

Sentra Nasima Learning Strategies to Enhance Religious Nationalist Characters in Kindergarten

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Abstract

The challenge of globalization put character education as an important part of realizing quality human beings. The purpose of this study was to describe the learning strategies of sentra nasima kindergarten school in developing religious nationalist characters among students. Subjects in this study were children aged 5-6 years who attended Nasima Kindergarten. The research design uses qualitative research using the CIPP model. Data collection techniques use observation, interviews, and documentation. Data analysis techniques through data reduction, data presentation, and conclusion drawing. The validity of the data is justified by means of technical triangulation and source triangulation. Learning strategies to enhance nationalistic characters of 5-6 year olds in sentra nasima kindergarten include: performing flag ceremonies, respecting flags, singing Indonesian Raya songs, singing compulsory songs, wearing traditional Javanese clothes (for female students wearing *kebaya* clothes and *jarik* skirts), while for male students wearing *sorjan* clothes, black cloth pants and *blangkon* accessories), wearing red and white pins, wearing *batik* clothes, national holidays, playing traditional musical instruments, playing national custom puppets, watching films about nationalism, playing puzzle *batik* patterns, playing *pandhawa* puppets, playing *punokawan* puppets, singing folk songs from various regions in Indonesia, reading reading books about nationalist characters, and dancing traditional dances from various regions in Indonesia. Learning strategy to enhance religious character in children aged 5-6 years in sentra nasima kindergarten, among others: practice *wudhu*, practice *sholat* together, *dzikir* together, prayer together, make giving charity to be their habit, practice saving to buy sacrificial animals, learn to recite hijaiyyah, memorizing short *Hijaiyyah* letters, memorizing hadiths, memorizing daily prayers, praying for sick friends, visiting orphanages, commemorating Islamic holidays, fasting at school, gathering with neighbors around Nasima Kindergarten, and *munaqosah* (public test of the increase in volumes of the Qur'an recitation). Efforts to enhance nationalist and religious character at the sentra nasima are carried out through a process of intervention and habituation. Character education is carried out in three domains. First, the development of nationalist and religious character values that are integrated into teaching and learning activities in the middle class. Second domain, integrating character education with extracurricular activities and school culture. The third domain involves student guardians to help build habituations that are in line with those developed in schools.

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INTRODUCTION

The current era of globalization is the development of technology and communication that are rapid. However, another obstacle is that parents are faced with various types of information, methods, and strategies that offer related to growth and development in children. The challenge of globalization put character education an important part of realizing quality human beings. Therefore, the main priority in the field of education is the improvement of curriculum, active, creative and innovative learning methods based on the nation's cultural values to shape the competitiveness and character of the nation explicitly in Presidential Instruction No. 1 of 2010-Priority 2.

Children are a national asset that is very valuable for nation. All parents want their children to grow and develop according to their developmental stages optimally. They also want to provial of their children, with good moral, and positive character, thus children can become productive people, their existence is accepted in the community and beneficial for their families, nations, and countries. This right is also the main goal for every parent in educating, caring for, and raising their children. Basically, all of these goals are focused on one goal, that is prepareing their children to become independent, productive adults, and have high character and character (Harjaningrum, 2007).

Character-based education is an education based on religious principles, the principles of monotheism are "Lillah Billah" and "Lirrasul Birrasul". These two concepts are embodiments of the word tauhid, "La ilaha Illallah, Muhammadur Rasulullah." This concept can then be implemented in the concept of Worship and Morals which is the basic principle of Islamic teachings (Ekaningrum, Widodo, Wasiono & Sugiyo, 2018).

Character education is described as a curriculum developed specifically to teach children about the quality and character of the good character. One means children can learn about the goodness of character is through the

pages of high-quality children's literature (Almerico, 2014).

Nasima Kindergarten as one of the Early Childhood Education Institutions has a character education direction that provide children have a religious nationalist character. One of the strategies applied is the existence of a sentra religious nationalist (nasima).

Nationalism is an ideological movement to achieve and maintain autonomy, unity, the identity of a population whose members are determined to form a potential nation (Tilaar, 2004). The value of the nationalist character is a way of thinking, acting, and acting that shows high loyalty, care, and respect for the nation, physical, social, cultural, economic and political environment of the nation, placing the interests of the nation and state above their self and group interests. Nationalist sub-values include an appreciation of the nation's own culture, safeguarding the wealth of the nation's culture, willing to sacrifice, excel, and excel, love the homeland, safeguard the environment, obey the law, discipline, respect for cultural, ethnic and religious diversity (Komalasari & Saripudin, 2017).

