



# Exploring the Pedagogical Significance of Tengger Communal Values in Educational Settings

Sri Wahyuni<sup>1</sup>, Ari Ambarwati<sup>2</sup>, Frida Siswiyanti<sup>3</sup>, Isah Cahyani<sup>4</sup>,  
Suyadi Suyadi<sup>5</sup>, and Zulkifli bin Osman<sup>6</sup>

<sup>1 2 3</sup> Universitas Islam Malang, Indonesia

<sup>4</sup> Universitas Pendidikan Indonesia, Indonesia

<sup>5</sup> Badan Riset dan Inovasi Nasional, Indonesia

<sup>6</sup> Universiti Pendidikan Sultan Idris, Malaysia

sriwy@unisma.ac.id

**Abstract.** The main objective of this study is to find the value of Tengger's shared values and its integration model in learning in schools. This research uses a qualitative approach to understand a social situation, events, roles, interactions, and groups to find the value of Tengger's commoning that will be developed as an integration model in learning. The data and information used in this study were obtained from observations, interviews, and documentation. There are six values of commoning found in the Tengger tribe: (1) belief in the existence of God, (2) maintaining the environmental balance, (3) maintaining harmonious relationships between people, (4) helping each other in adversity, (5) tolerance between differences, and (6) uphold honesty. The model of integrating values in learning in schools can be done gradually through (1) Tengger commoning's value identification, (2) learning Tengger commoning's values, which is done by (a) teaching knowledge about Tengger commoning's values, and (b) teaches various feelings about Tengger commoning's values.

**Keywords:** Commoning's Values, Tengger, Integration Model, Learning.

## 1 Introduction

The spectrum of shared values is notably diverse, offering a pedagogical resource ripe for integration within the contemporary learning paradigm of the 21st century [2] [3]. Indeed, typical values are critical in mitigating the emergence of adverse behavioral patterns among students. The surge in deviant behaviors, exemplified by bullying, represents a significant concern, particularly within educational environments. Dalyono & Lestariningsih [4] said the imperative for character education arises from symptomatic indications of a diminishing national character set against the backdrop of globalization. Within the complex and anomalous landscape of contemporary globalization, as elucidated by Dirgantari Cahyani [5], character education is pivotal in fortifying exceptional students' character traits, holding the potential for substantive and meaningful impact.

Notably, the Tengger community has amassed centuries of wisdom and experiential insights, their resilience in the face of disasters emblematic of the efficacy of these values [6]. However, the inexorable march of modernization has engendered a shift in

the primacy of shared values, supplanted by the rapid proliferation of foreign knowledge systems in the lives of both urban and rural denizens of Indonesia. Regrettably, this transition has resulted in the attenuation and, in some cases, outright neglect of shared values, culminating in a failure among knowledge consumers to recognize their cultural import [7].

The prevalence of negative student behaviors is a stark testament to the fragility of character, exacerbated by suboptimal value cultivation within educational institutions and adverse environmental conditions. As asserted by Wahyuni et al. [8], character education assumes an imperative and pivotal role in the development of students, particularly in the context of a pluralistic and heterogeneous Indonesian society, to minimize societal conflicts.

Against this backdrop of scholarly inquiry, this study's primary objective coalesces around the discernment of Tengger's shared values and formulating an integration model within the pedagogical landscape of schools. Through this research endeavor, the aspiration is to imbue students with a learning ethos drawn from their indigenous cultural milieu, facilitating its seamless assimilation into educational practice.

