



# Strengthening Pancasila Student Profiles through Window Shopping on Musthalah Hadith at Muhammadiyah Imam Syuhodo High School

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**Abstract.** This research describes strengthening the Pancasila student profile through the Window Shopping learning model in the subject of Musthalah Hadith at SMA Muhammadiyah Pontren Imam Syuhodo. The research method used in this study is descriptive qualitative. Data collection for this research was done through interviews, observations, and documentation. The results of this study show the strengthening of the Pancasila student profile at SMA Muhammadiyah Pontren Imam Syuhodo through the Window Shopping learning model. This research focuses on the learning process of the specific subject in the boarding school, namely the Musthalah Hadith for grade 10 in the science program. The Window Shopping learning model provides a new experience for students to learn in a self-directed learning environment, giving them more freedom in the learning process and allowing them to explore their potential further. The Window Shopping learning model instills the Pancasila student profile in students. The Pancasila student profile instilled through the Window Shopping learning model includes being faithful, devout to the One Supreme God, having noble character, embracing global diversity, practicing cooperation, independence, critical thinking, and creativity.

**Keywords:** Independent Curriculum · Pancasila Student Profile · Window Shopping

## 1 Introduction

The Covid-19 pandemic has spread worldwide, including in Indonesia, and has impacted various fields. One field that has been affected by this global pandemic is education. The Covid-19 pandemic has brought about new habits in the field of education. During the pandemic, teaching and learning activities have been conducted online or through distance learning to prevent the spread of the virus. The government issued a policy through Circular Letter No. 4/2020 from the Minister of Education and Culture regarding implementing education policies during the Covid-19 pandemic. The circular letter explains that online or distance learning should be meaningful for students without burdening

them to complete the curriculum as a grade promotion or graduation requirement. It also emphasizes focusing on life skills related to the pandemic, allowing flexibility in learning activities and assignments based on the needs of each student, and providing qualitative feedback from teachers, rather than quantitative feedback [1].

The impact of online or distance learning on students' character education poses challenges for teachers and parents, especially considering the increasing reliance on technology. Technology has become an integral part of human life, offering convenience that cannot be avoided. It has become an essential human need, but sometimes individuals struggle to manage its usage. Dependence on technology, especially gadgets, can affect the character of individuals. People dependent on gadgets tend to display apathetic or indifferent behavior toward their surroundings. Even adults may need maturity to manage and regulate gadget usage. It reminds us to always supervise and accompany students in their use of technology, especially gadgets, even for learning.

Efforts to build character are part of the goals of Islamic education. It aims to develop students' personalities to be honest, kind, responsible, respectful of others, fair, non-discriminatory, egalitarian, hardworking, and possess other excellent character traits [2]. Schools have several steps to address the decline in students' character through moral education [3]. The character and morals of students are not formed solely through classroom lessons but also require the cultivation of character in every activity or teaching-learning process. Over time, media and technology have undergone rapid development, but character education can progress alongside it. Therefore, instilling character in children from an early age is crucial to prevent negative impacts from the rapid development of technology [4]. Implementing character education in daily life is the goal, whether in the family, school, or community. Therefore, character education is not solely the responsibility of teachers but also parents and other adults in shaping a child's character. Character education is a good example that children can emulate and implement daily.

As Indonesian citizens, we have Pancasila as a way of life that guides our daily lives. The values of Pancasila originate from society and are implemented within society. As Indonesian citizens, we must not act contrary to the values of Pancasila; instead, we must always uphold them. The practice of Pancasila in daily life has become a characteristic of the Indonesian nation, such as cooperation, politeness, hospitality, and other qualities that have existed since ancient times and have become distinctive features of Indonesian society [5]. From these explanations, it is clear that students must begin understanding and giving meaning to the values of Pancasila as a foundation for their lives.

The educational curriculum is designed to address existing issues and societal demands. Therefore, the curriculum constantly evolves and changes to adapt to these demands. For example, during the Covid-19 pandemic, the government implemented emergency curriculum policies to adapt to the situation, ensuring that education can be conducted effectively and meet the demands of society. Recently, the "Merdeka" curriculum has been introduced, which is based on the development of student profiles rooted in the spirit and values of Pancasila. Answering questions about the profile that the Indonesian education system will produce is the purpose of strengthening the Pancasila subject profile in the Merdeka curriculum.