The value of religious character reflects faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs that are embraced, respecting religious differences, upholding tolerant attitudes toward religious practices and other beliefs, living in harmony and peace with followers of other religions. The value of this religious character includes three dimensions of relationships at once, namely the relationship of the individual with God, individuals with others, and individuals with the universe (environment). The value of this religious character is shown in loving behavior and maintaining the integrity of creation. Religious sub-values include peace, tolerance, respect for religious differences, firm conviction, confidence, cooperation between followers of religion and belief, anti-violence and violence, friendship, sincerity, not imposing will, loving the environment, protecting the small and excluded (Komalasari & Saripudin, 2017).

Putri & Pranoto (2017) stated that there was a significant increase in students' attitudes towards the development of early childhood nationalism by applying the method of storytelling in history education to 16.07%. Research conducted Suffah & Setyowati (2015) that conclude to built nasionalis character there are three strategies (1) through habituation and introduction of regional songs and national songs, (2) through the competition of stilts and competitions at the commemoration of National Holidays, (3) by instilling a caring attitude towards the nation and the state.

Atika (2014) explained the character education, love of the homeland, discipline has been running properly and guidelines for the realization of character education in lesson plan. The model for implementing religious character education is as expected: doing habituation, exemplary, disciplined habituation, CTL (Contextual Teaching and Learning), role-playing, and participatory learning. In its application character education has been well implemented because the teacher provides according to the needs of the child.

The implementation of character education appears when the process before entering the class, teaching and learning process, rest hours, going home from school, and non-curriculum activities. The implementation of religious character education is given such as the teacher introduces prayer readings for parents, prayer before learning, prayer to thank Allah SWT, recitation of asmaul husna, courtesy to older people, reading greetings when new to the school, friends with anyone, shaking hands with the teacher, and others.

The implementation of character education for the love of the homeland has been carried out well by introducing Indonesian culture and environmental preservation. The implementation of disciplinary character education provided by schools is to teach them to arrive on time, to dress neatly in school uniforms, to dispose of garbage in its place, and so on. This implementation process is carried out with the habituation learning model which is continuously and repeatedly. In addition, the process of

implementing character education needs evaluation. Evaluation can be carried out by observation, anecdotal records, interviews, portfolios, multilevel scales, and self-evaluation so that the teacher has data on changes in the character of the students and knows the actions or steps to be taken in giving the students character values.

In this study was focus on discuss on sentra nasima learning process through the implementation of learning design "integrated curricula webbed or thematic models". The themes of learning have been adapted to the competence of nasima and the Islamic Religion for kindergarten A and kindergarten B materials have been arranged. In 2006 Kindergarten Nasima began implementing a central learning system by developing nine sentra and assessing "stages of child development" for each sentra. One of sentra of the nine sentra developed is sentra nasima. All sentra have the integration of Nasima Kindergarten competencies, but specifically, sentra nasima develops nasima learning by creating a typical sentra nasima game media.

Learning by approach *Beyond Centers and Circle Time* (BCCT) or often interpreted as a center and circle approach is a child-centered approach to early childhood education (PAUD). BCCT is a development of the Montessori, High Scope, and Reggio Emilia approaches. This approach aims to stimulate all aspects of children's intelligence. In order for intelligence to develop optimally, the child's brain needs to be stimulated to continue to think actively by exploring its own experience (not just copying or memorizing). This approach views play as the most appropriate mode and the only mode of learning for children because in addition to fun, playing in educational settings can be an active mode, creative, and innovative thinking. The BCCT learning process is centered on Sentra of play and when children are in a circle using four types of scaffolding to support childrens development, namely: guidance environmental playing ground, before playing, during play, and rule after playing. The scaffolding is changing support that is adapted to

the development achieved by the child given as a platform to achieve higher development (Departemen Pendidikan Nasional, 2007).