## **2 Method**

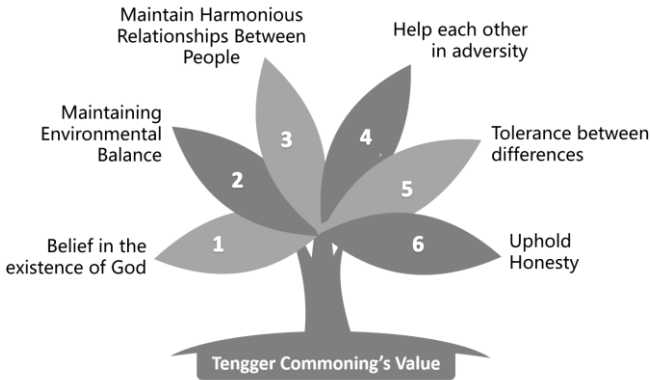
The study adopts a qualitative research paradigm, employing ethnographic methodologies to elucidate the ontological, sociocultural, and perceptual dimensions pertinent to the shared values of the Tengger community. Data corpus emanates from extensive fieldwork, encompassing in-depth interviews, observational records, and relevant documentary materials. Interviews served as a means to probe into the intrinsic nuances of Tengger's localized efficacy, targeting selected informants. Foremost among these informants was Sutomo, the eminent figure presiding over the Dukun Pandhita Tengger (Tengger religious leader), holding dual roles as the spiritual leader of the Tengger community. Additionally, a purposive sample of Tengger residents, chiefly from Ngadisari Village, was selected due to their perceived representativeness in furnishing insights germane to the subject of this inquiry. Observations were instrumental in affording a direct experiential understanding of the customs under scrutiny, enriching the analytical framework. The data analysis in this research is anchored in a qualitative framework, employing both descriptive and reflective analytical techniques.

## **3 Findings and Discussion**

### **3.1 Tengger Commoning's Value**

For instance, Suyadi [9] stated that cultural productions such as ketoprak invariably serve didactic purposes, imparting lessons and providing models for the audience. Drawing upon the semiotic theories of Roland Barthes and Charles Morris, Suyadi posits that the underlying objective of such dramatic presentations, as perceived by the author, is to kindle a sense of nationalistic fervor and patriotism.

Within the purview of Tengger Village, the constituent villages are those situated within the regency wherein the predominant religious affiliation is Hinduism and where the enduring customs of the Tengger community are upheld. Within this community, a set of commoning values emerges, deserving of exploration for their potential application in shaping students' attitudes and character development.



**Fig. 1.** Tengger Commoning's Value

**Belief in the existence of God**

The cultural mores of the Tengger indigenous populace find palpable expression in the normative regulations deeply rooted within the community, fortified by religious paradigms and convictions that converge into a cohesive framework of daily comportment. This cohesive ethos is characterized by a steadfast pursuit of proximity to the Divine [10]. The Tengger people exhibit a profound reverence for their spiritual beliefs through a compendium of traditional ceremonies, which serve as an embodiment of their devotion to the Creator, namely *Kasada*, *Karo*, *Entas-Entas*, *Unan-Unan*, and *Pujan Mubeng*, among others.

In an interview, Sutomo (Dukun pandhita Tengger) said that ancestral entities inter-mediate the nexus between humans and the Divine. These forebears assume the role of intermediaries, facilitating the communion between humanity and the Divine. The act of "grooming" comprises raw or prepared sustenance that may either be consecrated or consumed, thereby engendering a vital and symbiotic connection between humans and the cosmos. Sutomo avers, "The paramount duty of the Tengger people lies in venerating Brahmins, embodied by Mount Bromo. Their ultimate contentment is derived from enacting rituals in homage to God and the natural world."

In cultural praxis, the Tengger people uphold a tradition of venerating their forebears through commemorating customary ceremonies, such as the annual observance of *Yadnya Kasada* during a specified month. This ceremonial rite is observed fervently by the local community, with the express aim of paying homage to their progenitors [11].

### **Maintaining Environmental Balance**

Central to the agricultural tenets of the Tengger people is a steadfast resolve not to commodify their land holdings. As articulated by Sutomo, "Land is safeguarded through the eschewal of indiscriminate buying and selling. Land transactions are confined to familial or consanguineal circles, and any exchange necessitates the sanction of the Village Chief. Tengger residents exclusively possess hotels and lodgings within the territory. Landslides, if they occur, are bereft of human casualties, and inundations remain conspicuously absent. Such is the embodiment of Tenggerese wisdom."

In their daily lives, the denizens of Tengger exhibit an assiduous stewardship of the environment. They adhere to distinctive sociocultural norms governing positive communal conduct vis-à-vis spatial utilization and environmental preservation [12]. As attested by Sumardi, a member of the Tengger community, "For every tree felled, two shall be planted in its stead." Sumardi adds, "Planting is auspicious, and this practice extends to cultivating cypress trees for household furniture and fencing, thereby conserving wood resources.

