

## CHARACTER EDUCATION AS A TRANSFORMATION OF THE NATION'S NOBLE VALUES: *A Descriptive Study of Senior-High School Teachers in Semarang*

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### ABSTRACT

*Character education in schools is the cultivation of attitudes and personality to learners for the investment of later life in the community. Character is formed through planting in various methods and media developed based on local wisdom and social change that happened. The local wisdom-based character education is developed based on the supporting culture of the surrounding society, which includes philosophy, values, norms, ethics, folklore, ritual, belief, culture, and custom. One form of local wisdom in Java is "Kasusastran" or literature. Classical Javanese Literature which is the peak of Javanese wisdom in its time can be used as the content source through the process of transformation in accordance with the development of the era. Character education can not be taught through cognitive processes, but through inclusive development and value inclusion integrated with all educational and learning tools in schools. To answer the relevance of the material to social change now is through the efforts of transformation. The main issues that need to be developed first is the development of content as the basis of character education needs. That is why the critical pedagogy approach will be used in analyzing, arguing, and explaining the transformation of the noble values of Classical Javanese Literature as the developer of content on character education in the local wisdom of the school. Critical pedagogy as a contextual awareness in education is applied by transforming the noble values of Classical Javanese Literature through local content: 1) the nature of life and spiritual balance; 2) the nature of work and the development of self-potential students through work; 3) the essence of a personal position in a society in accordance with space and time; and 4) the nature of life and the balance of life with the natural environment and social relations.*

Keywords: character education, the nation's noble values.

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### INTRODUCTION

The modern curriculum in Indonesia does not have specific subjects that show character and character education in schools. Character and character education is integrated into Religious Education and Civics which tend to be cognitive, memorized and unaddressed to be applied. The important thing developed in values and moral education is the need for the development of softskill education or character-strengthening education. Therefore, it is necessary to study the social life of the society. Yet social change has made society evolve systemically and mechanically. Local wisdom has been abandoned. Local potential was abandoned due to the modernization of information and technology. Sedyawati (2006) suggests that cultural expressions can undergo change, functions in various institutions, and can also undergo change. The change can occur by the driving factor and the puller as the stimulus of new ideas coming from outside the community concerned, either strong or weak so that what happens can be a cultural enrichment or even revocation of cultural roots to be replaced completely new (Slamet, 2017 ). Therefore, the culture of society is basically always in the process, either old defense or adaptation and new adoption. Thus the local wisdom is exposed to all tangible and intangible cultural heritage.

Finding materials and sources of value knowledge about character education among Javanese culture is not difficult. Apart from cultures and customs that are still believed by the public, it can also be extracted from the verbal and written sources such as: fairy tales, community legends, the rules of the game, people, traditional songs, maxims, and many more. In fact, today's children have forgotten the richness of the spirits in Javanese culture on the grounds that no one teaches them the changing environment, television technology, and various factors of cultural change (shifting values) in society (Susiatik, 2017). This is the problem whose way out needs to be sought out academically, wisely, and in accordance with the changing times. It is possible to dig back the wealth treasures of Javanese culture as a tool and method of character education through the process of transformation. This method is also carried out in developed countries in Asia such as: Japan, South Korea, and China that strengthen the nation's character through culture. The process developed is transformative.

Java has a very rich and diverse tradition and culture. Cultural continuity has become a local wisdom and has become a habit of everyday life to date. One of the writings of Javanese culture is literary song which at its peak is composed by Royalpoets, even *Sunan Pakubuwono V* and *KGPAA Mangkunegoro IV* as well as ruler of the palace are also known as poets. Javanese literary works of the time such as *Wulangreh*, *Wedhatama*, *Panitisastra*, etc., are then categorized in Classical Javanese Literature. The results of this literature is very important and noble, because the author is not just writing or composing lyrics, but a thinker, philosopher, *tasawuf* expert, and hadspirital knowledge or *tasawuf*, it is not surprising that the resulting work has philosophical and educational values. Therefore classical Javanese works need to be transformed into the invented tradition as a means of educating and strengthening the character education in schools, especially schools within the scope of Javanese culture and universal values can be developed nationally.

Character education should instill a child's awareness of the value of humanism and through the immediate perceived experience. Such experiences include good teacher attitudes and behavior, fair judgments applied, pleasant association and a healthy environment with an emphasis on positive attitudes such as respect for uniqueness and difference or multicultural (Slamet, 2017). Such experiences play a role in shaping the emotions of learners to develop well. Character education through the development of value education early on, not only through the direct experience of exemplary attitudes and behavior but can also be developed in the curricular and extra curricular spheres.

