



Character Education Based on Local Wisdom Hasthalaku

Feri Dwi Jayanti^{1*}, Taat Wulandari² 

^{1,2} Prodi Pendidikan IPS, Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

*Corresponding author: feridwi.2021@mahasiswa.uny.ac.id

Abstrak

Meningkatnya kasus korupsi, maraknya kasus terlibat narkoba dan berbagai bentuk kenakalan remaja merupakan dampak dari lunturnya watak atau karakter yang dimiliki serta dipegang teguh oleh bangsa Indonesia. Salah satu solusi yang dapat diterapkan sekolah adalah dengan mengimplementasikan pendidikan karakter berbasis kearifan lokal hasthalaku. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan karakter berbasis hasthalaku kearifan lokal di SMA. Subjek penelitian yang terdiri dari wakil kepala sekolah, guru pembina hasthalaku, beberapa guru mata pelajaran, serta beberapa siswa di sekolah tersebut. Penelitian dilakukan dengan menggunakan metode kualitatif naturalistik. Pengumpulan data menggunakan teknik observasi partisipasi pasif, wawancara semi terstruktur, dan dokumentasi. Teknik analisis menggunakan triangulasi teknik dan triangulasi sumber data penelitian. Analisis data menggunakan model interaktif yang dikembangkan oleh Miles dan Huberman, meliputi tiga prosedur yakni kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pendidikan karakter berbasis kearifan lokal hasthalaku telah berhasil diterapkan secara konsisten dan berkelanjutan melalui beberapa program/ kegiatan sekolah. Upaya sekolah dalam mengimplementasikan pendidikan karakter berbasis kearifan lokal hasthalaku tersebut dapat membentuk karakter peserta didik yang sesuai dengan karakter yang dimiliki oleh masyarakat Jawa. Implikasi penelitian ini dapat memberikan dampak positif bagi kehidupan siswa saat ini dan di masa yang akan datang.

Kata Kunci: Pendidikan karakter, Kearifan lokal, Hasthalaku.

Abstract

The increase in corruption cases, the increasing number of cases involved in drugs and various forms of juvenile delinquency are the impact of the erosion of the character that is owned and held firmly by the Indonesian people. One solution that schools can implement is to implement character education based on local Hasthalaku wisdom. This research aims to analyze the implementation of character education based on local wisdom in high schools. The research subjects consisted of the deputy principal, Hasthalaku teacher, several subject teachers, and several students at the school. The research was conducted using naturalistic qualitative methods. Data collection used passive participant observation techniques, semi-structured interviews, and documentation. The analysis technique uses technical triangulation and triangulation of research data sources. Data analysis uses an interactive model developed by Miles and Huberman, including three procedures: data condensation, data presentation, and conclusion drawing. The research results show that character education based on local Hasthalaku wisdom has been implemented consistently and sustainably through several school programs/activities. The school's efforts to implement character education based on local Hasthalaku wisdom can shape students' character by the character of Javanese society. The implications of this research can have a positive impact on students' lives now and in the future.

Keywords: Character education, Local wisdom, Hasthalaku.

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1. INTRODUCTION

Character education in schools can be understood as a deliberate and planned comprehensive effort by educators to help develop and shape students' characters optimally (Natalia et al., 2021; Peterson, 2020). These efforts can take the form of exemplary educators, for example how to behave, how to speak or deliver material, how to be tolerant, and various other good characteristics (Faiz & Soleh, 2021; Mutiara & Yatri, 2022). Character education is an effort carried out not only by the entire school community, but also together with parents and the community to help children and teenagers have a caring attitude, attitude and responsibility (Hendriana & Jacobus, 2017; Putri, 2018). The role of various parties related

