



Educational Ideology in Character Building Through National Songs at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin

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Abstract

This research was conducted at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin. The aim of this research is to discover the instilling of students' character values through national songs and applied educational ideology. Educational ideology may affect the ongoing educational process, so it eventually affects the educational outcomes. This research is based on the reality of public elementary schools and integrated Islamic elementary schools in instilling students' character values through national songs, using different methods, techniques, and ideologies. It influences the choice of educational ideology applied in the school. This research is qualitative research since it describes the problem in a descriptive narrative. The data collection utilized the techniques of observation, interview, and documentation. The data analysis process was carried out using qualitative analysis, and triangulation is used to check the validity of the data. The results of the research are: (1) The characters instilled at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin through national songs include religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalistic, patriotic, appreciating achievement, friendly, communicative, peace-loving, fond of reading, caring for the environment, caring for others, and responsible. (2) The educational ideology used in instilling the students' character values at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin is conservatism.

Keywords:

Ideology, Education, Character, National Song, Integrated Islamic Elementary School

INTRODUCTION

Character education is a system of instilling character values in school members that includes the components of knowledge, awareness or will, and actions to implement these values towards The Almighty God, oneself, others, environment, and homeland so that they become human perfectly (Ministry of National Education, 2010). One way to form character is to introduce national songs. The moral values embedded in the lyrics of the national songs contain the spirit of nationalism which can become the basis for building character. Currently, there are very few children who can sing national songs such as 'Maju Tak Gentar', 'Tanah Air', 'Rayuan Pulau Kepala', and other national songs (Widjanarko, 2019).

Pancasila is the basis of the Republic of Indonesia, so it is hoped that Indonesian citizens will have the spirit of Pancasila. Therefore, this is the reason why Soekarno emphasized that the values of Pancasila are the *weltanschauung* or worldview of the Indonesian nation (Hasanah, 2020).

Cultivating character through national songs is an effort to educate students in understanding, knowing, immersing, and practising Pancasila. Since birth, students have the potential to make it possible to grow and develop in character building from the start, when knowledge and faith are the original sources of character education that are relevant to the demands of modern life. If the education system is not based on faith and knowledge, it will not be able to realize the happiness of a perfect human life.

Education is believed to be a solution to various kinds of social problems in society, so in practice, education is designed to achieve certain goals in accordance with what is desired by education providers. Both public elementary schools and integrated Islamic elementary schools have different goals and are designed with different ideologies as well. This affects the pattern or choice of the educational methods used. The difference in the direction of the practice of implementing education is basically caused by ideological differences (Nurul Qamari & Joko Suryono, 2017).

Character education through national songs as a source put more emphasis on moral, spiritual, and affective functions rather than cognitive. Each Integrated Islamic Elementary School has its own characteristics in instilling character, and how to instill these character values uses different educational ideologies. There are 6 models of educational ideology developed by William F. O'Neil, namely: (1) Fundamentalism educational ideology (2) Intellectualism educational ideology (3) Conservatism educational ideology (4) Liberalism educational ideology (5) Liberationism educational ideology (6) Anarchism educational ideology (Gunawan 2020).

According to the Law on the National Education System no. 20 of 2003 article 1 that Education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the

community, for the nation, and for the State. Character building and character education is a must since education does not only makes students to be smart, but also to be polite and have good manners so that their existence as members of society becomes meaningful (Ministry of Education, 2010 (as cited in Atika, 2019)).

According to the language (etymology) the word ideology can be interpreted and contains a scientific understanding of ideas, beliefs, and thoughts. In another sense, ideology is the study of ideas, collective knowledge, understandings, opinions, values, preconceptions, experiences or informational memories of a culture as well as individual people. In general, it can be said that ideology is a thinking system, belief systems, and symbolic practices related to social and political action.