Disruption to the background that has been mentioned above, the problems that emerged in this study are: 1) how is the education of local wisdom related to the values of character?; 2) how to transform the noble values of Classical Javanese Literature to learners ?; and 3) how is the content development in character education of local wisdom by teachers for learners?

### RESEARCH METHODOLOGY

The study included quantitative type with a descriptive statistical approach, as the research attempted to describe the real condition resulting from the distribution of instruments/ questionnaires as the primary data collection tool in the field to a number of respondents. Research subjects are teachers of Religious Education and Civics at Public and Private Senior High School level in Semarang City, amounting to 72 people with purposive random sampling technique. The data collection techniques used were: observation, documents, and questionnaires. Before the questionnaire instrument was distributed to 72 respondents, I first tested the validity and reliability to 15 teachers who are still included in the population, but the position is not as a sample. Validity test obtained results 0.672 and reliability test obtained 0.812. The result is bigger than r table r product moment at N 15 = 0,514, because  $0,672 > 0,514 < 0,812$ , it is stated that all instrument contained in questionnaire had fulfilled validity and reliability requirement, so that instrument amounting to 30 items can be used as collecting tool for primary data in the field. The data analysis technique used was descriptive analysis percentage (DP) with the biggest answer score is 4 (four) and the smallest answer score is 1 (one) and the criteria set there are 4 (four), so the percentage descriptive analysis table is as follows.

Table 1: Percentage Descriptive Analysis

No	Scores	Criteria
1	97,51 – 120,00	Very good/ very ready
2	75,01 – 97,50	Good/ready
3	52,51 – 75,00	Good enough/ready enough
4	30,00 – 52,50	Not good/ not ready

Source: Calculated Primary Source, 2017.

### RESEARCH RESULTS AND DISCUSSION

#### Local Wisdom Education with Values of Character

Perceptions of teachers of Religious Education and Civics from 72 people obtained the following results.

Table 2: Local Education Perceptions of Character Values

Scores	Frequency	Percentage (%)	Criteria
97,51 – 120,00	13	18,06	Very good/ very ready
75,01 – 97,50	59	81,94	Good/ready
52,51 – 75,00	-	-	Good enough/ready enough
30,00 – 52,50	-	-	Not good/ not ready
Total	72	100	

Source: Calculated Primary Source, 2017.

Based on the above table it is known that teachers' perceptions of local wisdom related to character values obtained the greatest score of 50 or 81.94% of 72 teachers as respondents with good or ready criteria, thus it can be argued that teachers are ready in applying local wisdom associated with character values in the learning process. This can be further stated, because local wisdom is a living policy based on the cultural values of a society. Local wisdom represents a cultural value of society that overshadows the complexity of norms and behaviors that are upheld and becomes a "belief".

Local wisdom in everyday reality can be found in the *sangyian*, maxim, *sasanti*, adverb, slogan, literature, and ancient manuscripts embedded in everyday behavior. The revitalizing element of local wisdom in responding to the environment is through the strengthening of communities based on local initiatives. The basic characteristic of needs to be integrated into local wisdom is the concern of fellow human beings and the universe. Local wisdom is the social movements and culture of the community. With this kind of movement, we will be able to bring awareness in the public's conscience in facing the problem of educational perspective, efforts to develop local potential empowerment conducted among others, including for the students. It can be described in detail that: 1) the development of cultural and educational resources through the optimization and improvement of education skills and character recognition exercises based on local wisdom/ local initiatives; 2) development of cultural and educational institutional resources through the provision of education and training programs for the control and management of character education based on local wisdom/ local initiatives; and 3) academically it is necessary to develop, design and research personnel in a variety of disciplines that can cross-discipline the problem of character education with local wisdom-based approaches/ local initiatives.

The model of local wisdom-based education is an educational model that has high relevance for the development of life skills by relying on the empowerment of skills and potential of local culture in each region. In this educational model, learning materials have meaning and high relevance to the real life empowerment of learners, based on the reality faced. The prepared curriculum is a curriculum that is appropriate to the environmental and cultural conditions, interests, and psychological condition of learners. Education based on local wisdom is education that teaches learners to always stick with the concrete cultural situation faced by learners.

### Ways of Transforming the Noble Values of Classical Javanese Literature

Perceptions of teachers of Religious Education and Civics from 72 people on how to transform the noble values of Classical Javanese Literature obtained the following results.

Table 3: Perceptions of Transforming the Noble Values of Classical Javanese Literature

Scores	Frequency	Percentage (%)	Criteria
97,51 – 120,00	63	87,50	Very good/ very ready
75,01 – 97,50	9	12,50	Good/ready
52,51 – 75,00	-	-	Good enough/ready enough
30,00 – 52,50	-	-	Not good/ not ready
Total	72	100	

Source: Calculated Primary Source, 2017.

