



Implementation of Character Education Based on Local Ceremony in Nusalaut 2 State Middle School (SMP)

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Abstract

The purpose of this study is to analyze the implementation of character education in students at Nusalaut State Middle School 2. The important thing that underlies character education in schools is that the inculcation of national character values will not succeed through the mere provision of information and doctrines. This study uses a qualitative approach with survey design. The research sample consisted of the principal and the teachers at Nusalaut State Middle School 2. Data collection techniques using in-depth interviews, observation, and documentation. The results showed that schools already have character standards in students, character education planning, religious cultural development activities in schools and the provision of supporting facilities. In the implementation process, teachers and school principals provide habituation and role models through daily or weekly activities such as religious and extracurricular activities. The impact of the implementation of character education based on local wisdom shows a positive response marked by the emergence of student's religiosity, creativity and innovation, independence, courage to try, increasing insight and skills, responsibility, and self-confidence, caring for nature conservation by doing good daily activities through religious and extracurricular activities.

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INTRODUCTION

The development of national character and culture based on religious values and independence in schools that are in harmony with local, regional and national cultures integrated in the teaching and learning process, involves two-way communication, student activities and learning resources need to be arranged properly, as argued by Amri et al., (2013) Character building in core activities in teaching learning processes involved teaching methods, two-way communication, student activities, learning resources. Learning process will succeed if the teacher understands the insight of local wisdom itself. If the teacher does not understand the meaning and harmony of local wisdom, it tends to be less sensitive to the diversity of the local culture. As a result, they are less able to create learning that involves the superiority of the potential of the area which needs to be better developed. With the diversity of the potentials of this region, it is necessary to receive special attention from local governments in providing knowledge and understanding of the potential, values and culture of their own regions in accordance with the guidance of the global economy (Wihartanti et al., 2017).

Local wisdom is an inner teaching that is very concerned with aspects of humanity, the characteristics of noble people, does not stop at ethics but comes to norms, behavior and actions, so that local wisdom is religiously guided by the community in behaving and acting well in daily life and determine future human civilization (Ilmi & Darul, 2015). Efforts to shape the character of the young generation based on local wisdom from an early age through education are considered the right step because the school is a formal institution that becomes the foundation of education. Education in schools is also part of the national education system which has a very important role in improving the quality of human resources (Chairiyah, 2017). Otherwise with the results of research (Misnasanti et al., 2016) shows that local wisdom plays an important role

in shaping the character of children in accordance with the noble values of the nation.

Moral values instilled in students in Nusalaut State Middle School 2 refer to the local wisdom of the people of Ameth Village, Akon Village, Abubu Village, Nalahia Village. Society that has its own rules in managing human relations with humans and human relations with nature. The community is very firmly adhering to traditions or social values, including the community's view of the environment is very positive, they use nature (for example taking wood) just enough and never exploit. Land for them is like their own mother, meaning that the land gives their livelihood. As traditional farmers, their land is treated as well as possible. In land management (which plants will be planted) only based on the season, namely rain and drought.

Honestness is very strongly embedded in Nusalaut society, this is in accordance with the mind of the community which is quite simple, not excessive and what it is. The family attitude, mutual cooperation in the Nusalaut community is also very strong, this is illustrated by the Nusalaut community settlements usually grouped in a row of houses to make it easier to communicate. Besides that, with the diversity of religions, Nusalaut people are required to have a high tolerance to respect the religious beliefs of the people who live and live in Nusalaut. Positive attitude towards the environment, honest attitude, mutual cooperation attitude, family attitude, and patriotic attitude are groups of Ameth Village, Akon Village, Abubu Village, Nalahia Village. These attitudes are policy values that have grown from the Sedulur Sikep community who are upheld and traditional.

The background of the researchers conducted research on the implementation of character education in Nusalaut State Middle School 2, namely (1) students who have been left migrating by parents for a long time for economic reasons, so that compensation for student behavior tends to be negative, by violating the code of conduct school; (2) the distance and location of the Nusalaut State

Middle School 2 that is easily accessible from various regions; (3) the atmosphere of the Nusalaut State Middle School 2 consisting of religious diversity making it possible to examine character education in religious terms.