Freire in his general presentation and discussion proposed the conservatism educational ideology based on William F. O'Neil (O'Neil, 2008), for conservatism educational ideology, the goals and objectives of education are to act as preservation and continuation of socially established patterns and traditions. Characterized by a present orientation, conservative educators respect the past, but they focus more on the use and application of teaching and learning patterns in the current social context. Conservatism ideology basically supports adherence to institutions and cultural processes that have been tested over time, accompanied by a deep respect for the prevailing law and social order, as the basis for constructive social changes. In terms of education, conservatism considers that the main goal of schools is the preservation, continuation of

structures, and social systems and patterns from established traditions. There are two variants that underlie conservatism educational ideologies:

1) religious conservatism ideology that emphasizes spiritual training as a centre for the foundation of proper moral character; and

2) secular conservatism ideology that cares about the need to preserve and place existing beliefs and practices as a way to maintain social survival as well as social effectiveness.

Currently, religious conservatism is the most represented in the educational orientations of Protestant traditions, such as Lutheran and Baptist; meanwhile, the secular ones are represented by sharp critics from supporters of educational progressivism and permissivism, such as the thinking of James Koerner and Hymen Rickover.

Songs are significant in people's lives since they give colour to life with different backgrounds, for example in terms of ethnicity, religious groups, social status, various professions, and so on. The different genres of music are also interesting dynamics to observe because they show a form of human creativity that wants harmony in life. It can be said that songs and music can affect the human mind, directing it towards a particular goal of good values, such as arousing enthusiasm and strengthening work ethic (Rochim 2014).

The national compulsory songs are songs in which each of the lyrics contains historical events of independence in Indonesia such as the Indonesia's Independence Day, the

struggle for Indonesian independence, and the praising of struggles of the heroes who fought for the independence so that the national songs are often taught on the basic education level because the song itself is easy to teach even though the song itself can be practised up to the university level education, even in daily social life (Ratih, 2020).

The national songs can be interpreted as a variety of rhythmic tones or sounds, nationalistic in nature, and originating from the nation itself. The lyrics of the national anthem reflect the period before and after the war for independence. The spirit of patriotism and nationalism that is expressed through the lyrics of the song is very prominent so that it brings a positive influence on the people's spirit in fighting for and defending independence (Witantina, 2020).

The national songs sung at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin are Bangun Pemuda-Pemuda, Satu Nusa Satu Bangsa, Bagimu Negeri, Indonesia Pusaka, Rayuan Pulau Kelapa, Maju Tak Gentar, Hari Merdeka (Rangkuti, 1985).

In this development and globalization era which increases fierce competition, everyone needs to have a patriotic character to deal with the future nation's challenges. Therefore, everyone, especially those with extraordinary abilities and wisdom, basically has the potential for creative development that needs to be started early, both for personal self-realization and for the survival of the Indonesian nation (Fitrianto & Prof. K.H. Saifuddin Zuhri Purwokerto, 2022).

This research describes the application of educational ideology used by Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin in instilling characters through national songs. It is expected that by cultivating students' characters through national songs the characters will stick within themselves as they grow up, and students can do good things in accordance with the instilled characters. The students' experiences in elementary school are the basic foundation of personality when they become adults. The researchers will analyse the choice of educational ideology used at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin in instilling students' character through national songs by analysing two things namely: 1) the characters being instilled through national songs at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin and 2) The function of educational ideology used in instilling character through national songs Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin.

METHOD

This research is qualitative research to make systematic, factual, and accurate descriptions, pictures, or drawings regarding the facts, characteristics, and relationships between the phenomena studied (Sugiyono, 2017). There are two sources of data, namely primary and secondary data. Primary data include teachers and students at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin. Secondary data include written records such as books and documents related to research. From these multiple sources, data regarding the

function of educational ideology used in instilling character through national songs at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin can be acquired. The data collection was done objectively involving class teachers and students at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin to avoid subjectivity. Data collection utilized three methods namely: observation, interviews, and documentation.

