

MORAL VALUES REFLECTED IN LANGSTON HUGHES' SHORT STORY "THANK YOU, MA'AM"

Aulia Putri¹, Fanalisa Elfa²

¹English Language Education Study Program of
Faculty of Teacher Training and Education
Universitas Riau Kepulauan

Jl. Pahlawan No.99, Bukit Tempayan, Kec. Batu Aji, Kota Batam, Kepulauan
Riau 29425

²English for Business and Professional Communication Study Program
of State Polytechnic of Bengkalis
State Polytechnic of Bengkalis

Jl. Bathin Alam, Bengkalis, Riau, 28711

e-mail: aulia@fkip.unrika.ac.id, fanalisaelfa@polbeng.ac.id

Abstract : *The multiple ways in which literature can serve society are by being an art form and a means for one to reflect on how one's actions are moral if they are acting ethically and if that person possesses a good character. The purpose of this study was to look at how the interactions of the characters in Langston Hughes' "Thank You, Ma'am" demonstrate moral values, as demonstrated through the interaction between Mrs. Jones and Roger, the young man that Mrs. Jones tries to teach an important moral lesson to. The design that the researcher selected for this research study was a descriptive qualitative method of research. The data collection was done by the gathering of the dialogues as well as the narrative sections of the short story, followed by the critical reading of the selected data. Following this step was the classification of the data according to current day views on moral education and character education. The results of this research indicated that there were five significant moral values that were exemplified by Mrs. Jones in her response to Roger's bad behavior; these values are Respect, Responsibility, Caring, Honesty, and Kindness. These values demonstrate that providing empathy and kindness through compassion is more beneficial and effective in teaching moral awareness than punishment or punitive actions. This study contributes to the current body of literature by supporting the use of literature as a valuable tool for character education and moral development.*

Keywords: *character, education, empathy, moral values.*

INTRODUCTION

Literature has always served as a medium for reflecting existing social

realities as well as moral dilemmas.

This study supports the efforts of many scholars who are beginning to

recognize the importance of literature in the development of moral and character education (Allaberganova, 2025). By providing narrative experiences, readers can use literature to understand the nature of values, emotions, and human behavior differently than they may have been able to do previously with the use of formal instruction. Short stories, in particular, provide a brief (but substantial) representation of the types of moral dilemmas that invite readers to engage in ethical contemplation (Sopcak et al., 2022).

Moral values help individuals determine right and wrong and guide social behavior. Recent discussions on character education stress the importance of empathy, responsibility, and awareness of morality in the process of becoming an ethical person (Rosyida et al., 2025). Moral development occurs through meaningful social interaction and reflective experiences, not just through rules and punishment.

Studies in literature indicate that literature can potentially be used as a tool to help foster empathy and develop moral reasoning (Sitepu et al., 2025). Literary texts frequently present

a character that is in a morally ambiguous situation and help the reader to learn and feel for the perspective of a character and therefore begin to internalize the moral values of the character within that story. One example of a literary work that has explicit moral interaction is “Thank You Ma’am” by Langston Hughes (Hughes, 1958). The story depicts a meeting between Mrs. Jones and Roger, a young boy who has attempted to steal her purse. Instead of reacting with punishment, Mrs. Jones acts as a guiding and compassionate individual. This meeting leads to some important questions around moral development and the role of compassion within moral development.

From a theoretical standpoint, respect, responsibility, caring, honesty, and kindness, the five moral virtues presented in “Thank You Ma’am”, represent demonstrable applications of modern models of moral growth and storytelling engagement. In the modern world, moral development takes place through four processes: developing empathy — understanding the feelings of other people; perspective taking — being in someone else’s “shoes”; moral reasoning — critically evaluating the

moral/social aspects of a given situation; and moral obligation — recognizing what is right to do from an ethical standpoint (Agustina, 2025; Rosyida et al., 2025; Syeftia et al., 2025). By using written narratives as a medium, readers can actively participate in narrative simulations of complex social situations to experience the emotional and cognitive challenges of the characters in the story, and thus will be more likely to internalize a sound moral understanding.

Individuals respect one another's dignity in their interactions with each other, develop their responsibilities when they acknowledge their moral obligations and accountability, show they care about others when they pay attention to others' needs with empathy, exhibit honesty when they are open and trustful toward others in their relationship, and demonstrate kindness by their prosocial behaviors (e.g., doing something good for another) guided by their understanding of what is right or wrong (Birhan et al., 2021).