METHOD

This research is a qualitative research with a survey design. The research was conducted in December 2019 - January 2020 with a sample of research consisting of school principals and teachers of the Nusalaut State Middle School 2, Central Maluku Regency, totaling 6 people with a sampling technique using purposive sampling. Data collection techniques are done by conducting interviews, observation and documentation. The research instrument consisted of interview guides, observation sheets and documentation sheets. Source of data comes from primary and secondary data. Primary data were obtained directly from teachers and principals, while secondary data were obtained from other sources such as school activity records, curriculum, extracurricular activities and others. The validity technique uses source and method triangulation. Data triangulation aims to make the information obtained can be trusted and accounted for its validity. This is used in the context of drawing conclusions. Data analysis techniques using data reduction, data display and data verification.

RESULTS AND DISCUSSION

Planning in the implementation of character education in Nusalaut State Middle School is every educational institution has a plan in character education, as well as Nusalaut State Middle School 2. This institution has a plan in the implementation or implementation of character education such as setting the specified character standards, providing supporting facilities and building a religious culture.

Make Student Character, Standards Nusalaut State Middle School 2 has a set of

character standards that must be owned by every student. This is done so that students know what and how they carry out their duties and responsibilities as students not done outside of what has been determined. This is in accordance with the statement of Mr. AM as the principal of the Nusalaut State Middle School 2, namely as follows:

"Yes, that standard is based on their mentality, seen from the achievements obtained after entering this school, also makes a test in order to develop their knowledge to enter this junior high school" (interview, January 2, 2020)

This is in line with the statement of Mrs. ASW as a teacher at Nusalaut State Middle School 2, as follows:

"Yes, so at the time of entry we have the rules. It has been applied to students and a preliminary test continues to take grades to what extent the child is ready to enter this school" (interview, 02 January 2020)

The character standards set at Nusalaut State Middle School 2 are very important to support students in forming their character from entering to leaving the school, they are able to have a positive impact on society with their character. Standards of character seen include social behavior, academic potential or insight they have while studying at Nusalaut State Middle School 2. This is consistent with Ms. JR's statement as follows:

"Yes, students who come to this school, instead they must meet some personal character standards based on social academic potential and insight to take education in this school" (interview, 02 January 2020)

Building Religious Culture in Schools is Religious culture is indeed important in instilling the character values of children in order to foster attitudes and behaviors of religiosity in daily life within the family and community, such as religious activities carried out by Nusalaut State Middle School 2 such as the Student Council worship, worship in churches and other activities such as which was revealed by Mrs. JTW as a teacher at Nusalaut State Middle School 2 are as follows:

"If in terms of religion we usually do it at the student council, we have a program to fill religious events in other villages and it is already running, it is routine for us to run then the others we fill in church events then there are events such as religious holidays, students are very encouraged or we are involved in this activity"(interview, 02 January 2020).

This is in line with the statement of Ms. JR as the subject teacher, as follows:

"Some of the religious values that are always emphasized on these children, for example the application of prayers in general in class and students take turns alternately through absence, do prayers in general through the student council coach, sending them to worship out of this environment to performing spiritual songs in other churches "(interview, 02 January 2020).

In line with the statement of Mrs. JN as a subject teacher, they are as follows:

"Through school, we also make training like extra and then these children are called to practice and through school there is also coaching which is continuously directed towards them" (interview, 02 January 2020).

Therefore, from the informant's statement it can be understood and concluded that in building religious culture in schools, there are various activities carried out both inside the school and through external activities outside of Nusalaut State Middle School 2.

Prepare Support Facilities is course, supporting facilities for the implementation of character education are needed by schools so that their implementation is not impeded. Therefore, adequate facilities and infrastructure functions must also be considered so that activities in the context of the implementation of student character education in Nusalaut State Middle School 2 can run well. This is in line with the statement from Mr. JR, which is as follows:

"In my opinion it is enough through the facilities and infrastructure that exist in this school and then we also have a code of conduct that we always send down to students and this applies to the present" (interview, 02 January 2020)

In addition to those provided by schools, students are also taught and given the task to

look for various tools or tools that can help them in learning that can support the implementation of character education by utilizing the surrounding environment which is facilitated by arts and culture subjects or SBK. This is like a statement made by Ms. J. Th. Watimena are as follows:

"Yes, the facilities available here are maximized as much as possible by utilizing what is available in the environment that can be reached by children, for example they make seats in front of the class and specifically from SBK subject teachers, students are assigned to make flutes using material materials that are around us for positive things. Another example, we see behind the class there are trees, well that is the role of the homeroom teacher with the students who make them by taking trees that have dried and then made useful. yes like that"(interview, 02 January 2020).

