

# Building Student Character Through Javanese Children's Story *Dongeng Saka Magetan*

Darni<sup>1,\*</sup>, Surana<sup>1</sup>, Octo Dendy Andriyanto<sup>1</sup>, Haris Supratno<sup>2</sup>, Yunita Ernawati<sup>1</sup>

<sup>1</sup>*Departement of Regional Lenguage, State University of Surabaya, Surabaya, Jawa Timur, 60231, Indonesia*

<sup>2</sup>*Departement of Indonesia Lenguage, State University of Surabaya, Surabaya, Jawa Timur, 60231, Indonesia*

<sup>\*</sup>*Corresponding author. Email: darni@unesa.ac.id*

## ABSTRACT

This study aims to describe the character values in Javanese children's story based on local wisdom of Magetan Regency. Character is an important aspect in education in Indonesia today. Digitalization and the flow of foreign cultures flowing like a flood have eroded the sense of patriotism, including child national identity. Children's stories that are dominant with educational values are expected to be able to contribute to the character-building for students in undergoing learning during the Covid-19 pandemic, especially in the primary education level. This research is a qualitative research. Sources of data are children's stories based on local wisdom of the Magetan community. There were 10 stories created by elementary school teachers in Magetan that were selected to show the local wisdom. The data are in form of words and sentences in stories that contain educational values. Data analysis used is descriptive method. The results show that the character values contained in the children's story "Dongeng Saka Magetan" are noble values possessed by the Javanese people, such as helping each other, responsibility, courtesy, and affection. The four values are still very relevant and even very much needed to build the character of students today.

**Keywords:** *Helping each other responsibility, Affection, Courtesy*

## 1. INTRODUCTION

Children's stories or literature do not mean stories written by children. Most of the children's stories are written by adults. Children's stories written by both children and adults are a genre of fiction or prose that has uniqueness<sup>1</sup>. Children's stories tell about the world of children and convey educational values. Educational values in children's stories are very useful as a medium for instilling character in students<sup>2</sup>, especially at the basic education level. Early childhood and elementary students still really idolize the figure of a teacher. Even the teacher's advice is more trusted than the advice of parents. This refers to the interpretation of the word uttered by the teacher, as a person who is digested and imitated. The teacher's behavior and words must be role models for his/her students.

Based on the above logic, children's story which is created and written by the teacher is needed. But on the other hand, research shows that writing is a difficult thinking activity<sup>3</sup>. Moreover, teachers have limited time and busy teaching routines. Therefore, motivation and strategies are needed to encourage teachers to write. This

research will include children's stories written by the teachers that are still raw to be guided and edited into appropriate stories.

Online learning<sup>4</sup> during the Covid-19 pandemic has been going on for two months. When the covid-19 pandemic will end is not known. Javanese children's story material presented in the form of digital books is expected to help students and teachers in carrying out learning at home. Children's interest in reading will be more increased if it is supported by the background of local wisdom in the story. Student curiosity will stimulate their interest in reading. Educational values contained in stories with local wisdom background that are able to shape children's characters are a problem that will be solved in this paper.

Local wisdom is cultural knowledge that is owned by groups of community, which is communal, not individual. Local wisdom has the following characteristics: (1) is a system that integrates knowledge, culture, and institutions as well as the practice of managing natural resources; (2) can be practiced in the life of the existing community; (3) is applicative and pragmatic with a shared philosophical foundation; (4)

holistic in terms of microcosm and macrocosmic life; (5) a reflection of morality that is based on taboo principles and can only be understood by traditional frameworks; (6) reflection on the characteristics of the local community<sup>5</sup>. Local wisdom is considered an inseparable part of the indigenous peoples. The government is obliged to pay attention to and consider in the formation of regulations as long as they are still relevant and do not conflict with the prevailing laws and regulations. It is communal and holistic in nature; local wisdom becomes the basis for building the character of a nation, through education.