Morally complex stories give readers the chance to evaluate people's intentions, the impact of people's actions, and how people make ethical

decisions, ultimately reinforcing readers' ability to engage in ethical reflection and empathy for others (Kidd & Castano, 2013).

Thus, by studying moral interactions in Hughes' literature, the study can also examine ways to portray these five moral principles through both character behavior and dialogue, along with ways to engage readers with these principles via narrative engagement. The study will be able to connect individual examples of respect, responsibility, caring, honesty, and kindness within the literary work to the larger context of moral development and construct a bridge between theoretical foundations and textual analyses, demonstrating how literary narratives may serve as effective mechanisms for encouraging ethical introspection and promoting empathetic understanding (Green & Appel, 2024; Putri & Maisarah, 2023)

In summary, the purpose of this study will be to answer the following questions about the moral lessons learned from "Thank You Ma'am" and the way in which these moral lessons are conveyed through the interactions among characters within the text:

1. What are some of the morals

communicated through the text of “Thank You Ma’am”?

2. How are those morals represented by the behavior and dialogue of the characters in “Thank You Ma’am”?

REVIEW OF RELATED LITERATURE

Through the presentation of complex human experiences and moral dilemmas, literature has recently come to be recognized as a valuable tool for developing character and moral values. Research has suggested that reading works of literature produces reflective thinking by allowing the reader to engage with events that mimic moral dilemmas in real life (Koopman, 2016; Koopman & Hakemulder, 2015). Readers can see and critically examine the values that their actions represent and the implications of those actions through narrative engagement, therefore making literature an effective means of teaching ethics within an educational environment.

Character education in modern society is not simply about following the rules; it is about building up an understanding of what is right and wrong. Researchers believe that values like respect, responsibility, and

kindness will be best learned when someone learns through hands-on experience and through building relationships with others. In this way, literature serves as a way to assist as a base for developing moral values and ethics that are founded on character by demonstrating how characters act toward one another and how they deal with conflicts, while also demonstrating how morals and ethics play out in real life (Aldrup et al., 2022; Koopman & Hakemulder, 2015).

Literary reading is a powerful tool for nurturing empathy and the ability to understand how others view situations. There are many studies that show that this type of reading, by being exposed to stories that have been created for the purpose of eliciting an emotional response from the reader, will increase the reader’s ability to empathize with another person. Newer studies have also demonstrated that when a reader becomes immersed in a fictional narrative, they will have a greater opportunity for experiencing deeper moral reflections as the reader connects to the characters emotionally and internalizes their experiences. This process supports the development of moral sensitivity, which is a key

component of character education (Chapple et al., 2022; Eekhof et al., 2022; Koopman, 2016).

As well, in literary studies, literature can often be examined through qualitative and literary analysis to identify moral values contained within the text. This form of research allows academics the ability to examine how ethical properties are put together through a series of narrative components, such as character dialogue, characterization, and plot. Many researchers also have found that short stories are highly effective within the context of moral education as a result of their short length and concise theme, and therefore can be used for examining the moral properties of literary texts used in educational contexts. Thus, examining moral properties in short stories using qualitative analysis can provide researchers with a good understanding of the relationship between literature, moral development, and character development (Koopman, 2016; Koopman & Hakemulder, 2015).

METHODOLOGY OF STUDY

This study adopted a descriptive qualitative research design. The data source used in this study was

Langston Hughes' short story "Thank You, Ma'am." The short story was selected due to its ability to provide rich interactions among the major characters that reflect moral values, which made it suitable for moral value analysis. The data used included the characters' behaviors, dialogues, and descriptions that reflect moral values.

Data collection in this study was conducted using close reading and note-taking methods. The short story was read repeatedly to understand the plot, characters, and moral lessons. Textual evidence related to moral values was identified and highlighted while reading. The highlighted data were subsequently coded in accordance with the moral values they represented and classified into five themes, including Respect, Responsibility, Caring, Honesty, and Kindness. Finally, the interpretation of the data was achieved through a systematic examination of the ways in which the above moral values were revealed in the characters' dialogues and interactions.

RESULT AND DISCUSSION

Results

As presented in Table 1, five primary moral values are identified in

“Thank You, Ma'am”: Respect, Responsibility, Caring, Honesty, and Kindness. These values are reflected through the relationship between Mrs. Jones and Roger and are developed through their dialogue, actions, and narrative development.