Implementing the Merdeka curriculum is not limited to general educational institutions only. It has also been implemented in various educational institutions, including those with a boarding school background. As an Islamic educational institution, Boarding school plays a role in shaping the character of its students. A boarding school is considered more conducive to instilling character in students due to the boarding school system [6]. However, conventional teaching models are often used in boarding school educational institutions, particularly in specialized subjects. The teaching models used usually position students as passive receivers. This lack of active participation from students in the learning process. With the introduction of the Merdeka curriculum in boarding schools, innovations have emerged to create an active learning process that aligns with the goals of the Merdeka curriculum and aims to produce students with profiles that meet society's demands.

Pondok boarding school is an Islamic educational institution that has long existed within the community. In Islamic educational institutions like Pondok boarding schools, some subjects are only taught within the boarding school and are not found in public schools. These specialized subjects in Pondok boarding school generally include the Quran, Hadith, Tawhid (Islamic monotheism), Fiqh (Islamic jurisprudence), Arabic literature, Tasawuf (Sufism), and Tafsir (Quranic exegesis). In Pondok boarding school, specific books are usually selected based on the grade level or the students' abilities. The learning process in Pondok boarding school is mostly conducted in a classical and non-classical manner, such as through the sorogan learning model. In Indonesia, several Pondok boarding schools already utilize the curriculum provided by the Ministry of Education or the national curriculum. However, Pondok boarding school that adopts the curriculum from the Ministry of Education or the national curriculum still maintain their own Pondok boarding school curriculum. It means that they implement two curricula in their educational processes. This act is done in order to create a generation of high quality.

One of the educational institutions with a boarding school background that has implemented the independent curriculum is SMA Muhammadiyah Pontren Imam Syuhodo. In SMA Muhammadiyah Pontren Imam Syuhodo, there is an innovation in the learning model that instills the Pancasila student profile in the students. One form of implementing the independent curriculum in a specific boarding school subject is the Musthalah Hadith subject, which uses a cooperative learning model. This model requires students to be more active in the learning process and is used to strengthen the Pancasila student profile. The learning model applied in the Musthalah Hadith subject at SMA Muhammadiyah Pontren Imam Syuhodo is the Window Shopping model. One previous study underlies this research is by Husnul Hatimah, titled "The cooperative learning model of Window Shopping Type in Improving the learning outcomes of Islamic Education Students at SMP Negeri 4 Banjarbaru". The difference with this research is that it discusses the Window Shopping learning model to strengthen the Pancasila student profile. Based on the above explanation, the researcher is interested in conducting research titled "Strengthening the Pancasila Student Profile through Window Shopping in Musthalah Hadith at SMA Imam Syuhodo."

## 2 Literature Review

Merdeka curriculum is a curriculum where learning implementation is free and diverse. The Merdeka curriculum focuses on essential content, allowing students time to delve into concepts and strengthen their competencies. The Merdeka curriculum aims to realize the profile of a Pancasila learner. Strengthening the profile of Pancasila learners is developed as a program within the Merdeka Belajar (freedom to learn) initiative, reinforcing the values of Pancasila in the younger generation. As an open ideology, the values inherent in Pancasila are always relevant in addressing any problem. For example, in the era of Society 5.0, the global community seeks to minimize the consequences of the decline in human values caused by the Fourth Industrial Revolution. In line with this, the local wisdom upon which Pancasila is built has already contemplated and anticipated these issues long before the advent of the Fourth Industrial Revolution. Therefore, Pancasila's values are highly responsive to the nation's future development.

The expected profile of a Pancasila learner includes being faithful, devoted to the One Supreme God, and having noble character, global diversity, cooperation, self-reliance, critical thinking, and creativity. From these aspects, it can be understood that students should focus on cognitive abilities and attitudes and behaviors that align with their identity as Indonesians and global citizens. Pancasila learners who are faithful, devoted to the One Supreme God, and have noble character are individuals who have a relationship with the One Supreme God. They can understand and apply teachings and beliefs in their daily lives. The key to faith, devotion to the One Supreme God, and noble character lie in religious morality, personal morality, morality towards others, the environment, and moral responsibility as citizens. The second aspect of the Pancasila learner profile is global diversity, which means that an Indonesian student must be able to uphold noble local cultures while maintaining an open mindset in interacting with other cultures. This way, students will have tolerance and openness, allowing for the formation of positive new cultures that do not conflict with the nation's noble culture. The third aspect of the Pancasila learner profile is cooperation or "gotong royong." Indonesian students should have the ability to engage in activities together and voluntarily. The key elements of cooperation are collaboration, care, and sharing.