Character education is contained in the curriculum of *Permendikbud No. 24 of 2016*. The characters that characterize education in Indonesia are as follows: living and practicing the teachings of the religion they adhere to, showing honest behavior, discipline, responsibility, caring, mutual cooperation, cooperation, tolerance, peace, and polite. Character is also shown in responsiveness and pro-active action as part of the solution to various problems in interacting effectively with the social and natural environment and placing oneself as a reflection of the nation in world relations<sup>6</sup>.

The value of character education is as a school-based activity that systematically reveals the forms of student behavior. Character education is learning that leads to strengthening and developing children's behavior as a whole which is based on a certain value that is referred to by all subject teachers. This means that the value of character education is integrated with all learning activities at school. The special character of the Javanese as expressed by Damono<sup>7</sup> is noble. *Priyayi* (royal) noble character more completely includes honest behavior, like to help, subtle in speech and behavior, has a strong mental cultivation, maintains cleanliness, and has a high sense of art. A more complete noble character is found in Darni's<sup>8</sup> research as follows: 1) courteous and polite behavior; 2) helping each other; 3) maintaining personal purity and good name, 4) respecting guests; 5) simplicity; 6) humility, 7) an attitude of responsibility, 8) able to hold back emotions, 9) *tawakkal*, 10) cover up disabilities / shortcomings, 11) have big spirit and 12) sympathy/ concern.

These characters will be revealed from children's stories written by elementary school teachers in Magetan Regency entitled "Dongeng Saka Magetan". Noble character as one of the Javanese characters contained in the story book "Dongeng Saka Magetan" created by teachers from elementary school in Magetan will be a source of learning that is easily found during the Covid 19 pandemic. In addition, the story book written by the teachers is expected to further develop children's interest in reading and understanding the values of education contained therein.

## 2. METHODS

This research is a qualitative research. The source of the data is a children's story entitled "Dongeng Saka Magetan". The stories were the result of research developed from the work of elementary school teachers in Magetan. There are ten children's stories which were as the source of the data for this research. There are four stories, out of ten that were developed, which contain heroic values. The data were words and sentences in stories that contain heroic values. The data was collected using the method of library, reading, listening, and taking notes. Data analysis used is descriptive method.

## 3. RESULTS AND DISCUSSION

The educational values contained in the children's story "Dongeng Saka Magetan" is a reflection of the noble character of the Javanese. The noble character or value contained includes helping each other, courtesy, affection, and responsibility. According to Padani<sup>9</sup>, these values are generally contained in Javanese fibers which aim to change human morals and behavior towards a noble life order in their time. Advice and teachings from Javanese fibers are still considered relevant today. That is, the teachings and values taught are timeless. The four values will be described in detail below.

### 3.1. Helping Each Other

Helping each other is an attitude and action taken by someone to help others. According to Temasmiko<sup>10</sup>, help can be in the form of objects, advice, or energy. Helping each other is needed in social life. The world of education also really needs an attitude of helping each other to form one of the important characters of students.

Helping each other in the form of activities carried out by a person or group of people. Someone who is referred to in the story "Dongeng Saka Magetan" refers to a hero. According to Frisk<sup>11</sup>, heroes are great people. That great person has become an object of worship. They take the form of gods, prophets, priests, poets, or kings. As time goes by, these great people get a place in today's society such as freedom fighters, writers, humanitarian fighters, and so on. A hero has several characteristics, such as (1) dominant: brave, domineering, leading, strong (2) caring: caring, loving, empathetic (3) charismatic: dedicated, charismatic (4) inspirational: amazing, inspirational (5) tough: achieving, persevering (6) without strings attached: sacrifice, altruistic, selfless (7) educating: educating (8) reliable: loyal<sup>12</sup> (Azri).

The concept above is in accordance with the meaning of the hero in the story "Dongeng Saka Magetan". The story, which is dominated by stories of the origins of villages in Magetan, presents a hero who

struggles psychologically and physically to clear land and defends an area into a safe and comfortable settlement. The figure of Mbah Sabuk Alu in the story "Petilasan Mbah Sabuk Alu" depicts a hero from the *babad* era, the forerunner, of clearing residential land on the slopes of Mount Lawu, Magetan.