This is also in accordance with the observations of researchers that students are taught to independently search for and find materials that can be used for the needs of a subject by utilizing the surrounding environment. For example, students are taught to look for materials to make a seat in the front yard of the class, make musical instruments such as bamboo flutes and others. The value of character taught is a form of independence of students in finding and finding solutions to something that must be resolved so that they are able to stand alone either with or without help from others. In addition to the value of independence, the value of hard work is also found in the implementation of character education because they are required to complete the work provided as well as possible in order to support their learning process at school. Planning the implementation of character education in learning activities according to Amri et al., (2013), including planning classroom management, organizing materials, managing teaching and learning activities, using learning resources, and assessments.

Implementation of character education in Nusalaut State Middle School 2 is also supported by the curriculum currently run by the school. This can be seen from the

implementation of character education which is realized in the form of learning programs that become the school culture to be used as a foundation for the behavior, traditions, habits and daily lives of school residents. In addition, the school also facilitates the students by bringing in external facilitators to provide guidance, direction and training to the students in supporting the formation of character in order to achieve the main objectives of the school which is to provide knowledge and behavior of students in accordance with the vision and mission of the school. This is also supported by the statements made by Mr. AM as the principal, namely as follows:

"Because there are no special teachers dealing with this, the plan is to ask external speakers to provide material in accordance with the conditions of the region, if we make high responses or results, we will definitely form a team from schools and the community. . Because when we talk about schools about local wisdom, we have the curriculum, but there is a curriculum specifically dealing with it. So we need external speakers to provide character education for students"(interview, 02 January 2020).

In addition to bringing in informants from outside, the school also has a curriculum that can support the implementation of character education based on local wisdom, namely through local content subjects as expressed by Mr. JR, as follows:

"The cultivation of character values is through local content subjects which will be developed by the teacher concerned and then students are instilled the values of local wisdom in accordance with local culture, for example from planning local music making and bamboo flute music which they will later be taught to learn to blow even them also doing attractions showing various kinds of students' creativity. As for the implementation, it has run quite well through school activities, children can appear in accordance with their character formed in this school by promoting local wisdom in the environment"(interview, 02 January 2020).

The implementation of character education based on local wisdom is integrated into the school curriculum which is divided into three main components namely the components

of subjects, local content and self-development. The division aims to facilitate teachers in applying character values to students. This was stated by Mr. AM as the school principal, as follows:

"The plan is made through subjects then given to students in accordance with the plan. For example he made a local content here, first applying it in class and then applying while in the field"(interview, 02 January 2020)

In addition, student self-development is facilitated by the school through extracurricular activities with the aim of exploring the potential of students in supporting the learning process in non-academic fields as expressed by Mr. JR, namely as follows:

"Through the school we also have made him have training like we make extras then the children are called to practice then through school there are also coaching that is continuous all the time to them". Surely this is done so that they are able to explore their potential and can achieve achievements in the non-academic field"(interview, 02 January 2020).

In accordance with the statement of Mr. RS as the subject teacher, which is as follows:

"Extracurricular examples are bamboo flute with dances, cooking in accordance with the local content in this school. So the culture in this area is adjusted to the activities in this school and our local wisdom culture is different from schools in other places" (interview, 02 January 2020).

The explanation above explains that the development of each character component in its implementation is followed up by running the school's character culture through various practical activities. Skill training through extracurricular activities, it is expected that students will be able to implement it inside and outside the school when the students later graduate from the Nusalaut State Middle School 2.