This learning method in Indonesia was popularized by the term SELING (*sentra* and *lingkaran*). This method is a development of the Montessori, High Scope and Reggio Emilia methods developed CCCRT Florida, USA. BCCT is a learning concept where the teacher presents the real world in the classroom and encourages students to connect between the knowledge they have with their application in everyday life. The result is that students gain knowledge and skills from a limited context, and from the process of trying themselves as a provision to solve problems in their lives. This method also provides an opportunity to stimulate all aspects of children's intelligence (multiple intelligence) through directed play, because playing is also an essential guide and need for early childhood. Through playing, children will be able to satisfy the demands and needs of the development of motoric, cognitive, creative, language, emotional, social, values, and attitudes of life. BCCT is a learning approach that uses the concept of "children are unique", meaning that if education is done for early childhood for example 20 children, it will produce 20 different works even though the teaching materials used are the same (Samad & Alhadad, 2016).

The purpose of this study was to describe the learning strategies of *sentra nasima* in developing religious nationalist characters of kindergarten students. Subjects in this study were children aged 5-6 years who attended Nasima Kindergarten.

This research is useful for educators to educate students to use *sentra nasima* learning strategy in developing religious nationalist characters, for other educational institutions can be used as a reference in developing their institutions and developing religious nationalist characters in learning, and for the community can be used as a reference in developing character religious nationalists in children in the neighborhood.

METHODS

This study uses a qualitative approach because the problems that occur in accordance with the principles of a qualitative research approach with research design using evaluation studies. Evaluation study is intended to find out the end of a policy program that is to find out the final results of a policy program in order to determine recommendations on past policies, which in the end is to determine the next policy (Arikunto, Suharsimi, Jabar & Safrudin, 2008).

This research was carried out at Nasima Kindergarten. Subjects in this study were children aged 5-6 years Nasima kindergarten who are currently attending group B. Data collection techniques used in this study are observation, interviews, and documentation. Data analysis techniques are data reduction, data presentation, and conclusion drawing. Data validity techniques use technical triangulation and source triangulation.

This research was conducted to find out the evaluation of *sentra nasima* learning strategy using the CIPP model (*Context, Input, Process, Product*), qualitative research approach in this study to uncover existing data in the field by describing and interpreting something like what is in the field and linking the cause and effect of something that happened at the time of the research with the aim of getting a realistic picture of the research program development process. Research conducted at Nasima Kindergarten Semarang at first the author made preliminary observations and surveys found interesting things to study.

The CIPP evaluation model in implementation is more widely used by evaluators, this is because this evaluation model is more comprehensive when compared to other evaluation models. This evaluation model was developed by Daniel Stufflebeam, et al. (1967) from Ohio State University. This evaluation model was originally used to evaluate ESEA (*the Elementary and Secondary Education Act*). CIPP is an abbreviation of, *context evaluation, input evaluation, process evaluation, and product evaluation*. The four abbreviations of CIPP are the

components of the evaluation (Arikunto, Suharsimi, Jabar & Safrudin, 2008).

RESULTS AND DISCUSSION

The results of this study describe that sentra nasima learning strategy is able to develop nationalist and religious characters in the Nasima Kindergarten with good categories. The arrangement of sentra nasima's playing environment has been adjusted to the characteristics of nasima that have been compiled. Steps to develop the education of nationalist and religious characters in Nasima Kindergarten who first created and organized a school culture that is religious nationalists, among others (1) morning routine, rest, and return home, (2) implementation of the nasima human behavior code (based on the behavior manual), (3) commemoration of national holidays and Islamic holidays through creative, educative and effective activities for character education, (4) special activities, such as Nasima Anniversary, parenting, *sain/play/read* with parents and children, exhibitions, performances, releases.

Integrating religious nationalist character education in every curricular and extracurricular learning activities at any Sentra/space, especially at sentra nasima. Such integration, for example, praying before and after learning, the use of Indonesian-themed *Bhinneka Tunggal Ika* and *Islam*, and so on. Establish cooperation with parents, family, institutions, and society synergistically through parenting, program socialization, friendship, recitation, environmental care, etc. To jointly educate children in line with the character education that Nasima Kindergarten does

Initial context

Nationalist: nationalist character of children aged 5-6 years who have not yet appeared and are still developing.

Religious: religious character of children aged 5-6 years who have not yet appeared and are still developing. The context of its evaluation is nasima's central strategy to develop our nationalist and religious character in the Nasima kindergarten.

Input

The initial condition of the nationalist character of children aged 5-6 years, amounting to 44 children in kindergarten Nasima 18 children already have a nationalist character that develops according to expectations and develops very well, and 26 children have nationalist characters have not emerged and began to develop.