Additionally, sigir trees are cultivated to stockpile food reserves, maintaining equilibrium within the ecosystem, and averting deforestation-related legal entanglements." This ethos is echoed by Sutomo, who asserts, "Humans, though endowed with distinct faculties, do not stand as paragons of perfection. Trees possess their vitality, and wood, whether kindled or hewn for construction, necessitates a modest ritual. Choosing an auspicious day is imperative, for it aligns with the natural energy. Similarly, rituals accompany the construction of new abodes. Thus, humankind must revere plants, for they wield powers beyond human purview." The Tengger tribe espouses shared values as a manifestation of ecological sagacity, attenuating environmental harm across generations. This communal wisdom is transmitted not solely through didactic means but also through the rhythms of habitual life [14].

### **Maintain Harmonious Relationships Between People**

The Tengger community is renowned for its steadfast commitment to fostering harmonious interrelations among its members, aiming to cultivate an atmosphere of equilibrium, serenity, and tranquillity. Haryanto's empirical investigation [15] underscores that the multi-faith character of the Tengger society, notably in Ngadas Village, encompassing Buddhism, Islam, and Hinduism, efficaciously upholds religious concordance and social amity through the observance of diverse Tengger customs and established norms. Notably averse to disruptive conduct, or "neko-neko," and disinclined towards ostentation, the Tengger populace, as articulated by Sumardi, ascribes greater priority to agricultural endeavors than participation in civic protests.

The ethos is further underscored by Sutomo's proclamation that 'Tengger is Tenggering Budi Luhur,' an assertion signifying the embodiment of virtue in everyday life, substantiated by social structures that eschew conflictual overtones. The etymology of 'Tengger' encapsulates 'Anteng,' an indigenous Javanese term denoting calmness and placidity, conjoined with 'Seger,' signifying vitality and prosperity. According to the

assertions of Sugiharto et al. [16], the actualization of a tranquil existence, let alone one characterized by prosperity, is contingent upon the sustenance of a serene milieu.

At the familial stratum, Sutomo elucidates that the 'pagenen' or 'pawon' (denoting the kitchen or the locus of culinary endeavors) occupies a pivotal role as the primary venue for gathering - the convivial assembly of kinfolk to share in the recounting of the Tengger origin narrative, proffering counsel and expressions of gratitude to the divine, nature, and fellow human beings. Moreover, the 'kitchen' or 'pegenen' serves as a customary arena for extending hospitality to guests, an observance integral to Tengger's social protocol.

Sutomo himself evinces an astute awareness of the vicissitudes inherent to political dynamics, which, at times, can strain interpersonal relationships. Nevertheless, such frictions remain conspicuously absent within the precincts of Tengger society. According to Sutomo, the veneration accorded by Tengger residents to religious precepts supersedes any political proclivities, engendering an environment wherein the specter of political discord is markedly marginalized. Instances of ideological divergence, if any, are judiciously sublimated, as preserving a harmonious milieu eclipses any inclination towards ostentatious displays of political affiliation. Consequently, political campaigning finds scant traction in the annals of Tengger. Sutomo further avers that, when subjected to affronts, the response is one of measured equanimity: 'cekne wes,' denoting a dismissal of the offense as mere ignorance, eschewing retaliatory action.

### **Help each other in adversity**

The inhabitants of Tengger staunchly adhere to the tenets of life teachings, prominently communal cohabitation. As posited by Wahyuni [17], Indonesia, as a nation, stands endowed with a rich cultural tapestry, wherein the ethos of 'gotong royong' — collective endeavor towards a shared objective — holds paramount significance. Indeed, this cultural predilection for cooperation is a potent social force within Indonesian society, meriting continuous cultivation and fortification. According to insights gleaned from an interview with Sutomo, a prevailing practice among the Tengger populace, known as 'sayan' or 'soyo,' entails the provision of assistance to neighbors vested with the privilege of working in the fields.