to the cultivation and development of character education is an important factor determining the success of the program (Moon & Hasan, 2020). Currently, the moral condition of Indonesian society is far from what was expected. This is characterized by people's behavior that tends to ignore applicable values and norms. One of them is corruption cases which are currently occurring at various levels of government and involving various groups. The mass corruption cases that occurred in Indonesia are a serious threat that is detrimental to the life of the nation and state (Rahmayanti, 2017). Based on data from Indonesia Corruption Watch (ICW), throughout the first semester of 2022 there were 252 corruption cases involving 621 suspects with total losses reaching 33 trillion. The number of cases has increased compared to 2021, which amounted to 209 cases in the same period. Corruption cases that continue to increase indicate the lower level of honesty and responsibility of Indonesian society. Apart from corruption cases, the nation's poor morale can also be seen from the increasingly uncontrolled use of drugs. Indonesia is a country that has the potential to become a destination for the distribution of illegal drugs (Bastiar, 2019; Prayuda, 2020). Based on data from the National Narcotics Agency (BNN) in the 2021 national survey on drug abuse, it was stated that the prevalence rate of drug abuse in Indonesia increased compared to 2019. In 2019 the prevalence rate of drug abuse was 1.80%, while in 2021 it was 1.95% , so there has been an increase of 0.15% in the last two years. Drug abuse is a form of user disobedience to the norms that apply in society. The two problems above are the result of the waning character of this nation. In the younger generation, the erosion of national character and personality is also seen in various forms of juvenile delinquency.

In reality, implementing character education in schools is not an easy thing to do. Some of the obstacles that must be faced in efforts to instill character through school culture are differences in the abilities of educators, the difficulty of measuring the level of success of character education, and the lack of synchronization of character cultivation at school and at home (Galuh et al., 2021; Ritonga, 2022). Some forms of juvenile delinquency even result in them having to deal with the law, for example student brawls, consuming alcoholic drinks, or committing various criminal acts. Juvenile delinquency which leads to various criminal acts is increasingly worrying because it has caused losses to many parties. The school environment, which should be a comfortable and safe place for all its citizens, cannot be avoided by acts of violence (Amri et al., 2020). Data from the Online Information System for the Protection of Children and Women states that until December 2022 there were 938 cases of violence in school environments with a total of 1,091 victims. The number of cases of violence in the school environment shows the increasingly fragile nature or character of the nation which is increasingly worrying and requires an immediate solution.

This situation encourages all parties to play a role in overcoming various problems resulting from the waning nature or nature of the Indonesian nation. As one of the parties considered responsible for changing behavior by instilling applicable values and norms, educational institutions are expected to be able to provide the best solution in restoring the nation's noble cultural values which are increasingly fading. Ministry of Education, Culture, Research and Technology or what is known as a solution by internalizing the nation's noble values through a character education program. To create an optimal environment for implementing character education, schools must also pay attention to the diverse potential of students (Setiawan et al., 2021). This is a consequence of the diversity of school conditions in Indonesia. So it is necessary to formulate the most appropriate strategy for each educational unit. This strategy must be able to accommodate all school needs in order to implement character education. Several educational practitioners try to apply the values of character education by developing various strategies, one of which is Solo Bersimfoni. The Solo Bersimfoni Non-Governmental Organization (NGO) succeeded in initiating the "hasthalaku" strategy which contains eight values possessed by Javanese society and is closely related to a

harmonious life (Alsuci et al., 2021). The eight values consist of; gotong royong, guyub rukun, grapyak sumanak, valley mana, ewuh pekewuh, pangerten, andhap asor, and tepa selira (Sayekti et al., 2022). Hasthalaku is a form of character education based on local wisdom which can be a solution in instilling character in students, so it is necessary to analyze how the implementation must be carried out so that it runs effectively. As a cultural value, local wisdom is applied wisely to regulate the social order and social life of society (Jumriani et al., 2021; Yasa et al., 2022). This shows that local wisdom is local wisdom that has been embedded and implemented by the community. Apart from that, local wisdom is also referred to as the ability to adapt, organize and process natural and other cultural influences which are the driving force for transformation and the creation of extraordinary cultural diversity in Indonesia (Dewi & Suniasih, 2023; Nengsih, 2020). Thus, local wisdom is something that cannot be separated from the rich culture of the Indonesian nation.