Table 1. Major Moral Themes, Representative Quotes, and Interpretation

Moral Theme & Representative Quote	Interpretation
Respect “Pick up my pocketbook, boy, and give it here.” “When I get through with you, sir, you are going to remember Mrs. Luella Bates Washington Jones.”	Mrs. Jones disciplines Roger without undermining his dignity. The change in her use of address, from "boy" to "sir," shows that moral instruction can be done without dehumanization.
Responsibility “I was young once and I wanted things I could never have.”	Mrs. Jones does not punish Roger; she makes him realize his mistake by sharing her past experiences with him. This makes Roger take responsibility for himself.
Caring “The woman didn't look at Roger to see if he was going to run away.”	Mrs. Jones shows her trust in Roger when she leaves him alone with her belongings. Care comes through empathy, trust, and emotional support.
Honesty “I wanted a pair of blue suede shoes.”	Roger's honesty is reflected in his willingness to tell Mrs. Jones the truth because she provides a safe and non-judgmental environment.
Kindness “Here, take this ten dollars and get yourself some nice blue suede shoes.” “Goodnight! You be good now, boy!”	The kindness of Mrs. Jones helps Roger to have a positive change in his morals.

The analysis highlights the consistent pattern where the five moral values are interrelated in the story.

Respect creates dignity, responsibility promotes reflection, caring fosters trust, honesty fosters openness, and kindness results in moral development. The short story does not provide moral values as lessons but incorporates these values within the changing relationship between Mrs. Jones and Roger.

Respectfulness, responsibility, caring, honesty, and kindness consistently emerge from the characters' interactions with each other using dialogue, actions, or narrative development methods. The short story starts with a high amount of physical power/force when “the large woman simply turned around and kicked him right square in his blue-jeaned sitter,” and "shook him until his teeth rattled." As the interaction between these two characters moves from one of control to one of moral healing, this transition also captures the differences between the two approaches to morality.

One of these approaches is characterized by providing direction for moral development (e.g., parent to child, teacher to student, etc.), while the other is defined as moral meanings that emerge through lived relational experiences shared between people acting ethically.

The use of language by Mrs. Jones has been constructed with dignity as well, but the way that she has communicated her command for the boy to return her pocketbook (i.e., "Pick up my pocketbook, boy, and give it here.") is also authoritative. Furthermore, her question to him, "Now ain't you ashamed of yourself?" sets up the young man for reflection rather than humiliation. Lastly, the transformation of the boy's relational reference from "boy" to "sir," when she says, "When I get through with you, sir, you are going to remember Mrs. Luella Bates Washington Jones," is a significant turning point in the relationship between the two people. Therefore, this lexical shift demonstrates that moral correction does not strip an individual of their dignity; instead, through the change in tone, it reframes the authority from one of shame to one of support.

Intentional moral involvement rather than punishment creates responsibility. Rogers' ability to remember Mrs. Jones refers to the deliberate moral concern she has for him. By saying, "I was young once and I wanted things I could never have," Mrs. Jones provides a different view of

wrongdoing, seeing it as a part of shared human experience. By using "Pause. Silence," the author specifically indicates that these are the moments when Roger reflects upon how he has acted and the nature of what he has done; the use of silence allows for reflection and creates a period of time when one can assume on one's own, or to have moments when one can assume based on what has occurred, the nature of the responsibility he carries for one's actions.

Mrs. Jones shows that she is an empathic person when she interprets Roger's action as coming from hunger and tells him that she believes he was hungry (or had been hungry) when he tried to take her pocketbook. She asks Roger to wash himself and prepares food for him. The woman expresses caring toward Roger beyond simply trying to stop him from stealing her purse. A significant moment of establishing trust occurs when "The woman didn't look at Roger to see if he was going to run away" and leaves her purse behind her. By putting herself at risk, she acts out of trust that is moral in nature, rather than just verbal. Thus, in this work of fiction, caring is

illustrated by provision, vulnerability, and relational openness.

Mrs. Jones' response opens up a safe relational space where Roger experiences honesty. He tells Mrs. Jones that he wants a pair of blue suede shoes. The narrative does not provide explicit descriptions of how Roger changed internally. However, the use of pauses and sparse dialogue implies the significance of his psychological state and the development of self-awareness. The way Roger responds and what he says in the end show that he is experiencing internally-driven moral processing, rather than being externally coerced.