The initial condition of children's religious character aged 5-6 years a number of 44 children in kindergarten Nasima 20 children already have a religious character that develops according to expectations and develops very well, and 24 children have religious characters have not appeared and began to develop.

It is hoped that nationalist and religious characters of children aged 5-6 years in Nasima kindergarten can develop optimally (75% of children are in a very good developing condition and develop according to expectations).

Process

When the Nasima center strategy carried out repeatedly in students' lessons for 5-6 years at TK Nasima Semarang.

Character	Activity
Nationalist	Performing flag ceremonies, respecting flags, singing Indonesian Raya songs, singing compulsory songs, wearing traditional Javanese clothes (for female students wearing <i>the kebaya</i> clothes and <i>jarik</i> skirts), while for male students wearing <i>sorjan</i> clothes, black cloth pants and <i>blangkon</i> accessories), wearing red and white pins, wearing <i>batik</i> clothes, national holidays, playing traditional musical instruments, playing national custom puppets, watching films about nationalism, playing puzzle <i>batik</i> patterns, playing <i>Pandhawa</i> puppets, playing <i>punokawan</i> puppets, singing folk songs from various Indonesian regions, reading reading books about nationalist characters, and dancing traditional dances from various regions in Indonesia.
Religious	Practice <i>wudhu</i> , practice <i>sholat</i> together, <i>dzikir</i> together, prayer together, giving giving charity to their habits, to buy sacrificial animals practice, learn to recite <i>Hijaiyyah</i> , memorizing short <i>Hijaiyyah</i> letters, memorizing hadiths, memorizing daily prayers, praying for sick friends, visiting orphanages, commemorating Islamic holidays, fasting at school, gath ering with neighbors around Nasima Kindergarten, and <i>munaqosah</i> (public test of the increase in volumes of the Qur'an recitation).

Product Evaluation

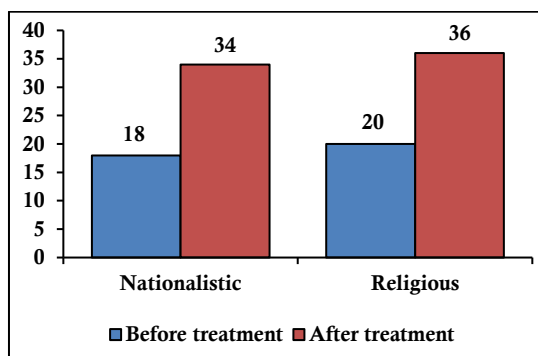


Figure 1. Comparison of Nationalist and Religious Characters Before and After Using Nasima Center Strategy

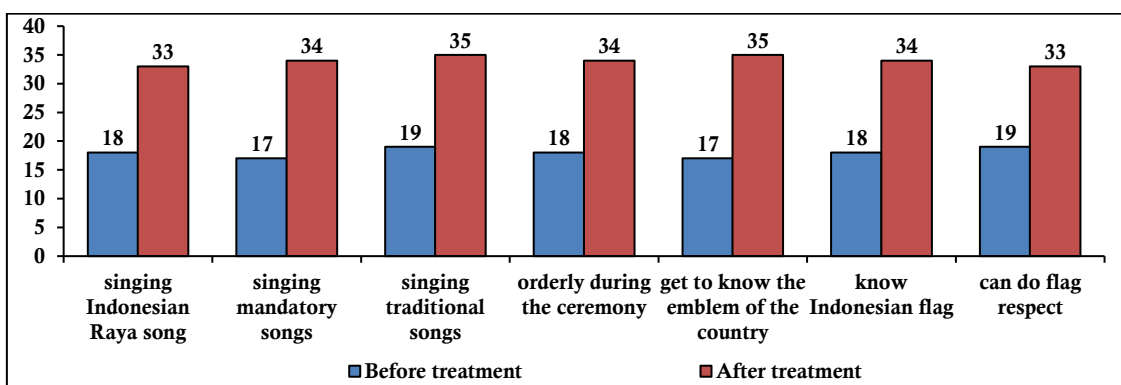


Figure 2. Comparison of Nationalist Characters Before and After Using Nasima Center Strategy