Based on the above table, it is known that the perception of teachers on how to transform the noble values of Classical Javanese Literature obtained the largest score of 63 or 87.50% out of 72 teachers as respondents with criteria very good or very ready, thus it can be stated that the teachers are very ready to transform the noble values of Classical Javanese Literature very well. Preparedness is illustrated that in the past, the Javanese cultural community, especially the people of Java considered literature as their daily menu, because literature creation always emphasized the element of moral education. Literature used as a source of spirit that unites the people through literary works, especially the literature sourced from the king, such as: *Pakubuwono IV* and *Mangkunegoro IV*. Similarly to the *Babad* (historical story) written by the Royal poets. Every work always presented a message of symbolic meaning. *Macapat* song, *Gedhe* song, *Kakawin* is one kind of literary works, *Babad* was much favored by society. *Babad* usually tells the story of knights and heroes. In the past, the Epic *Ramayana* and *Mahabharata* were literary works of great importance in moral education. Further stories of Islamic Epic and *Babad Tanah Jawi* (The History of Java). Java literary milestone is a literature that was originally developed in the palace. Under the authority of *Pakubuwono IV* known as *Wulangreh*, the contemporary era of poet *Yosodipura II*, *Ranggawarsita* was also very famous for his richness and *RT. Ki Mas Rangga Sutasna* was famous for writing *Serat Centini*.

Classical Javanese Literature as local wisdom written in Javanese culture and tradition, has many kinds, ranging from *Parwa*, *Kakawin*, *Tutur*, *Chronicle*, *Babad*, *Kidung* Literature, *Panji* Story, *Primbon*, *Suluk*, *Suluk Pesisiran* Literature, *Suluk Keraton* Literature, Islamic *Wiracarita*, *Menak*, *Wayang* Literature, *Karawitan* Literature, Oral Literature to the modern literature such as *geguritan*, storytelling, and novel/ romance. Of course this complete variety of Javanese literature offers the values of education, morals, and character formation. In essence, this classical Javanese Literature presented the issue of heroic stories, historical accounts, religious descriptions, literary works containing clues. Included in the Classical Literature of Java is the literature of pesantren, the content of manners, the teachings of religion, and the philosophy of *tarekat* and *tasawuf* presented in this classical Javanese pesantren literature.

The beauty of Javanese literature in the past is certainly not only enjoyed by nature and atmosphere in the past. At the present time the beauty of literature can still be felt. The problem is the preservation and the decline of the readers and audience who make them part of their daily life. Despite the "*Macapatan*" activity that can still be encountered, the artist/participants can be ascertained in certain age groups. In Primary and Secondary Schools in Java, it is necessary to examine how far the competence of learners in mastering the history of Javanese literature as *Poerbatjaraka* writes in *Jawi's* very complete case. Similarly, the ability of teachers in presenting classical literature in the classroom, the ability to "expand" *macapat* tradition and the mastery of philosophical symbolic in literary works.

What a loss, if the text of this Classical Literature of Java is extinct along with their moral education information, character and behavior, those were lost, swallowed by the age in line with the loss of the activists. Therefore, the effort of invented tradition and interdisciplinary study especially in education need to be encouraged. The most important basic assumptions are: Classical Javanese Literature contains noble values of character education and the nation's character. One of the efforts undertaken is to transform it by teachers, especially for teachers of Religious Education and teachers of Civics (Susiatik, 2017).

Socio-cultural transformation deals with changes in society and culture. Changes in society can be about norms, values, and behavior. Cultural transformation leads to efficiency, rationality, and democracy. Objective, open nature in line with changes in society. Kayam (1981) suggests that transformation presupposes a total diversionary process of a newly established figure. Transformation is supposed to be the final stage of a change process. Transformation can be imagined as a long and gradual process, but it can also be imagined as a turning point that is rapidly changing even abruptly or fundamentally.

The concept of transformation is used in this study, because socio-cultural transformation is a consequence of modernization and social change. It is undeniable that national culture is in transformation through modernization. In relation to the transformation of the noble values of Classical Javanese Literature in the development of character education, it is necessary to be prepared in

communication, information and education through stages: 1) to build intercultural dialogue (local and national) which gives birth to a system which tends to be more nationally universal; 2) between the values of Javanese culture with other ethnic groups/ regions in Indonesia also occurs a dialogue that produces cultural values that can be accepted by new cultural society; 3) the dominance of ethnic cultural values is likely to occur so the need for intercultural communication that bridges it; and 4) the transformation process is still in the transition phase so that dialogue and change are frequent.