Character education through learning materials related to values and norms associated with the context of everyday life. Therefore, learning is able to produce students who have good cognitive abilities, and are able to provide real experiences to students about daily life in society (Amri et al., 2013) Implementation of

character education in subjects leads to the internalization of everyday values through the process of planning, implementing, and evaluating learning (Asmani & Ma'mur, 2011). Character values to be achieved are included in the lesson plan and syllabus made by educators (Wibowo & Agus, 2012).

Implementation of character education, especially in terms of religion, Nusalaut State Middle School 2 applies it through 3 aspects, namely through teaching and learning activities, routine school programs and through religious extracurricular activities. This is done in order to educate students in inculcating religious-based character values so that their attitudes and behavior are in accordance with what is taught by their religion. This is in line with the statement of Mrs. JN as the subject teacher, as follows:

"For extracurricular activities, we direct them to make bamboo flutes, make seats from unused grain and used items such as aqua bottles, continue cooking, etc." (interview, 02 January 2020).

Likewise with the statement of Mr. JR related to extracurricular aspects carried out at Nusalaut State Middle School 2, as follows:

"The first we instill religious values that are tolerance of cooperation at all times through students and cooperation with the Student Council. Yes activities related to personal development, are made in the form of extracurricular activities without coercing their desires, they are free to choose what is their hobbies or talents such as playing music like bamboo flutes, guitars both in groups such as group vocals and there are several other activities that they have carried out " (interview, January 02, 2020).

In accordance with Mr. ASW's statement related to the implementation of character education based on local wisdom students in SMP Nusalaut State Middle School 2, namely as follows:

"Yes, so here it is related to local content. We manage the materials in this area such as mashed sago and walnuts, grass jelly is used as gelatin, then coconut is made into a bird's nest" (interview, 02 January 2020).

This is in line with Kencanawaty (2019) which states that the process of learning

activities undertaken by schools by prioritizing local cultural elements and inserting character development education students in accordance with local culture. For example, in mathematics learning students associate cultural elements that exist in the real world with teaching materials such as teachers using the media of traditional tool teaching aids in explaining about flat arising and building space.

Improving the character of individual students by including noble values that originate from religious and cultural teachings must touch conscience awareness (Yusuf & Muhammad, 2014). Activities like this, can bring positive impacts for students such as the emergence of creativity and innovation; forming independent behavior; grow the courage to try; communicative; increased insight and skills; responsibility and confidence; care for the preservation of nature. Character education is basically character education that instills moral values in students as a guide for behavior and behavior (Widaningtyas & Adoniati, 2018). Local wisdom is related to local culture both ethnicity, customs, arts, and the way of life of the community in various local community activities in meeting the needs of all aspects of community life (Harmawati, Yuni, & dkk, 2016). Local wisdom can be translated as a work of reason, deep feeling, character, mannerisms, and suggestions for human glory (Sulasmono & Putut, 2017).

Based on the statements that have been submitted, it can be concluded that the planting of character values, students observe the behavior of all school residents and the values that exist in school activities. The application of character education in the learning process there is a selection of characters that are tailored to the learning material. Implementation of these character values is contained in the planning, implementation, and assessment of learning. Whereas the activities related to religious activities are also adjusted to the religious activities carried out by the community members so that they can be filled by students in supporting the inculcation of religious values-

based character values in Nusalaut Middle School 2.

The process of evaluating character education based on local wisdom in Nusalaut State Middle School 2, carried out with weekly or monthly evaluation activities. This is in accordance with Mr. ASW's statement as follows:

"Every end of the month there is an evaluation from the principal by evaluating all the elements that exist starting from the homeroom teacher, starting from the cases, the teacher's guard, what are the obstacles encountered during the week. We evaluate every week " (interview, 02 January 2020).

This is in accordance with the statement of Mrs. JN as the subject teacher, as follows:

"The evaluation process is that the principal gathers teachers to evaluate or find solutions to improve character education for children in this school" (interview, January 2, 2020).

This form of evaluation is done by gathering a board of teachers and parents to discuss various matters relating to the implementation of character education that have been running and then try to find a good solution if there are obstacles. This is in accordance with the statement of Mr. RS, which is as follows:

"The form of the evaluation was through a teacher council meeting to see the success of the character values instilled in students" (interview, 02 January 2020).