*Kyai Semar mrentahake bala tentarane kanggo njaga bumi ing Tanah Jawa. Salah sawijine titah aran Mbah Sabuk Alu kanggo njaga lan ngemong pendhudhuk ing sakupenge Gunung Lawu.*

*"Sabuk Alu, awakmu dak paringi titah njaga Gunung Lawu lan ngemong masyarakat ing sakupenge Gunung Lawu," pituture Kyai Semar.*

*"Nuwun Inggih Kyai Semar, kula badhe ngestokaken dhawuh panjenengan."*

*Mbah Sabuk Alu manggon ing Gunung Lawu lan saben dinane Mbah Sabuk Alu ngalih-ngalih panggonane. Saben Jumat Legi rawuh ing Dukuh Jetak lan Gandek, tlatah Kelurahan Kawedanan. Mbah Sabuk Alu asring disuwuni tulung pendhudhuk, saengga dening masyarakat digawekake petilasan ing Dhukuh Gandek lan Jetak. (Yulianti, 2020).*

(Kyai Semar commanded his troops to protect the land in Java. One of them called Mbah Sabuk Alu. He was commanded to guard and take care of the inhabitants around Mount Lawu.

"Sabuk Alu, I give you the command to protect Mount Lawu and take care of the people around Mount Lawu," said Kyai Semar.

"Thank you Kyai Semar, I will obey your orders."

Mbah Sabuk Alu lived in Gunung Lawu and every day he moved around. Every Friday Legi, he came to Dhukuh Jetak and Dhukuh Gandek, Kawedanan Village area. Mbah Sabuk Alu was often asked to help the residents, so the community built a settlement for him in Dhukuh Gandek and Dhukuh Jetak.

Sabuk Alu is chosen human figure who is assigned to protect and take care of the slopes of Mount Lawu, Magetan. Semar character who assigned Sabuk Alu is one of the puppet characters. We have to go back and forth between fiction and nonfiction in understanding this story. The character of Semar is fictional character in puppet stories.

The figure of Sabuk Alu has heroic qualities, namely brave, caring, self-sacrificing, inspirational, and charismatic. Sabuk Alu has the courage to carry out his duties. He routinely checked security around Mount Lawu at night. Crimes, such as robbery and murder, generally took place at night. The activity carried out is a leader's concern for its citizens. This self-sacrificing attitude is also reflected in the deeds of the Sabuk Alu. He sacrificed all his energy, time, possessions, and thoughts to maintain the security and tranquility of the

residents on the slopes of Mount Lawu. Sabuk Alu is also inspirational and charismatic figure, so that people made *petilasan* (shrine) for him and he was respected by the community on the slopes of Mount Lawu.

The three stories, *Dumadine Desa Mojopurno* (The Origin of Mojopurno), *Sejarah Desa Tapen* (The History of Tapen Village), dan *Asal-usul Desa Dadi* (The Origin of Dadi Village), are all *babad* or local folklore stories as well. The three figures have courage, sympathy / concern, charisma, and become an inspiration for the community. Each of them appeared a hero figure. Ki Mojopurno, son of Kyai Mojo, gave many help to sick people and protected the security in Mojopurno, an area in Magetan which is taken from his name.

*Sawise teka ing Punthuk, Ki Majapurno ngendika supaya Paku Waja enggal nggawa Ira Waja ing sisih kidul pulo supaya bisa ditambahi. Amarga keajaibane Ki Majapurno, Ira Waja bisa waluya. Tlatah kasebut banjur katelah Mandira, mula saking mandine japa jampi sing diparingake dening Ki Mojopurno marang Ira Waja (Kasmuti, 2020).*

(After arriving at Punthuk, Ki Majapurno said that Paku Waja should immediately bring Ira Waja to the south of the island to be treated. Due to the miracle of Ki Majapurno, Ira Waja was able to survive. The area was later known as Mandira, from the mantra given by Ki Mojopurno to Ira Waja).

The figure of Mojopurno treated Ira Waja and of course his citizens. This figure has done fasting or asceticism so that he has more abilities. He practiced voluntarily and his charisma made the community respect him by giving the village name namely Mandira as the community's gratitude to his medical services.