RESULT AND DISCUSSION

Nationalism

Nationalism is an expression of strong feelings and an effort to defend a region or nation against outsiders. The identity that characterizes it is the identity of the past, such as history, ancestry, roots that place themselves in a tradition (as a process of amalgamation or integration) of an area, history, language and religion (Lyman Tower Sargent, 1987:19). There are also opinions from other experts stating that nationalism is an understanding which holds that the highest individual allegiance must be left to the nation-state. Nationalism is the ideal and the only legal form of political organization, and the nation is the source of all creative cultural energy and economic welfare (Hans Kohn, 1976:12). According to Boyd Shafer (1955: 6), nationalism is multi-meaning, depending on the objective and subjective conditions of each nation. Therefore, nationalism can have the following meanings: (1) Nationalism is a feeling of love for the homeland, race, language, or culture, so in this case, nationalism is the same as patriotism. (2) Nationalism is a desire for political independence,

safety, and prestige of the nation. (3) Nationalism is a mystical devotion to an obscure, sometimes even supernatural social organism called a nation or *volk* (the people) whose unity is superior to its parts. (4) Nationalism is a dogma teaching that individuals only live for the nation and for the nation's sake. (5) Nationalism is a doctrine stating that one's own nation must be dominant or supreme among other nations and must act aggressively (Hasanah, 2020).

Curriculum as a Media for Instilling Islamic Values

According to Nana Syaodih Sukmadinata, the curriculum is a plan that provides guidelines in the process of teaching activities. The curriculum is the most urgent matter in the implementation of learning in schools. The curriculum is the main foundation in which there are roles and objectives of learning. Due to its importance, the function of the curriculum can be mapped into 3 (three) basic concepts:

First, the curriculum as a substance. A curriculum is seen by people as a set of plans of learning activities for students at school, or as a set of goals to be achieved. A curriculum can also refer to a document that contains a formulation of objectives, teaching materials, teaching and learning activities, schedules, and evaluations. A curriculum can also be described as a written document as a result of mutual agreement between curriculum makers and education policyholders and the community.

Second, the curriculum as a system. The curriculum system is part of the school system, even the

community system. A curriculum system includes the structure of the problem, and work procedures on how to improve it. The result of a curriculum system is the arrangement of a curriculum, and the function of the curriculum system is to maintain the curriculum so that it remains dynamic.

Third, the curriculum as a field of study, namely the field of curriculum studies. The aim of the curriculum as a field of study is to develop knowledge about curriculum and curriculum systems. A curriculum is an educational program provided to teach students.

With this program, students carry out various learning activities, resulting in changes and developments in student behaviour, in accordance with educational and learning objectives (Ministry of National Education, 2003). In other words, schools provide an environment for students that provides learning opportunities. That is the reason a curriculum must be structured in such a way so that this purpose can be achieved. According to Law no. 20 of 2003 article 1 paragraph (19), the constitution states that curriculum means a set of plans and regulations about the aims, content and material of lessons and the method employed as the guidelines for the implementation of learning activities to achieve given education objectives (Gunawan 2020).

Based on the interview with the principal of Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin, Mrs Yati, the curriculum used by Anak Soleh Mandiri Integrated Islamic

Elementary School Banjarmasin in teaching and learning activities is the curriculum from the Office of Education and Culture. The use of the curriculum from the Office of Education and Culture is because Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin is under the auspices of the Office of Education and Culture, so the curriculum used follows the established curriculum. The lesson content is thematic and includes several subjects such as civic education, Indonesian, arts and crafts, English, mathematics, and physical education. There is also the addition of Islamic subjects such as faith and morals (*aqidah* and *akhlak*), Qur'an and hadith, Reading and Writing Qur'an, Arabic, and tahfiz. The addition of Islamic subjects is an attempt to differentiate from public elementary schools so that Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin has more value in society. In addition, it is also a strengthening effort in instilling Islamic values in students.