Furthermore, students should also be independent. They should take responsibility for their learning process and outcomes, being aware of themselves, the situations they face, and self-regulation. Indonesian students should also possess critical thinking skills to acquire and process information, analyze and evaluate reasoning, and reflect on making informed decisions. Lastly, students should be creative learners who can modify and produce original, meaningful, beneficial, and impactful works.

Modern boarding school refers to a boarding school that combines traditional boarding school education with formal education, including elementary, secondary, and even tertiary levels. The curriculum used in modern boarding schools is primarily based on the Islamic education curriculum adapted from the Ministry of Education's madrasah system. In addition to the madrasah curriculum, modern boarding schools also implement their own specific boarding school curriculum according to their policies. The learning hours in modern boarding schools are divided into academic subjects following the formal Islamic education curriculum from the morning until the afternoon. Unlike

formal Islamic education subjects, special boarding school subjects are taught at different times. Implementing this combined curriculum in boarding schools aims to produce high-quality students who can adapt to developments and be accepted by society.

The teaching and learning process is a means of transmitting educational values and character values to students. Learning is a planned and conscious series of activities through a program to achieve positive behavior. In the learning process, instructional models are used as a representation of the planned framework to achieve learning objectives. Teachers, as educators, design and plan instructional models to meet students' needs and address society's demands. One instructional model that can be applied to students with a more independent learning concept and serves as a means to cultivate the profile of Pancasila learners is the Window Shopping learning model. Window Shopping originates from the term "window shopping," which refers to looking at the outside world through a window without going outside.

In contrast, "shopping" means shopping at a mall or supermarket. The Window Shopping learning model is a cooperative learning model that requires active participation from students and provides an enjoyable learning environment. Students are free to "window shop" or observe the work of other groups, allowing them to gain new experiences and improve their learning outcomes.

### **3 Research Methods**

The research on strengthening the profile of Pancasila learners in the Musthalah Hadith subject through the Window Shopping learning model adopts a qualitative approach, specifically field research. Qualitative research emphasizes the process and meaning that cannot be precisely tested or measured with descriptive data. The research subjects are 10th-grade students in the Social Sciences program at Muhammadiyah Pontren Imam Syuhodo High School. Data collection is carried out through interviews, observations, and documentation. Interviews were conducted with the school principal of Muhammadiyah Pontren Imam Syuhodo High School and the teacher of the Musthalah Hadith subject regarding implementing the independent curriculum and innovations at the school. The researcher also interviewed 10th-grade students in the Social Sciences program regarding the learning process of the Musthalah Hadith subject. Observations of the Musthalah Hadith learning activities using the Window Shopping learning model were conducted in the 10th-grade class at Muhammadiyah Pontren Imam Syuhodo High School. Data collection through documentation involved documenting the students' work produced after the learning process. The observation activities consisted of three stages: preparation, implementation, and evaluation.

### **4 Results and Discussion**

SMA Muhammadiyah Pontren Imam Syuhodo is an Islamic educational institution based on a boarding school. It is located at Jl. KHA. Ahmad Dahlan No. 154, Kelurahan Wonorejo, Kecamatan Polokarto, Kabupaten Sukoharjo. The vision of SMA Muhammadiyah Pontren Imam Syuhodo is to create future-oriented, morally upright, and excellent individuals in terms of religious knowledge (IMTAQ) and science and technology

(IPTEK). The school has a total of 152 male students and 152 female students. Two major programs are offered at SMA Muhammadiyah Pontren Imam Syuhodo, namely the Science (IPA) and Social Sciences (IPS) streams. The curriculum used at the school is a combination of the 2013 national curriculum and the Pondok boarding school curriculum.