The essence of 'gotong royong,' a manifestation of religious concordance, finds resonance in the practice of 'gentenan,' a rotational allocation of efforts towards facilitating communal celebrations, including 'sayan,' an invitation to participate in festivities, 'genten cecelukan' or 'gentenan nedha,' the practice of reciprocally extending invitations for shared meals, as well as 'nglayat' or 'shalawatan,' the collective support extended to neighbors undergoing adversities. These traditions coalesce around the fundamental ethos that every individual, under their shared humanity, is both the beneficiary and benefactor of reciprocal assistance [15].

### **Tolerance between differences**

The Tengger community exhibits a steadfast commitment to the principle of tolerance. As elucidated by Sutomo, the inhabitants of Tengger display a disposition that abstains

from scrutinizing disparities in belief systems, let alone political affiliations. This facet of religious diversity within the Tengger populace, as expounded upon by [18], gives rise to challenges and opportunities in resolving intricate sociopolitical dilemmas.

Comprehensive research conducted by Ibn et al. [19] substantiates that religious variances do not engender haughtiness as an issue in the day-to-day interactions of Tengger society. In this context, the principles of shared ownership and cultural heritage can be employed to surmount this multifaceted array of issues. Sutomo provides a noteworthy exemplification of this tolerance in the context of regional elections. At such junctures, a collective supplication is convened to preempt the prospect of discord. This collective invocation is attended by approximately fifteen hundred Tengger denizens, representing three distinct religious persuasions—namely, Hinduism, Islam, and Protestantism—with the joint aspiration that the political convocation transpires securely and harmoniously. Leaders representing these diverse religious affiliations preside over the prayers. According to Gifari et al. [20], the ethos of religious concord is palpable in the day-to-day practices of the village community in Tengger.

Tolerance is further exemplified in the observance of the *Karo* festival, which transpires in the second month of the Tengger calendar, known as the *Karo* month. The festivities associated with the *Karo* festival resemble the celebration of Eid al-Fitr, a significant holiday in the Islamic calendar. On this felicitous occasion, Tengger inhabitants engage in reciprocal visits to extend felicitations to kith and kin as well as neighbors.

### **Uphold Honesty**

The inhabitants of Tengger are renowned for their distinguished character and moral rectitude. Instances of theft, murder, or other criminal transgressions are notably infrequent within this community, attesting to the prevailing harmony that defines their lives. According to Sutomo, even in cases where possessions are inadvertently left unattended, nothing is found to be missing. Sumardi underscores this ethos, stating, "Our parents instilled in us the imperative of eschewing conflict with others, as doing so would invariably precipitate inner discord. Hence, we are enjoined to be forthright, candid about our essence, and adopt a simplicity that obviates friction with others." This sentiment is further underscored by Sutomo's assertion that "Tengger people lead lives of contentment; they find sufficiency in their sorrows and their joys. They entertain guests with what they possess, without any embellishments."

Sutarto's viewpoint, as articulated in [21], fortifies this observation, affirming that "The probity and genuine demeanor of the Tengger populace endure to this day. Incidents of criminality within Tengger villages are a rarity, bordering on non-existent. The tranquil, serene, secure, and tolerant ambiance that pervades the daily lives of the Tengger community can serve as a touchstone for the formative epoch of modern Indonesia."

In addition to their aversion to falsehoods, the Tengger people steadfastly abstain from acts of theft. This practice is not enforced through formal sanctions; instead, it is ingrained in their customs, augmented by a profound sense of familial duty. Consequently, all transactions and dealings are conducted amicably, without any acrimony

that might foment conflict. Within the Tengger Tribe, customary law, passed down as an ancestral legacy, serves as an instrumental bulwark in preserving the community's security, albeit its influence has waned in tandem with the march of progress. In the event of disputes arising in the Tengger community, resolution typically transpires through consultation with one's family and fellow community members.

The ethos encapsulated in Tengger's communal values is substantiated by the findings of Zurohman et al.'s research [22], which delineates that cultural values prominently featured in traditional ceremonies, particularly Kasada, encompass (1) reverence for ancestors, (2) unwavering obedience, (3) the fostering of camaraderie and concord, and (4) the cultivation of tourism-related assets.