Previous research findings stated that local wisdom refers more to the culture of the local community and contains values that can build national character so that it is able to survive in the face of globalization (Primasari et al., 2021; Suhartono et al., 2023). Local wisdom contains values that function to build national character as well as being able to ward off the negative impacts of globalization which are currently difficult to control. Efforts to instill national character based on local wisdom must be carried out from an early age through education (Pudjiastuti et al., 2021). Character education based on local wisdom can strengthen culture, religion, identity and civilization, thereby strengthening national character in the younger generation (Hartiwisidi et al., 2022). Local wisdom values through learning batik in theory and practice can have a positive impact on the formation of students' character (Jayanti et al., 2022; Rahmatih et al., 2020). Local wisdom applied through extracurricular music at school can develop students' positive character (Barokad & Sunarto, 2021). Thus, local wisdom in various forms of culture owned by this nation has been proven to be able to develop positive character, especially in students. This shows that local wisdom can be used as a strategy in cultivating the character of the younger generation through the educational process. As a strategy that can be used to instill character in the world of education, local wisdom values can be absorbed according to school needs. Much research has been carried out on character education, but its implementation by utilizing local hasthalaku wisdom which is close to students' lives has not yet been found. This research offers something unique by presenting an analytical picture of the application of hasthalaku local wisdom as a form of local wisdom in a school. Apart from that, it is important to explore the nation's noble values which are being eroded by the current rapid flow of globalization. As values originating from Javanese culture, implementing hasthalaku is a challenge for schools. This research aims to analyze the implementation of local wisdom-based character education at SMA Negeri 1 Surakarta.

2. METHODS

This research uses qualitative research methods with a naturalistic approach, carried out in natural conditions (Sugiyono, 2019). Data collection used passive participant observation techniques, semi-structured interviews, and documentation. The research subjects consisted of the deputy principal, hasthalaku coaching teacher, several subject teachers, as well as several students who understood the implementation of character education based on local hasthalaku wisdom at SMA Negeri 1 Surakarta. The main data collection instrument in this research is the researcher himself who acts as a human instrument. Then the researcher developed other research instruments in the form of observation guidelines and interview guidelines which were used to dig deeper and more focused data. The observation guide was then reduced to an observation and interview grid, containing several indicators which

became a reference for data collection. Validation uses triangulation of techniques and data sources, where researchers cross-check research results originating from several existing research techniques and data sources. In triangulating data collection techniques, researchers cross-check the data obtained from observations and documents from interviews with research subjects. Meanwhile, to triangulate data sources, researchers cross-checked the results of interviews with deputy principals, *hasthalaku* teachers, subject teachers, and students at SMA Negeri 1 Surakarta. This research follows the data analysis procedure developed by Miles and Huberman, which consists of three types of analysis activities which together with data collection activities can form an interactive cycle. Three types of data analysis activities include data condensation, data presentation, and drawing conclusions. The observation and interview grid is presented in Table 1.

Table 1. Observation and Interview Grid

Data collection technique	Variable	Sub Variables/Aspects	Indicator
Observation	Implementation of character education based on local <i>hasthalaku</i> wisdom at SMA N 1 Surakarta	<ol style="list-style-type: none"> Implementation of <i>hasthalaku</i> in teaching and learning activities in the classroom. Implementation of <i>hasthalaku</i> in daily life in the school environment 	<ol style="list-style-type: none"> Learning documents (RPP, syllabus, modules, etc.). Opening learning activities. Core learning activities. Closing learning activities. <ol style="list-style-type: none"> Interaction between teachers and students. Branding <i>hasthalaku</i> values in the school environment. Behavior of school residents. School activities.
Interview		<ol style="list-style-type: none"> <i>Hasthalaku</i> and all its values Implementation of <i>hasthalaku</i> 	<ol style="list-style-type: none"> Students' understanding of <i>hasthalaku</i>. Teachers' understanding of <i>hasthalaku</i>. <ol style="list-style-type: none"> Application of <i>hasthalaku</i> in school co-curricular, intra-curricular and extra-curricular activities Implementation of <i>hasthalaku</i> outside of school. The role of Solo symphony in implementing <i>hasthalaku</i> in schools.