Likewise, the statement made by Mr. JR related to the evaluation of the implementation of character education based on local wisdom is as follows:

"So an evaluation of all the activities of the students yes by looking at their development, which ones are lacking then we add, if it doesn't need to be developed, then we just give encouragement while those who have not done the process of socialization and talks to parents or even with children. to get results on what we are aiming for while working with these children "(interview, 02 January 2020).

Other forms of evaluation such as the statement of Mr. AM are as follows:

"The conclusions we draw are related to students who always deal with the character of their

students. So for example the student has a student, as the person in charge I just need to get a report from the teacher, then collectively evaluate where the treatment is and then follow up what we make for them and so on" (interview, 02 January 2020).

Therefore, through statements from several informants related to evaluation related to the implementation of character education in Nusalaut State Middle School 2, it is conducted by conducting regular monitoring and monitoring through regular weekly or monthly meetings to evaluate the results or the process of implementing character education both with the board of teachers and parents. Then the evaluation results are taken into consideration or comparison in the implementation of further activities.

Based on the results of interviews with subject teachers about curricula related to character education, it can be concluded that all class teachers in Nusalaut State Middle School 2 adjust curriculum made based on local wisdom such as curriculum on local content subjects or SBK. The curriculum of the subjects made by all teachers is in accordance with the principles of the preparation of character-based learning program plans. All teachers always insert or instill the values of character, especially religious values (religious) and discipline in each lesson plan.

In addition, the implementation of character education planting is also carried out with various activities both inside and outside the school, such as religious activities, learning processes and extracurricular activities. For example, before starting a lesson, students must shake hands with the teacher in front of the class before entering the class to begin learning activities. This is consistent with JTW's statement as follows:

"Yes, my attitude is that before we enter the classroom, we give greetings and prosperity in apples, in meetings with students, we should convey these greetings as an effort to instill children's character. Meanwhile, in teaching and learning activities we always instill character building "(interview, 02 January 2020).

According to (Wibowo & Agus, 2012), the steps to assess the achievement of the implementation of character education include the determination of indicators of agreed values, preparation of assessment instruments, recording of achievement indicators, analysis of assessment results, and follow-up of the results of the assessment. The results of character assessment owned by students are used in combining the value of characters to be achieved with learning competence.

The impact of implementation of local wisdom-based character education in Nusalaut Middle School 2 is Character values that are instilled in students aim to form behavior that is in accordance with applicable norms and ethics. For example, students who are used to living in an environment full of spiritual habits, will cling to themselves and be applied wherever they are. For example, students are always taught to instill the values of character that is spiritual through prayer activities both inside and outside the school by attending religious activities in the church, doing regular worship at school, facilitated by the student council. This is consistent with the statement by Ms. JTW, which is as follows:

"For this question, we emphasize on the formation of student attitudes. Students can be honest, responsible, like mutual cooperation and that's what we improve. In addition, the piety of God Almighty, and its implementation in everyday life is emphasized" (interview, 02 January 2020).

Impacts that were directly felt by students included: practicing religious values well (a component of religious character); responsible for duties and obligations (component of the character of responsibility); polite towards the teacher; can maintain the preservation of nature as a form of gratitude to God (the component of the character of caring for the environment); creating conducive learning in the classroom (component of the love character of science); and do good to others (communicative character component). Cultivation of character values is not just technical knowledge or skills, but is more oriented towards mental attitudes through the process of self with practices and experiences

derived from self-motivation, so the teacher plays an important role in instilling students' mental attitudes through the learning process. This is in accordance with the statement of Mr. RS as the subject teacher, as follows:

"The religious culture adopted in this school is like the value of honesty, discipline, manners, for example entering at the front door of the school usually shaking hands with the teacher" (interview, 02 January 2020).

The impacts resulting from the inculcation of character values in schools include: independent and confident character, creative and generating new knowledge; never give up; have a perspective of building a nation for the future; internalize the results obtained into daily behavior. It is the mental character that has been formed in students that is expected to bring up students' ideas and thoughts in dealing with real life after graduating from Nusalaut State Middle School 2. This is in line with the statement of Mr. RS as follows:

"The first plan is the vision and mission of the school supported by the school and committee. We provide the implementation of the theory as well as practice. Instilling character values such as students shaking hands in front of the class with the teacher, then students pay their respects and are asked to pray and begin the lesson" (interview, 02 January 2020).