### 3.2 Tengger Commoning's Value Integration Model

Incorporating values or virtues into educational endeavors entails the deliberate infusion, inclusion, and application of esteemed and morally sound principles to shape, nurture, and refine the conduct and character of students in alignment with the national ethos during their educational pursuits [23]. The integration of values or character can be seamlessly interwoven into all academic disciplines within a school, thereby equipping graduates with competencies while concurrently instilling the essential values and character traits requisite for their everyday lives. Effecting the incorporation of value or character education in learning necessitates adopting a structured model to facilitate the cultivation of the desired values or character attributes [24].

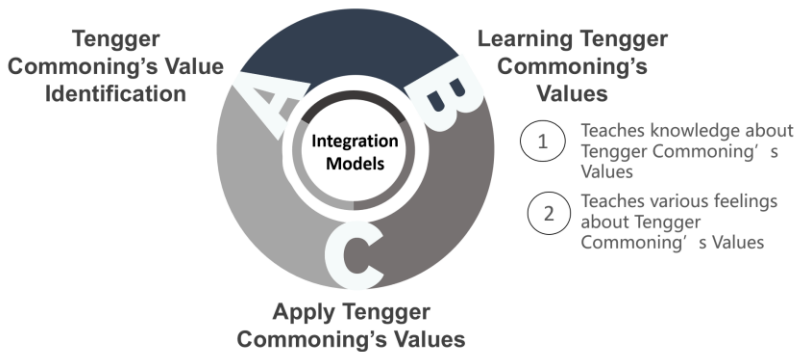
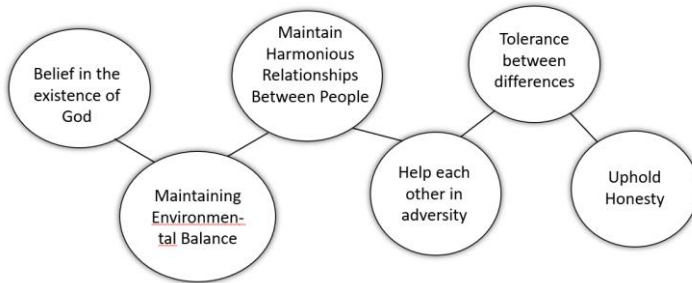


Fig. 2. Tengger Commoning's Value Integration Model

#### Tengger Commoning's Value Identification

Identification of values related to Tengger Commoning's Values is carried out by exploring the values that still exist in the Tengger Community through observation, interviews, and documentation activities. From the study, several values were found to be constructed in the Tengger community, which did have their characteristics compared to other community groups.



**Fig. 3.** Tengger Commoning's Value Identification

The formulation of values within the Tengger community is distinctive, as it is intricately interwoven with the cultural milieu from which it emanates. Values derived from Tengger's cultural ethos have been chosen for propagation to ensure widespread acceptance within Indonesian society, aligning with the overarching religious and Eastern cultural paradigms prevalent in Indonesian society. The ensuing identification process has yielded the following fundamental values: (1) Belief in The Existence of God, (2) Maintaining Environmental Balance, (3) Maintaining Harmonious Relationships Between People, (4) Helping each other in adversity, (5) Tolerance between Differences, and (6) Uphold honesty.

## 4 Conclusion

There are six shared values found in the Tengger tribe: (1) Belief in the existence of God, (2) Maintaining environmental balance, (3) Maintaining harmonious relationships between people, (4) Helping each other in adversity, (5) Tolerance between differences, and (6) Uphold honesty. The model of integrating values in learning in schools can be done gradually through (1) Tengger's shared value identification, (2) Learning Tengger's shared Values, which is done by (a) Teaches knowledge about Tengger's shared Values, and (b) Teaches various feelings about Tengger's shared Values, and (3) Apply Tengger's shared Values.