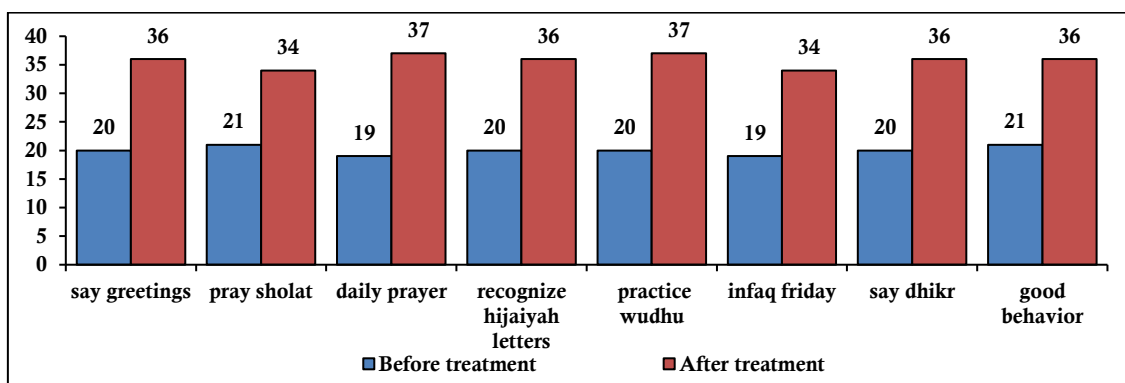


Figure 3. Comparison of Religious Characters Before and After Using Nasima Center Strategy

From the figure 1, it can be explained that with the central learning strategy, it can develop nationalist and religious characters of children aged 5-6 years in Nasima Semarang Kindergarten.

Efforts to enhance nationalist and religious character at the sentra nasima are carried out through a process of intervention and habituation. Character education is carried out in three domains. First, the development of

nationalist and religious character values that are integrated into teaching and learning activities in the middle class. Second domain, integrating character education with extracurricular activities and school culture. The third domain involves student guardians to help build habits that are in line with those developed in schools.

The themes that fit Nasima's are derived from the elements of Islamic religion and

elements of local culture but have not been developed into a culture of Indonesia and Global culture. Games that match the theme at Sentra Nasima can be applied in the form of traditional games from various regions in the Indonesian archipelago, for example, the game of dacons, already mandated, stilts, and others.

In 2014 Nasima Kindergarten began to be tested in limited "Multicultural Education" through multicultural themes that were in accordance with the Islamic faith. In 2015 the model of "Multicultural Education in Accordance with the Islamic Faith" will be developed in stages at all levels. Sentra nasima learning plan begins with the preparation of annual program plans, semester program plans, weekly program plans, and daily program plans made by the teacher to be applied in each learning process.

Evaluation of the progress of child development is carried out every meeting by recording the development of children's abilities in gross, fine motoric, language, social and other aspects. Recording of child play activities is carried out by educators. In addition to recording children's learning progress, educators can also use the child development checklist, collect children's work as evaluation material and report on children's learning progress to parents.

This is consistent with research conducted by Pranoto, Sugiyo & Hong (2014). The study uses innovative conceptual models for early childhood education programs to develop early childhood characters through traditional Javanese games. This study uses a research and development approach. Two subject categories were used for this study; direct subject, consisting of 2-4 age; and indirect subjects consisting of teachers and materials. This subject was taken by purposive random sampling. The data needed is collected by means of interviews and reading literature. The analysis shows that the subject, both students, and teachers are very enthusiastic about playing the traditional game. This traditional game has simple rules, easy to apply especially for toddlers. In addition, this traditional game has moral values to build the character of toddlers. This model has proven

effective in making toddler characters successful. The teacher actively reviews children's learning outcomes and provides useful input for further development for them. In general, it can be concluded that using this model has resulted in an increase in the character of toddlers as shown by the quality of self. Therefore, it is recommended that the socialization of this model not only be done by schools but also members of the community, especially families.

Widiasih, Sutarto & Suminar (2007) explained that the need for the formation of character value education must be carried out from an early age, from early childhood education to universities, whether conducted informal education, non-formal education, or informal. One of them is non-formal education which aims to be an additional, complementary, and alternative formal education. According to Sudjana in (Sutarto, 2007) "Non-formal education as a manifestation of the concept of lifelong education to serve the needs of society". Non-formal education students include early childhood, children, and adolescents, adults, and the elderly. Non-formal education has various program services such as early childhood education (PAUD). This is in accordance with the learning of Sentra Nasima applied in learning activities to develop religious nationalist characters from an early age.