The formation of character values in learning has always been centered on students' principles in K-13 learning, where teachers are required to master subject matter well, master science and technology and have the ability to apply learning strategies and methods appropriately. The teacher acts as a student motivator to ask questions and check students' understanding of the lessons they receive.

Supporting and inhibiting factors for implementation of local wisdom-based character education in nusalaut state middle school 2 is Supporting factors for the implementation of character education include family environmental factors, local communities, traditional leaders, government, school facilities and infrastructure. One subject added another supporting factor, namely from all school

residents. Based on the results of interviews with Mr. AM, as the principal stated that traditional leaders, the community and also parents also supported the implementation of character education in schools such as the statement as follows:

"If it is a supporting factor, the government facilitates and then parents can also help. In addition, we ask for help from Mr. Raja, from the government, parents, guardians, committees and others to help" (interview, 02 January 2020).

This is in line with Mr. J. Ruhukail's statement as follows:

"Obstacles are for example the distance of the school which is quite far from the student's house, then there are students who are able and unable to be economically and socially but supporting factors that are very helpful are the enthusiasm and willingness of students to participate in shaping their character" (interview, 02 January 2020).

In line with the statement of Mrs. J. Th. Watimena are as follows:

"Yes, if the supporting factor, by utilizing what is available in the environment, then what supports it also is the willingness of students and the enthusiasm of students and teachers are also happy to have the enthusiasm to make something that comes from the environment and of course is the support of the principal" (interview, 02 January 2020).

From the statements conveyed by informants, in line with (Saryono & Djoko, 2017) is research, that the supporting factors in the implementation of character education in schools consist of a number of internal and external factors of the school that are related to government or school policies regarding education; guidelines / guidelines for implementing national character education; human and non-human resources in schools; the condition of the school environment, students' families, and the community around the school; school facilities and infrastructure; the level of togetherness of all school members; education stakeholders (education offices, school principals, and school committees); religion adopted by the school community and their families and the community around the school; ethnicity / ethnicity of school residents and their

families; culture that grows and develops in the family and community around the school, and economic background of students.

The inhibiting factors in implementing local wisdom-based character education include family environmental factors such as parents who do not support their children in school work, student characters that are difficult to form, students who do not live with parents because there are parents of students who work outside the area. This is as stated by Mr. ASW as follows:

"Pubi Kei supports us in the implementation, but sometimes there are also obstacles from parents who do not support, for example about local content crafts that require materials. Sometimes there are parents who are angry so that the child becomes a victim and he cannot be present during learning activities, especially local content. But that can be overcome" (interview, 02 January 2020).

This is in line with the results of (Hafida & Nur, 2018) which shows that parents are one of the inhibiting factors because parents do not optimally support their children in realizing the character of caring and cultured environment. Other similar statements from Mr. AM regarding the inhibiting factors are as follows:

"Then if these inhibiting factors such as school security are not yet good, it could be that students leave school before coming home. So this is an obstacle to controlling them according to each character, there are good ones, bad ones and so on" (interview, 02 January 2020).

Of course, in implementing the character education of students in schools requires synergy and cooperation from all parties both government, schools, parents and community leaders. However, it cannot be denied that there are other factors which become obstacles in their implementation as explained previously.

(Wafiqni et al., 2018) stated that local wisdom education is good values contained in the culture of society as an effort to build the identity and character of students in facing the challenges of the times. Local wisdom education can train students to have a concern and a sense of responsibility in maintaining, utilizing, preserving the environment and culture.

CONCLUSION

The conclusion from the results of this study is that the process of character education planning for students by setting character standards, developing religious culture in schools, providing supporting facilities in the implementation of character education based on local wisdom. While in the process of implementation, through teachers and principals provide habituation and exemplary through daily or weekly activities such as religious and extracurricular activities. The form of evaluation activities is through monitoring and supervision of daily activities that have been carried out by involving teachers and parents as well as finding solutions if there are obstacles in the implementation of character education for students in Nusalaut State Middle School 2.

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