## References

- [1] J. Jumriani, M. Mutiani, M. A. H. Putra, S. Syaharuddin, and E. W. Abbas, "The Urgency of Commoning values Content in Social Studies Learning: Literature Review," *Innov. Soc. Stud. J.*, vol. 2, no. 2, p. 103, 2021, doi: 10.20527/iis.v2i2.3076.
- [2] P. W. Hastuti, W. Setianingsih, and P. Anjarsari, "How to develop students' scientific literacy through the integration of commoning values in Yogyakarta on science learning?," *J. Phys. Conf. Ser.*, vol. 1440, no. 1, 2020, doi: 10.1088/1742-6596/1440/1/012108.
- [3] P. Sulasmono, R. Ekosiswoyo, and Sugiyo, "The Integration of Local Cultural Wisdom Values in Building the Character Education of Students," *Int. J. Educ. Res.*,



- vol. 5, no. 6, pp. 151–162, 2017, [Online]. Available: <https://ijern.com/journal/2017/June-2017/13.pdf>
- [4] B. Dalyono and E. D. Lestariningsih, “Implementasi Penguatan Pendidikan Karakter Di Sekolah,” *Bangun Rekaprima*, vol. 3, no. 2, pp. 33–42, 2017, [Online]. Available: [https://jurnal.polines.ac.id/index.php/bangun\\_rekaprima/article/view/865](https://jurnal.polines.ac.id/index.php/bangun_rekaprima/article/view/865)
- [5] N. Dirgantari and I. Cahyani, “A Concept: Ethnopedagogical-Based Character Educational Model of Elementary School Students,” *J. Res. Soc. Sci. Econ. Manag.*, vol. 2, no. 9, pp. 2096–2108, 2023, doi: 10.59141/jrssem.v2i09.420.
- [6] A. A. Sakty, D. M. T. Antika, and R. Afriyani, “Adaptasi Masyarakat terhadap Kearifan Lokal sebagai Upaya Mitigasi Bencana di Gunung Bromo,” in *Science, Environmental*, 2023, pp. 119–127. doi: <https://doi.org/10.31219/osf.io/39vjw>.
- [7] Parmin, Sajidan, Ashadi, Sutikno, and Y. Maretta, "Preparing prospective teachers in integrating science and commoning values through practicing open inquiry," *J. Turkish Sci. Educ.*, vol. 13, no. 2, pp. 3–14, 2016, doi: 10.12973/tused.10163a.
- [8] S. Wahyuni, A. Ambarwati, N. Junaidi, J. Ghony, and Z. Osman, “Model Authentic Assessment dalam Pembelajaran Sastra Terintegrasi Karakter Multikultural,” *JENTERA J. Kaji. Sastra*, vol. 11, no. 1, p. 134, 2022, doi: 10.26499/jentera.v11i1.4668.
- [9] S. Suyadi, “Hibriditas Budaya Dalam Ketoprak Dor,” *J. Masy. Budaya*, vol. 21, no. 2, pp. 191–202, 2019, [Online]. Available: <https://jmb.lipi.go.id/index.php/jmb/article/view/817>
- [10] B. Ulum and Mufarrohah, “Institusionalisasi Nilai-Nilai Sosial Budaya Agama-Agama,” *J. Pusaka*, vol. 9, no. 1, pp. 52–69, 2017, doi: <https://doi.org/10.35897/ps.v5i1.108>.
- [11] S. A. A. Rahmawati and E. Andalas, “Asal Usul Upacara Yadnya Kasada Sebagai Dasar Kehidupan Kebudayaan Masyarakat Tengger Probolinggo,” *Ling. Fr. Bahasa, Sastra, dan Pengajarannya*, vol. 7, no. 1, p. 110, 2023, doi: 10.30651/lf.v7i1.9702.
- [12] R. F. A. D. Presilia, F. A. Syaviar, N. Ubadati, and S. Sumarmi, “Kearifan Lokal Trihitakarana Suku Tengger Dalam Kelangsungan Konservasi Ranu Pani,” *J. Teor. dan Praksis Pembelajaran IPS*, vol. 3, no. 2, pp. 76–80, 2018, doi: 10.17977/um022v3i22018p076.
- [13] A. Sunarno and N. Supriatna, "Ecological Intelligence in Commoning values of The Tengger Tribe as Learning Sources of Social Studies," vol. 26, no. 1, pp. 10–21, 2023, doi: 10.20961/paedagogia.v26i1.71215.
- [14] L. Santoso, G. Kasuma, and Ii. N. Alfian, “Kearifan Ekologis Tengger: Studi Etnografi Tentang Pengelolaan Lingkungain Berbasis Kearifan Lokal Masyarakat Adat Tengger,” *Lap. Akhir Penelit. Hibah Kompetitif Penelit. Nas. BATCH II*, pp. 1–93, 2009.
- [15] J. T. Haryanto, “Kearifan Lokal Pendukung Kerukunan Beragama pada Komuntias Tengger Malang Jatim,” *Analisa*, vol. 21, no. 2, p. 201, 2014, doi: 10.18784/analisa.v21i02.15.
- [16] F. B. Sugiharto, A. Supriyono, and N. K. Rasyad, R. A. A., & Sari, “Devolution of Commoning values Panca Satya Tengger Tribe Community based on Informal Education Paradigm,” *J. Reatt. Ther. Dev. Divers.*, vol. 6, no. 9s (2), pp. 277-290., 2023, [Online]. Available: <https://jrtdd.com/index.php/journal/article/view/1232>