The transformation of the noble values of Classical Javanese Literature in the development of character education as well as the development of content or content of character education can be realized through several ways: 1) the development of teaching materials both printed materials, non-print/ electrical materials, guidance materials for developers (teachers) and learners, it is possible to be an insight for learners in understanding the character based on a reading/ story/ material originating from the values of Javanese culture; 2) the development of learning tools, such as the ability of teachers in developing the character values derived from the local wisdom of Classical Javanese Literature in the development of learning indicators based on competency standards and basic competencies established in the curriculum. Teachers in addition to developing cognitive and social indicators, also develop character indicators. For example, goose characters (honest, alert), smart and competent characters (characters of *dalang*/ reindeer), character of *sawung*/rooster (responsibility, strong, male), great and beautiful character (galling character), strong character (*kancan*dragon), the character of enlightenment (candlestick / oil lamp), the character of chastity (*kebumas*), the character of generosity (cursed/ money box), and firmly the process of making the dedication (*cepuri* and *kecohan*). Some of these traits and characters can be character-educational content that is integrated into the development of indicators in the teacher's RPP; 3) the development of classroom behavior and civility derived from the local wisdom of Javanese literature, for example from the Panitisastra texts; 4) leadership development from the text of SeratSuryaraja (HB II); 5) the development of bi-culture (local-national) with student's program and student leadership; 6) development of ecological intelligence; 7) the development of spiritual intelligence; 8) curriculum development based on the principle of "builder" = construct, integrate, and "*kangmbedakaké*" = the difference. The idea of developing academic achievement by uniting teachers and students using a curriculum that can differentiate which ones are Javanese wisdom and which ones are national wisdom.

#### The ContentDevelopment of Local Wisdom-based Character Education

Perceptions of teachers of Religious Education and Civics from 72 people to the content development of local wisdom-based character education obtained the following results.

Table 4: Perceptions of Content Development of Local Wisdom-based Character Education

Scores	Frequency	Percentage (%)	Criteria
97,51 – 120,00	61	84,72	Very good/ very ready
75,01 – 97,50	11	15,28	Good/ready
52,51 – 75,00	-	-	Good enough/ready enough
30,00 – 52,50	-	-	Not good/ not ready
Total	72	100	

Source: Calculated Primary Source, 2017.

Based on the above table, it is known that teacher's perception on Content Development of Local Wisdom-based Character Education obtained 61 score or 84,72% from 72 teachers as respondents with very good or very ready criteria, it can be said that teachers are ready to develop the content for local wisdom-based character education very well. This is similar to the results of research by Wurianto (2010) about the development of character education content based on Javanese local wisdom, content development model, character education on local wisdom of the Classical Javanese Literature noble values can be done through the development of content education character and nation's character. In the context of the development of character education and softskills based on cross culture data of Javanese cultural region obtained the following understanding: 1) empowered; 2) effective; 3) extended community expansion; 4) embedded in culture; 5) engaged; 6) methodological effort (epistemological); 7) evaluation (evaluative); 8) moral judgment in actual conduct; and 9) concrete situations (moral situation).

In the aspect of empowerment, something that characterizes the cultural area needs to get noticed and recorded as the cultural treasures of the tribal people. Cultural empowerment can be done through recording such as proverbs, phrases, legends, social characteristics of life based on job characteristics, such as: farmers, traders, culinary makers, community stature, material culture, and sociocultural types that can still be found. Its effectiveness can be attributed to the efforts of revitalization and exploration of cultural richness, such as in the example of Central Java, the attitude of identity preservation in Solo, and the attitude of resilience of value symbolization, and the attitude of progressiveness. In the expansion of the community, findings that can be explained to be inventoried were content, softskills and nation characters that can be developed for the content of textbooks/ instructional materials included: 1) peace; 2) virtue; 3) nonviolence; 4) words and positive actions for others, such as local proverb; 5) the added value of an event or activity, such as harvest in the fields; 6) childhood experiences, such as simple children games; 7) tough; 8) free soul; 9) rights and obligations; 10) sparing; 11) stories, fairy tales, legends; 12) stories about schools, madrassas, and religious life; 13) stories of parents (father and mother); 14) tolerance; 15) the homeland of birth (*Nisa*); 16) gotong royong; and 17) stance/ patriotism.

Based on the data found in the field there was significance between the reality of intangible culture with the content (core) a system of character values, softskills, and good character. Some of the traditional cultural traits of local communities in Java such as: the context of agriculture, the context of religious life, the historical context of the struggle, and the context of tradition preservation, can be conceived as: 1) a positive and active view of life; 2) independent and not easily dependent on others; 3) life orientation (pesantren, rural, urban); 4) egalitarian to advance in life; 5) do not look down on work; and 6) dare to take risks.