The story "The History of Tapen Village" is taken from the activities of a mother who had two children that had special ability. Joko Bodho, one of her children, likes to meditate and provide help by treating sick people. However, the name Tapen was not taken from the special ability of her two children.

*Mbok randha, simboke Jaka Selung lan Jaka Bodho, uripe sengasara. Saben dina panggaotane dodolan sega lan jajanan. Mbok randha uga nggaringake kembang jeblog kanthi diinteri utawa ditapeni. Kanjeng Bupati kang pas mideri tlatah panguwasane, mangerteni panggaotane mbok randha, minangka wong tuwane jejaka loro kang sekti, paring pangeling-eling marang desane mbok randha minangka desa Tapen (Maryono, 2020).*

(Mbok Randha, a mother of Jaka Selung and Jaka Bodho, her life was miserable. Her daily activity was selling rice and snacks. Mbok Randha also dried *jeblog* flower by sieving it traditionally or called *ditapeni*. Kanjeng Bupati (regent) passed around the area

authority, and knew Mbok Randha's house, as a mother of two powerful sons, gave the name of the village namely Tapen village in order to memorize Mbok Randha).

The award was given to Jaka Selung and Jaka Bodho, the two young men who had great supernatural powers and devotion to society. A mother's persistence in caring for her children is appreciated. The name of the village, Tapen, is taken from the job occupied by mother of Jaka Selung and Jaka Bodho, namely sieving flower or *napeni kembang*.

The figure of Mbah Satriyo in the story of The Origin of Dadi Village has a caring, self-sacrificing attitude to protect his residents from attacks that endanger safety.

*Buta Samber Nyawa banjur nyuwun sepura lan janji ora bakal ngganggu manungsa maneh. Senajan Buta Samber Nyawa wis janji ora bakal ngganggu manungsa maneh, nanging Mbah Satrio tetep ngajak para wargane ngalih, amarga kepengin wargane bisa nglalekake kedadeyan kang ora nyenengake iku...Jalaran saka kedadeyan kuwi, mula desa kasebut diwenahi jeneng Desa Dadi (ndadi) kang ateges desa kang ganti papan utawa panggonan ananging malah bisa dadi regeng.*

(Buta Samber Nyawa then apologized and promised never to bother humans again. Although Buta Samber Nyawa had promised not to bother humans anymore, but Mbah Satriyo still urged his citizens to move, because he wanted his citizens to forget about this unpleasant event...

As time went on, the village became more populated, thriving and could become a larger village than before relocating...As a result of this incident, the village was given the name Dadi Village which means a village that changes places but can even become broader).

Mbah Satriyo managed to defeat Buta Samber Nyawa that disturbed his residents. Mbah Satriyo really cared about the residents for whom he was responsible. Mbah Satriyo's anxiety led him to ask his residents to move to a safer place. The security and good growth of the new village inspired residents to name the village as Dadi village.

The hero figure in the famous Tlaga Sarangan legend, Mbah Pasir has a self-sacrificing spirit that is useful to help the community.

*"Mbok, ayo aku wis kasil ngedhuk lemah lan oleh sumber banyu ana ing alas," kandhane mbah Pasir. "Syukur, Gusti maringi pitulungan tumrap kita pak, anggonmu ngupaya wis bisa kasil." Jaka Linglung anake mbah Pasir nalika mulih menyang omahe, nemoni desa lan wongtuwane wis dadi banyu banjur nangis ngguguk. Jaka linglung banjur nedonga marang Gusti supaya bisa ketemu maneh karo wong tuwane. Pungkasane Jaka Linglung moksa utawa ngilang*

*menyang tlaga. Saiki tlaga iku kondang kanthi jeneng tlaga Sarangan (Ernawati, 2020).*

("Mom, I have managed to dig the ground and get a source of water in the forest," said Mbah Pasir. "Thank God, God has helped us; your efforts have been successful." Jaka Linglung, son of Mbah Pasir, when he went home, he found the village and his parents covered by water and then he cried. Jaka Linglung then prayed to God, he wished to be able to meet again with his parents. Eventually Jaka Linglung *moksa* or disappear into the lake. Today the lake is known Sarangan Lake (Ernawati, 2020).