- [17] S. Wahyuni, J. Junaidi, and M. Mustangin, "Integration of Gotong Royong Indonesian Culture in Assessing Students' Social Attitudes," in *2nd Workshop on Language, Literature and Society for Education*, Mar. 2019. doi: 10.4108/EAL.21-12-2018.2282785.
- [18] D. N. Rahman, M. H. Assidiki, I. Nafisah, and M. A. Aziz, "Muslim-Hindu Cooperation in Addressing Social Problems in the Tengger Tribe in East Java, Indonesia," *J. Multidisiplin Madani*, vol. 3, no. 8, pp. 1686–1697, 2023, doi: 10.55927/mudima.v3i8.4777.
- [19] M. Ibnu, F. Rizqi, Y. Mujiwati, and K. Lumajang, "Dinamika Kehidupan Budaya Masyarakat Suku Tengger dalam Harmoni Lintas Agama," *Pedagogy*, vol. 10, no. 1, pp. 95–102, 2023, doi: <https://doi.org/10.51747/jp.v10i1.1253>.
- [20] F. Gifari, T. Muttaqin, and R. Ramadhan, "Kajian Kearifan Lokal Masyarakat Desa Ngadas Terhadap Pengembangan Ekowisata di Taman Nasional Bromo Tengger Semeru Jawa Timur," *J. For. Sci. Avicennia*, vol. 2, no. 2, pp. 48–53, 2019, doi: 10.22219/avicennia.v2i2.9406.
- [21] A. Sutarto, "Sekilas Tentang Masyarakat Tengger," *Repos. Kemendikbud*, pp. 1–15, 2008, [Online]. Available: [http://kebudayaan.kemdikbud.go.id/wp-content/uploads/sites/37/2014/06/Masyarakat\\_Tengger.pdf](http://kebudayaan.kemdikbud.go.id/wp-content/uploads/sites/37/2014/06/Masyarakat_Tengger.pdf)
- [22] A. Zurohman, B. Bahrudin, and F. Risqiyah, "Nilai Budaya Lokal Pada Upacara Kasada dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo," *Pendek. J. Pendidik. Berkarakter*, vol. 5, no. 1, p. 27, 2022, doi: 10.31764/pendekar.v5i1.8363.
- [23] A. Ghufron, "Integrasi Nilai-Nilai Karakter Bangsa Pada Kegiatan Pembelajaran," *J. Cakrawala Pendidik.*, vol. 1, no. 3, pp. 13–24, 2010, doi: 10.21831/cp.v1i3.230.
- [24] S. Winarni, "Integrasi Pendidikan Karakter Dalam Perkuliahan," *J. Pendidik. Karakter*, vol. 4, no. 1, pp. 95–107, 2013, doi: 10.21831/jpk.v0i1.1291.
- [25] H. Kanji, N. Nursalam, M. Nawir, and S. Suardi, "Model Integrasi Pendidikan Karakter Dalam Pembelajaran Ilmu Pengetahuan Sosial Di Sekolah Dasar," *J. Pendidik. Dasar Perkhasa J. Penelit. Pendidik. Dasar*, vol. 5, no. 2, pp. 104–115, 2019, doi: 10.31932/jpdp.v5i2.458.
- [26] Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah dapat Mengajarkan Sikap Hormat dan Tanggung Jawab*. Jakarta: Bumi Aksara, 2015.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

