan bangun (BM/10/03/C4)*
> *Akhirnya, mereka tidak mengunjungi rumah Bubo lagi (BM/12/02/C4)*
> *Karena tidak pernah makan, lama-kelamaan badan Bubo mengecil (BM/13/02/C4)*
> *"Pasti kamu mencari madu (BM/17/02/C4)*
> *"Kalau tidak, aku akan bermimpi terus" (BM/17/05/C4)*

(English)
The longer, Bubo's body was getting bigger! (BM/10/01/C4)
"No, I need to move my body (BM/17/04/C4)
Over the time, the number of viewers increased (BM/3/02/C4)
Apparently, Bubo had a dream pillow (BM/2/01/C4)
"How long did I dream?" (BM/14/03/C4)
Because of Bubo's body size, he had difficulty getting up (BM/10/03/C4)
Finally, they did not visit Bubo's house anymore (BM/12/02/C4)
Because he never ate, Bubo's body was getting smaller (BM/13/02/C4)
"You must be looking for honey (BM/17/02/C4)
"If not, I will carry on with dreaming" (BM/17/05/C4)

The data is identified into four types of thinking, namely analyzing, diversifying, identifying, and concluding. Data (BM/10/01/C4) was included in the analyzing category. The basis of this classification was the existence of thinking activities of analyzing the development of the main character's body due to the activity of the main character who only ate and slept all day long. Data (BM/17/04/C4) was incorporated in the diversifying thinking type. The main character rejected the offer of his friends to find honey because he believed that he must move his body. Data (BM/3/02/C4) and (BM/2/01/C4) were appended to identifying category. The writer of the story made the reader to think to identify the increasing number of viewers and the cause of the main character's dream could be seen by others. Data (BM/14/03/C4), (BM/10/03/C4), (BM/12/02/C4), (BM/13/02/C4), (BM/17/02/C4), and (BM/17/05/C4) included in the concluding process. At the level of analyzing, concluding is the data with the highest number of occurrences. The distribution of the thinking process can be seen in Figure 3.
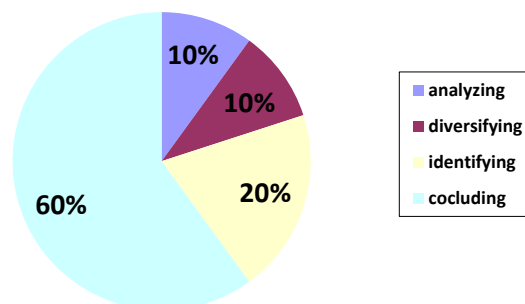

Figure 3 shows that the type of thinking of concluding was the dominant type of thinking in the level of analyzing. There was a total of 10 data of this category with the following details. One data (10%) for analyzing, one data (10%) for diversifying, two data (20%) for identifying, and six data (60%) for concluding.

Discussions

The followings are the levels of thinking included in Bloom's taxonomy; remembering, understanding, applying, analyzing, evaluating, and creating (Anderson, Krathwohl, & Airasian, 2001). Several levels of thinking featured in Bantal Mimpi are remembering, understanding, applying, and analyzing. Evaluating and creating were not found in the story. Figure 4 below illustrates the comparison thinking levels existing in Bantal Mimpi.
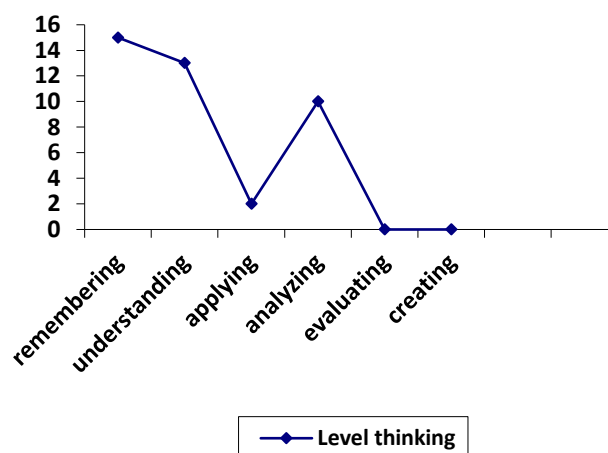

Figure 4 shows that the level of thinking that dominates Bantal Mimpi is remembering. The level of thinking given (C1) is the lowest level of thinking in Bloom's taxonomy. This means that Bantal Mimpi belongs to the simplest level of thinking.

Children's fairy tales do not always have to be at a low level of thinking. An increasing percentage at higher levels of thinking will make children practice complex thinking. There are many ways to analyze a problem (Huda, Ghazali, Siswanto, & Hasanah, 2019), (Darda, Butler, & Ramsey, 2020), (Nijhof, Shapiro, & Catmur, 2020). In finding alternative solutions to a problem, many possibilities can be considered. High-level thinking does not always mean the complexity of complex sentences since the use of sentences and word choices should consider the children's age (Shao & Purpur, 2016), (Costa, Mahon, Savova, & Caramazza, 2014).

Having analyzed Bantal Mimpi, the researcher of the present research did not find C5 (evaluating) and C6 (creating) levels of thinking featured in the story. Both are categorized as a high-level thinking. The absence of those two categories leads to the lack of reference of other processes of thinking, such as valuing, considering, criticizing, maintaining,

comparing, combining, composing, constructing, creating, designing, developing, doing, formulating, making hypotheses, discovering, beautifying, initiating, managing, planning, producing, playing roles and telling.

The six levels of thinking in Bloom's taxonomy can be categorized into two areas, namely lower-order thinking skills (LOTS) and higher-order thinking skills (HOTS). Lower-order thinking skills include remembering, understanding, and applying (Wernholm & Reneland-forsman, 2019), (Loewenstein, 2017). Higher-order thinking skills include analyzing, evaluating, and creating. The levels of thinking that appeared in Bantal Mimpi are remembering, understanding, applying, and analyzing. Thus, this fairy tale is categorized as a lower-order thinking skill reading material.

Fairy tales in the lower-order thinking skills category are not suggested to be used as a source of knowledge for children (Reifegerste et al., 2020), (Wang et al., 2019), (Skulmowski & Rey, 2018). This category does not develop children's thinking ability (Potters, 2019). When a fairy tale is less able to develop thinking skills, it cannot be used as learning resources. But, it can be used for entertainment purposes. This category can also be used as a medium of value transmission.

Conclusion

Bantal Mimpi is included in the lower-order thinking skill category. Several levels of thinking feature in the story, such as remembering, understanding, applying, and analyzing. Remembering is the most dominant level of thinking contained in the story. A fairy tale falls into this category is not a good learning resource since it has less capability in developing children thinking skills.

For further research in this field, the researcher of the current study suggests that the next researchers investigate the complexity of values in a fairy tale. It can be a fairy tale in a low-level thinking category, but with a high-value complexity. Thus, the selection of the tale is adjusted to the level of thinking or complexity of values.

Limitations and Future Studies

The limitation of this study is in the conversion of certain levels of cognitive ability towards children's ages. There has not been a theory which reveals the correlation between the age of the children with their level of cognitive. Bloom's taxonomy only reaches the level of cognitive, whereas Piaget's theory of cognitive development only explores the age without relating to the level of cognitive. This research can bridge these conditions. In addition, this study will provide information about what level of cognitive is suitable for children at a certain age.

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