The subjects taught at SMA Muhammadiyah Pontren Imam Syuhodo include general subjects similar to those in public schools. However, what sets it apart from public schools is the inclusion of special subjects related to the Pondok boarding school, such as Tauhid (Islamic theology), Tafsir (Quranic exegesis), Hadith (Prophetic traditions), Fiqh (Islamic jurisprudence), Ushul Fiqh (Principles of Islamic Jurisprudence), Tashawuf (Sufism), Arabic language (Grammar, Morphology, Rhetoric, and Recitation), Matiq (Logic), and Akidah Akhlak (Faith and Morality). The students at the boarding school engage in regular school activities like students in non-boarding schools. However, they participate in religious activities and group study sessions in the afternoon and evening to complete their homework. Each Pondok boarding school has its characteristics, but they all aim to develop Islamic character and morals. In order to enhance students' learning motivation, innovation is crucial to ensure smooth learning processes. Motivation is the stimulation process that encourages students to engage in learning actively. The success of the teaching and learning process is influenced by students' learning motivation, which is why motivation is essential in achieving the learning objectives.

Implementing the Window Shopping learning model in SMA Muhammadiyah Pontren Imam Syuhodo for the subject of Musthalah Hadith in Grade 10 Science Stream is divided into several stages. The stages of the learning process using the Window Shopping learning model begin with the preparation stage, which involves the teacher explaining and introducing the Window Shopping learning model to the students. As a facilitator, the teacher explains the steps that the students need to follow in their learning process using the Window Shopping learning model. After explaining and introducing the Window Shopping learning model, the teacher will divide the students into several groups based on the number of topics to be discussed. For the Musthalah Hadith subject in Grade 10, five chapters will be covered in one semester by the students in SMA Muhammadiyah Pontren Imam Syuhodo. The number of students in one Grade 10 Science class is 24, so each group consists of 4–5 students. Once the groups are formed, the teacher will explain the topics to be discussed and assign each group a specific chapter to discuss.

In the second stage of the learning process, using the Window Shopping learning model for the subject of Musthalah Hadith in SMA Muhammadiyah Pontren Imam Syuhodo, each group will gather and discuss the topics assigned by the teacher. Since this subject is in Arabic, the teacher has provided translations of the materials to facilitate the students' understanding. The students will then learn together within their respective groups until they understand the topics. Suppose there are difficulties in understanding the material. In that case, the students will take the initiative to ask their peers or the teacher of the Musthalah Hadith subject for clarification. In this second stage, the profile of Pancasila learners is incorporated into the students.

In the third stage, the students create a mind map of the Musthalah Hadith material they have learned together in their respective groups. Before creating the mind map

to be presented to other groups, each group sketches the mind map first. Each group consults their group's discussion results with the teacher. After obtaining approval from the teacher, the material to be presented is ready to be presented to other groups. Each group starts creating an attractive mind map that facilitates the reader in understanding the flow of the material. Materials used in creating the mind map include cardboard and objects around the students that can be used as decorations to enhance the visual appeal and capture the audience's attention. In creating the mind map, each group member must contribute, write the material, and decorate it to make it visually appealing. Therefore, no passive students wait for their group members' results.

In the next stage, after completing the mind map, the students present their group's work to other groups. Each group has its roles. In one group, a presenter explains the material or the results of the discussion to the visiting group. The group members decide who will be the presenter. The presenter is responsible for explaining the material and answering questions asked by members of other groups. There can be more than one presenter. When taking on the presenter role, the student will not visit other groups as they need to stay at their group's station to explain their group's material or work to all the visiting groups.

In addition to being presenters, other group members will go around and visit each group, listening to the explanations from other groups regarding their work or discussion outcomes. The members who visit other groups also take notes on the discussion outcomes of other groups to explain to other members who did not visit. So, even though the presenter does not visit other groups, they will still receive information from other groups through the explanations provided by the members who visit other groups. The members who visit other groups also have the right to ask questions about the material when they encounter difficulties understanding other groups' discussion outcomes. In the next stage, after all the groups have finished visiting other groups and explaining the outcomes of their discussions, the members who visited other groups will return to their respective groups, where they will explain and learn together about the insights they gained from the other groups. This way, all participants will be able to understand each Musthalah Hadith topic in the first semester.

The Musthalah Hadith learning using the Window Shopping learning model fosters students with Pancasila learners' profiles. The Pancasila learner profile that can be instilled in students includes the following aspects. First, having faith and piety towards the Almighty God and possessing noble character can be integrated into activities such as praying before and after the learning process. Additionally, students are encouraged to treat their peers with kindness. During presentations, presenters should demonstrate patience in explaining and answering questions from the audience.