Therefore it takes a courage of character education development by taking local community themes with the following characteristics: 1) honesty; 2) spiritfull; 3) togetherness or mutual cooperation; and 4) concern or solidarity, manners, unity, kinship, and responsibility.

The mindset with the concept of cultural identity, such as knowing, seems ethically less positive, but it is good. The reasons that can be explained are historical and social elements. In the past/ historically, as a tool against non-armed Dutch, but the concept of life, while socially this includes the issue of self-esteem. This shows how important an attitude of dignity is. From the Javanese view, the obtained intangible culture is the value of honesty based on the value of the Islamic religion, adopted and can be developed with the stories of morality and *aqidah*(Islamic principles), the spiritual value and self-esteem by integrating with text, folklore or song/ poem, the stories and descriptions of good traditions in Java, and the value of social awareness, Creativity as illustrated in 'chicken claws' which means that as far as effort is concerned, humans have no economic difficulty, through culinary lessons, artistic and art skills. The egalitarian value appears in the language text and the value of the fight, through patriotic stories.

Solo city, because this region has proximity to Special Region of Yogyakarta, has so many social values of Javanese community developed into the content of manners, softkills, and character. The most basic social concept is "*Aja dumeh*" which means 'do not feel entitled out of arrogance'. In addition, the basic concept of Mataraman culture is "*Adi luhung*" to develop the character of excellence and dignity. Further humility as well as the way of speaking in Central Java and Yogyakarta and the further development of the concept of *Manunggaling Rasa Luka Hambangun*(The Spirit of Unity to Develop). While in Semarang City, there is a social conception based on social events and phenomena, such as the language of walik as an egalitarian social development, which indicates the social rules of respect and respect for others, togetherness and religious help, morals and morality.

Based on children's games that are still performed such as *nekeran*(marbles), *gobokan*, *jumpritan (uro gendem)*, *kerlek (sarukan)*, *gasing*, *umbul*, market, and kite, depicts agility, precision in making decisions, creativity, imagination power, experience-based learning and creativity. Experience as the basis of strengthening for the formation of mental, personality, and resilience that is able to adapt to all social changes.

Based on the social analysis mentioned above, it can be concluded that: 1) family is the primary institution laying the foundation of moral education by introducing it according to cultural character in the cultural environment; 2) intangible local cultural wisdom of each region in Central Java was viewed as a virtue education and common platform of the local community; 3) community ethos in Central Java has an educative function among schools; 4) community service places such as schools, Qur'an Learning Center, Early Childhood Education, and other institutions as educational promotion sites that teach the rights and obligations of a person in the community; and 5) social lifeskills in Central Java synergized with local cultural conditions.

## CLOSING

### Conclusion

The form, function and meaning of intangible culture that exist in society as a means of developing character education, character, and softskills are a series of cultural activities in Java, both in the mindset, philosophy of life, values, norms, behavior, and cultural expressions such as: folklore, the culinary habits of the community, the fondness of the type of entertainment, the arts, are all major elements of the development of educational content of character, character education, and softskill in Java. Classical Javanese Literature can be used as a source of content development and pedagogical development of character and character education. The social analysis of empowerment models is done by studying the benefits: social impact and impact on individuals/ groups. While the political evaluation includes: socio-political and cultural impact, the level of socio-political acceptability, and the selection of models of empowerment of existing forms, functions and meanings.

The above conditions can be accepted by all those who portray Javanese cultural identity. The context of Javanese society and culture is the still strong noble values based on existing sub-ethnic local wisdom, high sense of solidarity, and pride in having symbols and common signs. Critical pedagogy as a contextual awareness education is applied in transforming the noble values of Classical Javanese Literature through content of: 1) the nature of life and spiritual balance; 2) the nature of work and the development of self potential through the work; 3) the essence of personal status in a society in accordance with space and time; and 4) the nature of life and the balance of life with the natural environment and other social relations.

### Recommendation

The given recommendations are as follows: 1) educational content of character, softskills and character education that has been found based on the form, function and meaning and social implications immediately embodied in teaching materials or learning materials in schools; 2) Provincial Governments through relevant offices need to develop development programs for strengthening Javanese cultural ethnicity through habitual programs such as habits in culture and customs, local languages, religious expressions and beliefs in specific activities, and culture; and 3) it is necessary to formulate teaching materials on issues of ethnicity development and identity of nation character in elementary and middle level of elementary level both low and high class based on source of identity which include: description, culture, territorial, politic, economy and social.

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