In his view, kindness embodies the essence of every encounter between these two characters. Mrs. Jones says to Roger, "Here, take this ten dollars and get yourself some nice blue suede shoes. And don't ever let me catch you trying to steal from my purse or from anyone else." She then adds a little more than just kindness by giving him some advice on how to behave the next time she sees him. When she concludes their meeting with, "Goodnight! You be good now, boy!" she provides him with additional direction without being openly critical. Roger's response to

Mrs. Jones, "Thank you, ma'am," though very short, clearly demonstrates that he has been affected by the encounter in a significant way—both emotionally and by acknowledging her.

As seen throughout the story, the five moral values progress through the movement of the story: (1) Dignity is created through respect; (2) Accountability is created through being responsible; (3) Trust is built through acts of care for others; (4) Openness is established through honesty; and (5) Transformation occurs through acts of kindness. The moral value development is therefore realized as a result of the interactions created in relationship to each other rather than as a direct result of being taught these values in a traditional manner.

Discussion

This study shows how the moral change in "Thank You Ma'am" is built through relationships rather than institutions. The analysis demonstrates that respect, responsibility, caring, honesty, and kindness are interrelated values that influence Roger's moral growth. This reading is congruent with new ideas about moral character from character education, which puts emphasis upon the ethics of the

relationship and moral agency of individuals rather than on punishing bad things (Marwan et al., 2025). The conceptual basis for understanding moral development is that moral growth is a process that is socially mediated and reflective. Thus, literary fiction can be used to show how to develop ethical character, although the present study is only focusing on a qualitative textual analysis.

Respect, as defined through the lens of a discipline that allows for a balanced interaction of dignity and ethical engagement while maintaining moral boundaries, was one of the results from this assessment. This means that in the story, moral corrections can take place without the need for the student to be humiliated, allowing for an ethical guideline to exist alongside the student's personal worth. According to research on moral identity development, dignity-affirming and autonomy-supportive relational contexts facilitate the internalization of moral standards and the development of moral self-concept (Krettenauer, 2020). From a theoretical perspective, the use of respect in a relationship contributes to the development of an individual's moral

self-concept through supporting dignity-based discipline as opposed to discipline that is based on punitive or fear-based approaches. From a pedagogical perspective, the story (by providing examples of how to correct with respect) may aid in helping students better understand the concept of accountability (as a moral principle) without reducing their self-worth. However, this interpretation can only be made based on the text, and not through the actual measurement of moral identity development.

Mrs. Jones's readiness to help Roger, even though her own interests have been compromised due to his actions, implies that moral accountability exists not only as means of personal protection but also as a means of caring for others. Previously conducted research supports the premise that a moral model has a significant impact on changing behavior when authority figures model their own accountability and provide positive guidance (Liang et al., 2025; Ramadhani et al., 2024). Additionally, from an observational learning perspective, seeing responsible behavior can lead to the development of one's own moral norms (Langenhoff

et al., 2022). This suggests that literary characters can also provide moral guidance as mentors, though this evaluation draws upon moral guidance from narratives rather than from how the reader behaves.

The empathetic roots of caring also serve as the emotional basis for Roger's moral transformation. Evidence from this research indicates that compassion initiates reflection instead of reprisal. This concurs with literature that identifies how a nurturing moral environment fosters the internalization of moral values and prosocial behavior (Song et al., 2025). Caring relationships produce an atmosphere of psychological security that provides opportunities for reflective reasoning and for revising one's thoughts about moral character. Teachers can use literature that provides real-life examples of compassion and empathy in order to assist students in viewing ethical issues from an empathetic perspective. There is a possibility that how well a reader internalizes what is read will vary in correlation with a reader's context and culture.

Trust-based interactions encourage honesty as a result of

emotional security. Thus, emotional security has an impact on moral disclosure and authentic self-reflection. Research also suggests that trusting relationships increase an individual's ability to take perspectives and be morally aware (Sun et al., 2021). In theory, trust decreases an individual's ability to be defensive, enabling them to openly confront wrongdoing (Artinger et al., 2025). The implication for character education is that creating safe relational environments may promote the voluntary acknowledgement of mistakes. However, this hypothesis is based on inference from textual analysis, rather than from direct observation of individual behavior.