Helping each other is much needed in today's modern life. Basically we are social creatures, who need each other's help. People who can live well help those who are in need. The children's story "Bocah Nrima" describes the life of a family who is living in poverty. A mother and her child, whose father is left behind, have difficulty even to get money to buy some food.

*Indra, sawijining bocah umure wolung taun. Dheweke mujudake bocah yatim. Indra manggon sak omah karo Ibune sing asmane Rina ing lerenging gunung Lawu... Aja maneh kanggo ragad sekolahe Indra, kanggo urip saben dina wae susah.*

*"Wonten menapa bu? Ibu kok muwun?" pitakone bocah enom kasebut...*

*"Aku bingung... anakku lagi keluwen lan aku bingung kudu golek panganan neng ngendi? Awit dhuwit sarepes wae aku ora duwe."*

*"Oh makaten! Nggih sampun Bu, arta niki mawon kangge mundhut nedha kangge putra panjenengan."* (Sandika D)

(Indra, an eight-year-old boy, is an orphan. Indra lived in the same house with his mother named Rina on the slopes of Mount Lawu...

There was no money for Indra's school fees, or even for everyday needs...

"What's wrong, ma'am? Why are you crying?" asked the young boy

"I'm confused ... my son is starving and I'm confused where I should find any food for him. I don't have any money."

"Oh I'm sorry to hear that. Ma'am, I think this money is enough to buy food for your son.")

The value of helping is shown by a young boy. A soul to help emerges from a young boy. This is a proud attitude. The soul of helping is owned by a young child who provides help to a mother who was living in need. Helping does not have to come from someone who is very rich. Anyone, even if they are young, can provide help to others who are in need.

### 3.2. Responsibility

Humans have responsibilities. As God's creatures, humans are responsible for their occurrence. As social beings, humans are responsible to society and the environment. Anwar<sup>13</sup> connects responsibility with obligation. Responsibility is an act as a manifestation of awareness of one's obligations. The characters in the story *Dongeng Saka Magetan* are responsible for the story. Responsibility becomes a form of character that is owned by the community, especially students and teachers in schools. Students have the main responsibility of learning. However, along with the development of technology, student responsibility in learning also decreases. The following stories contain the values of student responsibility in life and learning.

*Pak Slamet nerusake crita kang banget narik kawigatene bocah telu mau. Saliyane iku ana ing blumbang mburi omahe Joko malah dadi sarana sinau bebarengan. Malah kepara bisa miwiti garapan lan tugase. Sinau ora kudu ing sekolah. Sinau ora kenal wektu, panggonan, lan umur. Kabeh bisa dadi guru, lan uga bisa dadi murid. Tujuwane yaiku ngangsu kawruh bareng, supaya tambah wawasan lan seserepan (Andriyanto, 2020).*

(Mr. Slamet continued the story which was very interesting to the three children. In addition, in the back pool of Joko's house is even a means of learning together. They can even do their work and assignments. Learning does not have to be in school. Learning is not limited by time, place, and age. Everyone can be a teacher, and everyone can be a student. The goal is to share knowledge, in order to increase insight and understanding.)

The students still carry out their learning responsibilities even though they are playing. Joko and his friends learned Javanese language. There is a character Pak Slamet, who is also fishing and guiding them to learn about tourist attractions in Magetan. They learned while playing. They learned and were always happy. Experience is indeed the best teacher. One will remember the experience as a whip to move forward. Experience does not have to be a good thing. The child below has had a bitter experience to start a responsibility.