Latiana, Samsudi, Sugiyo, & Slameto (2017) said that the progress of a nation can only be achieved if it is supported by high-quality human resources. One of the most effective and recognized ways of success in improving the quality of human resources is through education. This is in line with sentra nasima learning strategy applied in Nasima Kindergarten, Semarang. If the education provided to early childhood is of good quality, Indonesian early childhood will also develop optimally and religious nationalist character will be imprinted on children as early as possible, it is expected that the next generation of Indonesia will have a commendable character, love for the Indonesian homeland, respect between religions, and work together in realizing the ideals of the Indonesian people.

Khan, et al. (2014) said that education is a major factor in socio-economic development. Education must be a strategic vehicle in an effort to develop all the potential of individuals so that all human development can be achieved. It is also in line with the learning of sentra nasima which can be used as a strategic vehicle in an effort to develop all the potential of early childhood so that Indonesia's national development can progress rapidly in the hands of the young generation of the nation's successors.

The existence of obstacles that occur in the learning process is a natural thing and often experienced by educators when doing the teaching and learning process. The first obstacle for teachers is the condition of students, for example there are students who are still passive or too aggressive in the implementation of learning in sentra nasima, and the second obstacle is the lack of educational teaching tools needed by the teacher when teaching at sentra nasima because of the limitations of teaching aids for producing educational game tools that are in line with sentra nasima.

The efforts made by the teacher to overcome these obstacles are to classify students based on their level of ability, for students who need more help, the teacher will provide special assistance, besides that the child can also be taught by peers who have been fluent in doing every kind of play at sentra nasima. The teacher also tries to be clearer in explaining to children who are not yet able to and providing special assistance and motivating children to be able to complete the tasks that they do. The teacher also motivates the child by giving attractive prizes or rewards, so that the child will be more enthusiastic to carry out learning activities at sentra nasima. The efforts made by the teacher to overcome the problem of lack of teaching aids at sentra nasima are that teachers must always be creative to make their own teaching aids by using used materials, as well as recycled materials, for example from newspaper or cardboard. The teacher strives to prepare and present sentra nasima learning that is attractive to every student so that the learning of sentra nasima is expected

to develop the nationalist and religious character of the students.

This research is useful for educators to educate students to use sentra nasima learning strategy in developing religious nationalist characters, for other educational institutions can be used as a reference in developing their institutions and developing religious nationalist characters in learning, and for the community can be used as a reference in developing character religious nationalists in children in the neighborhood.

CONCLUSION

Sentra nasima learning strategy is able to develop nationalist and religious characters in the Nasima Kindergarten with good categories. Learning planning is carried out based on annual plans, semester activity plans, monthly activity plans, weekly activity plans, daily activity plans and adapted to the theme in progress in the classroom.

Learning strategies for enhance nationalistic characters of 5-6 year olds in sentra nasima kindergarten include: performing flag ceremonies, respecting flags, singing Indonesian Raya songs, singing compulsory songs, wearing traditional Javanese clothes (for female students wearing *kebaya* clothes and *jarik* skirts), while for male students wearing *sorjan* clothes, black cloth pants and *blangkon* accessories), wearing red and white pins, wearing *batik* clothes, national holidays, playing traditional musical instruments, playing national custom puppets, watching films about nationalism, playing puzzle *batik* patterns, playing *pandhawa* puppets, playing *punokawan* puppets, singing folk songs from various regions in Indonesia, reading reading books about nationalist characters, and dancing traditional dances from various regions in Indonesia.

Learning strategy to enhance religious character in children aged 5-6 years in sentra nasima kindergarten, among others: practice *wudhu*, practice *sholat* together, *dzikir* together, prayer together, make giving charity to be their habit, practice saving to buy sacrificial animals, learn to recite hijaiyyah, memorizing short

Hijaiyyah letters, memorizing hadiths, memorizing daily prayers, praying for sick friends, visiting orphanages, commemorating Islamic holidays, fasting at school, gathering with neighbors around Nasima Kindergarten, and *munaqosah* (public test of the increase in volumes of the Qur'an recitation). Efforts to enhance nationalist and religious character at the sentra nasima are carried out through a process of intervention and habituation.

Character education is carried out in three domains. First, the development of nationalist and religious character values that are integrated into teaching and learning activities in the middle class. Second domain, integrating character education with extracurricular activities and school culture. The third domain involves student guardians to help build habituations that are in line with those developed in schools.

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