The most powerful value of kindness serves as the catalyst for Roger's realization of his internal morals and values. The story portrays that generosity and moral direction create an environment for prosocial growth and moral reflection. The story is consistent with restorative practices that emphasize developing empathy, engaging in dialogue, and rebuilding relationships rather than punishing offenders (Gregory et al., 2016). Literary texts representing restorative

kindness may have a positive impact on reflective ethical development in pedagogical practices (Lodi et al., 2021). Therefore, further empirical studies are needed to determine whether exposure to this type of narrative results in observable outcomes related to the development of moral reasoning.

In summary, the message derived from this story suggests that moral guidance is not provided by formal authority, but rather arises through day-to-day compassionate interactions between people.

This interpretation supports today's character education approaches, which place more value on developing relational ethics versus punishing bad behavior (Marzuki & Al-Amin, 2025). The results depict how morality can be expressed through literary works by showing how such related concepts as respect, responsibility, caring, honesty, and kindness help form the moral identity of an individual.

Finally, one major implication of this research is the ability that literary narratives provide to offer a reflective process for individuals to contemplate their attitudes and

behaviors surrounding moral dilemmas and their ethical development. Due to the limitation of the present study being a qualitative textual analysis, future researchers should use reader response investigations to determine what impact such narrative forms have on moral reasoning within educational environments.

CONCLUSION

The five major ethical principles in "Thank You, Ma'am" are: respect, responsibility, caring, honesty, and kindness. Mrs. Jones demonstrates these values in the way she responds to Roger when he commits a crime. Instead of punishing him and sending him to jail, she chooses to guide him using empathy rather than through punishment; this type of guidance is much better for developing morality than using punishment.

The story illustrates a more current view on how literature can serve as a valuable medium for moral and ethical education. The results show that using literature as a source of moral education in schools could be an effective means of creating students who have ethical and empathic characteristics.

REFERENCES

- Agustina, D. (2025). Storytelling as a Method for Internalizing Islamic Moral Values in Integrated Early Childhood Education. *Generasi: Jurnal Pendidikan Anak Usia Dini*, 3(1), 77–97. <https://doi.org/10.59784/generasi.v3i1.314>
- Aldrup, K., Carstensen, B., & Klusmann, U. (2022). Is Empathy the Key to Effective Teaching? A Systematic Review of Its Association with Teacher-Student Interactions and Student Outcomes. *Educational Psychology Review*, 34, 1177–1216. <https://doi.org/10.1007/s10648-021-09649-y>
- Allaberganova, U. (2025). Literature as a Means of Teaching Ethics and Morality. *Journal of Multidisciplinary Sciences and Innovations*, 1(4), 1027–1032. <https://inlibrary.uz/index.php/jmsi/article/view/124450>
- Artinger, F. M., Marx-Fleck, S., Junker, N. M., Gigerenzer, G., Artinger, S., & van Dick, R. (2025). Coping with uncertainty: The interaction of psychological safety and authentic leadership in their effects on defensive decision making. *Journal of Business Research*, 190, 115240. <https://doi.org/10.1016/j.jbusres.2025.115240>
- Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences & Humanities Open*, 4(1), 100171. <https://doi.org/10.1016/j.ssaho.2021.100171>
- Green, M., & Appel, M. (2024). Narrative Transportation: How Stories Shape How We See Ourselves and the World. *Advances in Experimental Social Psychology*, 70, 1–82.
- Gregory, A., Clawson, K., Davis, A., & Gerewitz, J. (2016). The Promise of Restorative Practices to Transform Teacher-Student Relationships and Achieve Equity in School Discipline. *Journal of Educational and Psychological Consultation*, 26(4), 325–353. <https://doi.org/10.1080/10474412.2014.929950>
- Hughes, L. (1958). Thank You, Ma'am. In *The Best American Short Stories of 1959*. Little, Brown & Company. https://shortstoryamerica.com/pdf_classics/hughes_thank_you_maam.pdf
- Kidd, D. C., & Castano, E. (2013). Reading Literary Fiction Improves Theory of Mind. *Science*. <https://doi.org/10.1126/science.1239918>
- Koopman, E. (2016). *Reading suffering: An empirical inquiry into empathic and reflective responses to literary narratives*. https://repub.eur.nl/pub/93344/?utm_source=chatgpt.com