Global diversity is the second Pancasila learner profile cultivated in the learning process using the Window Shopping model. In a school based on a boarding school system, students come from various regions with different cultures and languages. In the learning activities using the Window Shopping model, which is conducted in groups, educators can instill in students the values of respecting and honoring the existing differences within the group. In the Musthalah Hadith learning using the Window Shopping model, students learn to respect and appreciate different opinions within the group in order to achieve the group's goals. It helps prevent division within the group, allowing

the learning process to proceed smoothly. By doing so, students become accustomed to facing the differences around them.

The third aspect is cooperation or “gotong royong.” Gotong royong is a dynamic principle, even more, dynamic than kinship. It reflects a collective effort and mutual assistance for the common good. Since the Window Shopping learning model is group-based, cooperation among group members is highly emphasized. Students work together in a spirit of cooperation to solve problems they encounter, setting aside personal interests for the common good. Through this, students become accustomed to practicing community cooperation and contributing to creating a united society. After all, as social beings, we cannot live without others. Therefore, it is essential to instill a spirit of cooperation in students as a foundation for their lives in society.

The fourth profile of Pancasila students is independence. One of the missions of Imam Syuhada Islamic Boarding School is to cultivate students who possess independent character. This independence is reflected in the daily activities of students who are encouraged to meet their needs without relying on their parents [16]. Besides daily life, independence can also be instilled through the learning process. In the Window Shopping learning model, students are trained to understand the material independently and in groups. Each student has the responsibility to comprehend the given material. When students face difficulty understanding the material independently, they will take the initiative to ask the teacher for assistance, promoting active and independent learning.

Furthermore, another profile of Pancasila learners that should be instilled in students is critical thinking. Critical thinking is crucial for students. One aspect that needs to be taught to students is critical thinking. In order to understand something or find solutions to problems, a certain type of thinking is required. It involves analytical and evaluative processes, such as analyzing arguments based on logical consistency to identify inconsistencies and faulty reasoning. It is known as critical thinking [17]. In the Musthalah Hadith learning using the Window Shopping model, students are encouraged to think when comprehending the content of the books they are studying. It enables them to identify and explain the material to other students. When they encounter challenging material, students are encouraged to think deeper and ask questions to the teacher.

The next profile of Pancasila learners that can be instilled in the Musthalah Hadith learning using the Window Shopping model is creativity. Creativity is a result of self-confidence. High self-confidence values enable individuals to lead a higher quality of life within their family and the broader community. Creativity generates meaningful ideas, concepts, inventions, and new opportunities. Innovation adds value to new products or ideas [18]. In the Musthalah Hadith learning process using the Window Shopping model, students create manual works based on their group’s creativity using objects around them to showcase the results of their group discussions. It encourages students to be creative by utilizing the resources around them to present their group’s discussion outcomes.

After completing the Musthalah Hadith learning process using the Window Shopping learning model, the teacher provides practice questions to see how well students understand the material they have discussed together. Students in grade 10 science at Muhammadiyah High School Pontren Imam Syuhodo admit they understand the material more easily when using the Window Shopping learning model. They feel the learning



process is fun and in a different atmosphere, so they do not feel learning under pressure. The 10th-grade science students enjoyed the learning process.

## 5 Conclusion

Strengthening the Pancasila student profile, which is the goal of the independent curriculum, can be implemented in the learning process. Strengthening the profile of Pancasila students at SMA Muhammadiyah Pontren Imam Syuhodo using the Window Shopping learning model, namely the Musthalah Hadith subject. So strengthening the profile of Pancasila students can be instilled in general subjects and through subjects in educational institutions based on Islamic boarding schools, such as Musthalah Hadith subjects. The profile of Pancasila students that can be instilled in the learning process using the Window Shopping learning model is faith, piety to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity. Apart from being a means of inculcating Pancasila student profiles for students, Musthalah Hadith learning activities at Muhammadiyah High School Pontren Imam Syuhodo using the Window Shopping learning model also make students happy in the learning process so that students more easily accept and understand learning objectives, as well as participant learning outcomes. Education also increased.

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**Authors' Contributions.** The recommendation from the results of this research is that teachers, as educators and as planners of learning activities, be more creative in developing learning models that suit the needs of their students. Apart from being by the needs of students, the results of learning activities are as much as possible capable of creating students who have the competencies needed by society to answer existing demands.

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