Strengthening Islamic Aqidah

In Islamic teachings, *aqidah* or faith is the foundation that underlies all activities of Islamic life, while the perpetrators are called believers. A behaviour that is not in accordance with that basis is behaviour outside the Islamic system, which is also known as *kufir*, and the perpetrator is called a *kaafir*. The belief system in Islamic teachings is built on six foundations, commonly called the pillars of faith. In this educational context, it is used to strengthen the students' Islamic faith that is instilled at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin. Strengthening students'

Islamic faith is conducted in class during the learning process because it is one of the subjects taught at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin. In addition, the strengthening of the Islamic faith is also carried out outside the classroom through extracurricular activities. Extracurricular activities conducted at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin to strengthen the Islamic faith are called the art of *habsyi*, recitations.

Aqidah Strengthening activities at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin are done by teaching the students the theory of how to pray correctly according to the *syar'i* law, starting from the procedure for taking wudhu to the procedure for praying from *takbir* to *salam*. After being taught about the theory, they then practice it one by one in the school mosque. In addition, at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin, another way to strengthen the *aqidah* is by instilling the value of being honest to students so that students, in carrying out their daily activities, will always be honest and avoid lying because all activities must be carried out only for Allah SWT.

Instilling Character Through National Songs

Character education is a system of instilling character values in school members that includes the components of knowledge, awareness or will, and actions to implement these values towards The Almighty God, oneself, others, environment, and homeland so that they become human

perfectly (Ministry of National Education, 2010). One way to shape character is by introducing national songs because these songs are full of positive values and moral messages in them. The moral values embedded in the lyrics of the national songs contain the spirit of nationalism which can become the basis for building character.

The characters instilled at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin through national songs include religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalistic, patriotic, appreciating achievement, friendly, communicative, peace-loving, fond of reading, caring for the environment, caring for others, and responsible.

According to Mrs Khusnul, the teacher of grade 5 Al-ghofur, the character values that are instilled through national songs in students at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin are nationalism, patriotism, courage to defend justice, and tolerance. According to Mrs Gusti, the teacher of grade 5 Al-Malik, the character values that are instilled through national songs in students at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin are nationalism, heroism, patriotism, tolerance, unity, and diversity. Instilling character in students through national songs is done with an explanation of the meaning which is conveyed during arts and crafts class. The class teacher chooses the lessons to sing national songs with meanings conveyed in simple language so that it is easy for

students to comprehend. After students understand the meaning of the song, they then learn the song by listening through audio-visual media. The songs learned is instill the character of tolerance such as the song 'Dari Sabang Sampai Merauke' which explains that Indonesia consists of many ethnic groups, for instance Javanese, Sumatran, and so on (Simanjuntak, 2007).

Indonesia consists of many religions. There are Christians who worship in churches, Buddhists who worship in monasteries, Muslims who worship in mosques, Hindus who worship in temples, and so on. There are also black and white skin colours. The hair types also vary; there are straight, curly, and so on. Even though Indonesia is diverse, Indonesians remain united, not hating each other but loving each other. Children also must want to be friends with everyone without discriminating because they are all Indonesians. The song sung to understand these differences is 'Satu Nusa Satu Bangsa' which explains that in Indonesia there is diversity and national unity. Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin, in instilling character through national songs, conducted an inter-class singing competition on the anniversary of Indonesia's independence.

Through songs, students will gain various experiences from the lyrics of the songs that have been sung. Then, the teacher will explain the meaning contained so that it will further strengthen the existing characters. The teacher's explanation can cultivate students' manners and characters that have not yet grown according to the content of the song being taught. Anak

Soleh Mandiri Integrated Islamic Elementary School Banjarmasin's teachers act as motivators, facilitators, and participants by providing feedback to students so that students are able to develop their character. The teachers have a responsibility and a role in instilling character in schools. Everything that is taught by the teachers will become a very important fundamental for students. In addition to the teachers as the main medium in cultivating characters through the national songs, facilities and infrastructure are the main supporting factors in learning which in this case, is the media, the tool to convey the learning material.