- Koopman, E. M. (Emy), & Hakemulder, F. (2015). Effects of Literature on Empathy and Self-Reflection: A Theoretical-Empirical Framework. *Journal of Literary Theory*, 9(1). <https://doi.org/10.1515/jlt-2015-0005>
- Krettenauer, T. (2020). Moral Identity as a Goal of Moral Action: A Self-Determination Theory Perspective. *Psychology Faculty Publications*. https://scholars.wlu.ca/psyc_faculty/108
- Langenhoff, A. F., Dahl, A., & Srinivasan, M. (2022). Preschoolers learn new moral and conventional norms from direct experiences. *Journal of Experimental Child Psychology*, 215, 105322. <https://doi.org/10.1016/j.jecp.2021.105322>
- Liang, M., Wang, Q., & Zhou, Y. (2025). The Influence of Different Types of Moral Stories on Honest Behaviour in Children. *Behavioral Sciences*, 15(2). <https://doi.org/10.3390/bs15020178>
- Lodi, E., Perrella, L., Lepri, G. L., Scarpa, M. L., & Patrizi, P. (2021). Use of Restorative Justice and Restorative Practices at School: A Systematic Literature Review. *International Journal of Environmental Research and Public Health*, 19(1). <https://doi.org/10.3390/ijerph19010096>
- Marwan, M., Hasbullah, B., Rahayu, I., Wakhudin, W., & Saputra, D. G. (2025). The Role of Character Education in Building Ethics and Morality among Students in the Digital Age. *International Journal of Educational Research Excellence*, 4(1), 33–39. <https://doi.org/10.55299/ijere.v4i1.1224>
- Marzuki, M., & Al-Amin. (2025). Character Education And Children's Moral Development: A Literature Review. *International Journal of Teaching and Learning*, 3(5), 398–406. <https://injoqast.net/index.php/IJOTEL/article/view/120>
- Putri, A. H., & Maisarah, I. (2023). The Analysis of Moral Value in Narrative Text of Senior High School English Textbooks. *Journal of English for Specific Purposes in Indonesia*, 2(2), 82–88. <https://doi.org/10.33369/espindonesia.v2i2.28044>
- Ramadhani, T., Widiyanta, D., Sumayana, Y., Agustin, P., & Amin, A. (2024). The Role Of Character Education In Forming Ethical And Responsible Students. *IJGIE (International Journal of Graduate of Islamic Education)*, 5, 110–124. <https://doi.org/10.37567/ijgie.v5i2.3064>
- Rosyida, D. A., Khan, J., Wijayati, I. W., Nugroho, F. A., & Zaman, K. (2025). Narrative Approaches in Character

- Education: Stories as a Medium of Moral and Ethical Learning. *International Journal of Educational Narratives*, 3(5), 390–402.
<https://doi.org/10.70177/ijen.v3i5.2561>
- Sitepu, A. W. br, Sitinjak, Y. V. N., & Harahap, S. H. (2025). Pembelajaran Sastra sebagai Sarana Pengembangan Karakter dan Literasi di Sekolah Menengah Pertama (SMP). *SECONDARY: Jurnal Inovasi Pendidikan Menengah*, 5(4), 559–570.
<https://doi.org/10.51878/secondary.v5i4.7333>
- Song, H., Fan, S., Zhao, Y., & Wang, Y. (2025). Family environment and prosocial behavior tendency of college students: The chain mediating role of empathy and moral sensitivity. *PLOS ONE*, 20(5), e0323375.
<https://doi.org/10.1371/journal.pone.0323375>
- Sopcak, P., Kuiken, D., & Douglas, S. (2022). Existential reflection and morality. *Frontiers in Communication*, 7.
<https://doi.org/10.3389/fcomm.2022.991774>
- Sun, B., Yu, X., Yuan, X., Sun, C., & Li, W. (2021). The Effect of Social Perspective-Taking on Interpersonal Trust Under the Cooperative and Competitive Contexts: The Mediating Role of Benevolence. *Psychology Research and Behavior Management*, 14, 817–826.
<https://doi.org/10.2147/PRBM.S310557>
- Syefitia, A., Sulastyana, E., Wihandini, H., Tarliyah, L., Rachmawati, N. P., Susanti, N., Abdurrahman, N. H., & Yanuarsari, R. (2025). Read-Aloud Moral Stories As A Meaningful Learning Strategy In Developing Empathy In Students Of State Elementary School 036 Ujungberung. *IJOBBA : International Journal of Bunga Bangsa Cirebon*, 4(2), 483–490.
<https://jurnal.uibbc.ac.id/index.php/ijobba/article/view/3981>