*"Ayo padha dietung siji... loro... telu..." Byurr, katelune mencolot, ambyur ing banyu, padha seneng atine, nglangi ngetan ngulon karo gegojegan... "Iya ... Didi, wis ndang adus ing jedhing, adus sing resik lan sabunan ya!.. Sakwise kedadeyan mau, Didi lan kancakancane wis ora tau adus ing kali. Saiki adus ing jedhing. Banyune resik lan ora dicokot nyamuk dhemam berdarah, apa maneh dicokot ula...(Nurjanah, 2020).*

("Let's count one ... two... three..." Byurr, the three of them jumping, floating in the water, they were happy,

swimming east and west with jokes..."Yes ... Didi, have a shower in the bathroom, wash your body with clean soap!". After the incident, Didi and his friends had never bathed in the river. Now they take a shower in the bathroom. The water is clean and they are not bitten by a mosquito even a snake...)

Parents always instill responsibility on their children. However, children often reject what their parents teach. The bitter experience of Didi and his friends actually made them aware of their responsibility to maintain personal hygiene by not bathing in the river which could threaten their lives.

### 3.3. Courtesy

Language reflects the nation. The Indonesian nation, which has various regional languages, has various customs as well. Javanese language has a complex language level reflecting the customs and courtesy of the user. Apriliani's<sup>14</sup> research on the use of Javanese at the early childhood level can foster respect and courtesy to others. The following two stories contain polite values that can lead students to respect others.

*"Assalamu'alaikum..., Andri." Kancakancane Andri padha nyeluki ngajak budhal...*

*"Wa'alaikumsalam." Ibune nyauti saka njero pawon karo wanti-wanti. "Sing ati-ati ya le. Yen wis bedhug enggal bali." (Darni, 2020)*

("Assalamu'alaikum ..., Andri." Andri's friends called him to go with them.

"Wa'alaikumsalam." His mom had warned him. "Be carefully, son. Don't come home to late. ")

The children greeted each other when calling their friends to play. The atmosphere of mutual respect has now diminished. Children often only call the names when inviting friends to play. Polite manners with Javanese language are well done by young person in the following story.

*"Bu lebaran sampun meh dugi. Ibu dipunpundhutaken menapa, utawi badhe nitip menapa?"*

*"Ora usah Ndhuk, digawe sekolah wae dhuwite, karo kanggo sangu magang, ya nek kowe kepengin tumbas, ya tumbasa, Ibu ora usah"...*

*"Nggih Bu." (Eriyana, 2020)*

("Eid Fitri will come soon. What do you want me to do for you, or what will you want to buy?

"You do not have to, Dear. Just make money for the school, and for the internship allowance, if you want to buy, just buy it, Mom does not have to" ...

"Yes mom." (Eriyana, 2020))

The conversation above is between parent and child. The child uses language at the polite (*krama*) level, at the high level in Javanese. Nowadays, children rarely speak polite Javanese (*krama*) with their parents. They also are not fluent in speaking Javanese *krama*. Apart from having manners, the child is also diligent and thrifty. This child actually wants to buy his parents something on Eid day from his savings and business results whereas generally, children ask to buy new clothes for the holidays.

### 3.4. Affection

Affection can be given to anyone, not only fellow humans, but also other living things. Affection among living beings becomes an activity to cultivate student character.<sup>15</sup> Affection for other creatures, namely animals, is depicted in the following "Dongeng Saka Magetan" story.

*"Karepku ngene lo. Saiki manuk lan susuhane iki digawa mulih dhisik, sesuk sawise ditambahi dibalekake maneh," Andri njlentrehake.*

*"Delengen babone, swiwine rak ya rada sengkleh. Saiki yen nyawang kahanane mboke sing kaya ngono kuwi apa bisa nggolekake pangan kanggo anak-anake? Saiki digawa mulih dhisik ditambahi lan diwenehi pangan. Sesuk mulih sekolah, yen wis waras dibalekake ing panggonane maneh. Piye, mathuk?"*

*"Iya Ndri, mesakake," Joko menehi wangsulan.* (Darni, 2020).

(I think we should bring the birds and its nest to home and take care of it. After the birds recover, we can let it free," Told Andri.

"Look the mom. Its wings are broken and hurt. She couldn't find food for its kids. Let's take them home, treat them and feed them. Tomorrow after we come from school, we can put them back in their place. Do you agree with me?"