Media available at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin include tape recorders, videos, mp3 players and laptops. The media is often used by teachers in the classroom to play national songs. The teacher also uses other props such as small flags made of plastic, pictures of maps, and pictures of heroes as media to convey the theme of the songs being taught. In the theme of 'Tanah Airku', for example, the teacher will show a map of Indonesia, with an explanation that Indonesia consists of large islands such as Sumatra, Kalimantan, Java, Sulawesi and Papua. It makes students easily understand the theme being taught.

Application of Educational Ideology

Based on the description of the results of the research on various learning activities in Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin environment in instilling student character through national songs, it

can be categorized under the conservative educational ideology. The conservatives view that the concept of education must be built from religious values, especially those related to the purpose of studying and what types or typologies of knowledge need to be learned. The intellectualism ideology adheres to an ethic of the open self that is universalistic, and almost all intellectuals are inclined to posit intelligence training tools as a superior (natural) way to lead individuals toward philosophical or religious enlightenment.

The general target is the enlightened person (and therefore self-consciousness), and it is these enlightened individuals who must control the nation, thereby controlling the process of education, and in turn, control over education ultimately determines the enlightenment of other individuals. According to the intellectualism ideology, schools must provide training and teaching to get everyone to their own potential. Those who reach the ideal moral and intellectual profile should rightly take control of the nation. Schools, as one of many important agents in the nation, must guarantee proper education for everyone.

The method of understanding citizenship through national songs is habituation and disciplinary practice. This can be found in the learning process which requires students to be able to sing national songs in order to impart knowledge and ensure students understand the meaning of the songs they sing.

This is the commitment of Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin to keep students understanding diversity, appreciating differences, respecting heroes, and being citizens with the expected character. From the perspective of educational ideology, the application of one ideology will influence the vision and mission of the educational institution, the curriculum used, learning methods, and institutional management in general. It will also affect the results or output of the school. As known, education is an effort to actively develop the potential of students to have religious spiritual strength, self-control, and a good personality. Conservative educational ideology wants to continue to revive strong (rooted) value traditions in students, in an effort to continue to strengthen students' characters in facing various challenges of changing times.

According to Giroux and Aronowitz, conservatives are built on the belief that students do not plan for change or do not affect social change. With that perspective, schools that use a conservative educational ideological paradigm assume that students do not have the strength or power to make changes to their own conditions. Conservative ideology argues that education is a medium for the formation of children's personalities regardless of their strength or potential. In a sense, education is a process of forming a soul from the outside where subjects have been determined according to the will of the teacher so that the students just have

to accept it. Therefore, if referring to the three laws of stages according to Auguste Comte, education with this conservative ideology has an awareness under the magical awareness type since each individual is seen as a static being and has no freedom of expression.

Learning activities place the teacher as the main subject in terms of teaching and learning, so it makes students static objects who must obey whatever is determined by the teacher. Thus, education in the view of conservative ideology is a process of acceptance and does not lead to change and progress. Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin as an education provider with a conservative ideology has a role and responsibility to instill in students as the younger generation the values of good nationalism a character so that it can influence their behaviour and social life within society.

National Songs



Figure 1. 'Bangun Pemuda-Pemudi'
National Songs

(Source: Maryanto, 2023)

CONCLUSIONS

From this research, it can be concluded that: 1) The characters instilled in Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin through national songs include religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalistic, patriotic, appreciating achievement, friendly, communicative, peace-loving, fond of reading, caring for the environment, caring for others, and responsible, 2) The educational ideology used in instilling the students' character values at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin is conservatism. This conservatism educational ideology influences the process of implementing learning at Anak Soleh Mandiri Integrated Islamic Elementary School Banjarmasin. This ideology directs students to only be the objects, and teachers do the teaching without looking at the needs and abilities of students in detail.

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