"Yes. I agree with you, Ndri," Replied Joko.

Children looking for these birds have affection for other living creatures, namely animals in the form of birds. Even though they had got what they wanted, namely the birds, they did not have heart to separate the bird from its newly hatched baby birds that needed their mother. They chose to treat the mother bird and return it when it was cured. Affection grows in their hearts.

## 4. CONCLUSION

The children's story "Dongeng Saka Magetan" contains the noble values of Javanese society. These noble values are the virtues of Javanese society since time immemorial. These noble values include helping each other, responsibility, courtesy, and affection. These

noble values are the basis for character education to build the character of students in schools.

## REFERENCES

- [1] Darni, "Fungsi Cerkak Remaja Taman Putra Bagi Pembaca Dan Pembelajaran Bahasa Jawa" Seminar Bedah Buku Hari Sumpah Pemuda. Diselenggarakan oleh Balai Bahasa Jawa Timur tanggal 13 Oktober 2011.
- [2] Ernawati, Yunita, et all, "Building the Character of Elementary School Students through Javanese Language Learning" *Advances in Social Science, Education and Humanities Research*, volume 390, International Conference on Research and Academic Community Services. 2019.
- [3] Ahmadi, Anas, "Reader's Response and Learning Writing Psychological Perspective" in *Journal of Arts & Humanities*. Volume 08, Issue 07, 2019: 11-15.
- [4] Melani, Agustina, "Pemprov Jatim Perpanjang Kegiatan Belajar di Rumah bagi Siswa SMU/SMK hingga 1 Juni 2020". dalam *Surabaya Liputan6.com*. 2020
- [5] Sugiyono, R. & Purwastuti, L. A. "Local wisdom-based character education model in elementary school in Bantul Yogyakarta Indonesia." *Sino-US English Teaching*. <https://doi.org/10.17265/1539-8072/2017.05.003>. 2017.
- [6] Suyadi, *Strategi Pembelajaran Pendidikan Karakter*. Bandung : PT Remaja Rosdakarya. 2013.
- [7] Damono (1993) *Novel Jawa Tahun 1950-an: Telaah Fungsi, Isi, dan Struktur*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- [8] Darni (2018). "Karakter Bangsa yang Tercermin dalam Nilai-nilai Kepriyayian dalam Fiksi Jawa Modern" dalam *Konstelasi Kebudayaan* 4. FBS Unesa.
- [9] Padani, Sri Yulita Pramulia (2019) "Serat Wulang Reh: Ajaran Keutamaan Moral Membangun Pribadi Yang Luhur" dalam *Jurnal Filsafat*, Vol. 29, No. 2 (2019), p. 275-299.
- [10] Temasmiko, Alkudri (2018) "Hakikat Tolong-menolong dalam Kehidupan" dalam *compasiana.com*.
- [11] Frisz, Kristian (2018). "What Makes a Hero? Theorising the Social Structuring of Heroism" in *Journal Sociology, Gender Studies And Cultur Studies*. April 12.
- [12] Azri, Bony Yulvia dan Ivan Mohammad Agung (2017). "Pahlawan: Siapa Mereka? Pendekatan

Psikologi Indigenous” dalam Jurnal Psikologi Sosial, Vol. 15, No. 02, 95-104

- [13] Anwar, Shabri Shaleh (2014). “Tanggung Jawab Pendidikan Dalam Perspektif Psikologi Agama” dalam *Psymphatic, Jurnal Ilmiah Psikologi*. Juni 2014, Vol. 1, No.1, Hal : 11 - 21.
- [14] Apriliani, Elina Intan dan Nufitriani Kartika Dewi (2019) “Tata Krama Budaya Jawa Membentuk Sikap Santun Anak Usia Dini” dalam *Indonesian Journal of Early Childhood*, Volume 1 Nomor 1, Januari 2019, Hal: 28-35.
- [15] Al Kharny, Wais (2019). “Memberikan Kasih Sayang kepada Semua Makhluk Hidup” dalam [Tzuchi.or.id](http://Tzuchi.or.id).