3. RESULTS AND DISCUSSION

Result

The first finding, Character Education Design Based on *Hasthalaku* Local Wisdom at SMA N 1 Surakarta. Each school has a different character education design and is adapted to the surrounding conditions. At least a three-character educational design is needed in efforts to implement it in schools so that it can run completely and effectively. SMA N 1 Surakarta uses a character education design based on class, school culture and society. This three-character education plan is pursued through a *hasthalaku* strategy approach in the

school environment. Form of implementation of three character education design at SMA N 1 Surakarta. First, the design of class-based character education is carried out by adopting appropriate hasthalaku values in the learning process. Second, character education design based on school culture. Apart from implementing a class-based character education design, SMA N 1 Surakarta also seeks to build character through school culture which must be understood, lived and carried out by students. Third, community-based character education design. Apart from schools, the outside community must also be able to participate in shaping students' character. One of the out-of-school communities that participates in forming good character in students is Solo Bersimfoni, which is a non-governmental organization (NGO) that operates in the education sector. SMA N 1 Surakarta applies local wisdom hasthalaku as an effort to instill character, especially in students. Hasthalaku are eight good values of Javanese society which guide daily behavior. All residents of SMA N 1 Surakarta more often refer to the eight values in my hasthalaku as "3G LEPAT". This acronym is used by schools to make it easier for students to get to know my hasthalaku so they can understand its values and then apply them in everyday life. The meaning of the values in Hasthalaku is presented in Table 2.

Table 2. Meaning of Values in Hasthalaku

NO	Hasthalaku value	Meaning of Hasthalaku Values
1	<i>Mutual cooperation</i>	is a characteristic of Indonesian society. All informants in this study said that mutual cooperation is briefly defined as cooperation
2	<i>Guguk Rukun</i>	a Javanese culture that teaches about harmony as a form of unity
3	<i>Grapyak Sumanak</i>	usually manifested by friendly behavior towards anyone
4	<i>Manah Valley</i>	Weak people always have a soft heart, are humble, and like to give in
5	<i>Oh my goodness</i> <i>Pakewuh</i>	In Javanese society it is realized through caution in words and deeds
6	<i>Prince</i>	also known as understanding or mutual respect
7	<i>Andhap Asor</i>	is a humble trait that Javanese people must have
8	<i>Tepa Selira</i>	widely known by society as tolerance

These eight values are implemented through three character education designs at SMA N 1 Surakarta. The design of class-based character education and school culture has been successfully implemented by SMA N 1 Surakarta by adopting hasthalaku values. This can be seen from the various behaviors of students and teachers at schools who uphold the customs of Javanese society so as to form good habits. All school activities continue to pay attention to hasthalaku values which serve as guidelines in shaping student character. Apart from that, the community-based character education design also supports efforts to build character based on the local wisdom of the Javanese community. This is proven by the existence of the Bersimfoni Solo Non-Governmental Organization which is actively campaigning for hasthalaku values so that they can again be used as guidelines for everyday behavior. The synergy of the three character education designs makes character formation in students more effective. The second finding is the implementation of character education based on local wisdom Hasthalaku at SMA N 1 Surakarta. Hasthalaku at SMA N 1 Surakarta has been running for approximately four years. Starting from being designated as one of the pilot projects for the Adipangastuti school, SMA N 1 Surakarta tried to adapt the implementation of hasthalaku according to the situation and conditions of the school. So as time went by the right formulation was found through several programs and activities which

are still carried out today. The implementation of the eight *hasthalaku* values at SMA N 1 Surakarta is carried out with several programs/activities that are adapted to the conditions of the school environment. School programs/activities in realizing character education based on local *hasthalaku* wisdom are presented in [Table 3](#).

Table 3. *Hasthalaku* Program and Implementation of Based Character Education

No	Program/ Activity	Implementation	<i>Hasthalaku</i> Values Applied
1	<i>Hasthalaku</i> .	<ol style="list-style-type: none"> 1. Given for the first time to new class X students during MPLS (Introduction to the School Environment). 2. Provide a detailed understanding of <i>hasthalaku</i> as school culture. 3. Collaboration was carried out between the school and Bersimfoni Solo. 	The overall <i>hasthalaku</i> value is; gotong royong, guyub rukun, grapyak su manak, lembah manah, ewuh pekewuh, pangerten, andhap asor, and tepa selira.
2	Habituation through school culture.	<ol style="list-style-type: none"> 1. Apply 5S (Smile, Greet, Greet, Polite and Polite) in daily life at school. 2. The culture of shaking hands is carried out by teachers and employees to welcome new students entering the school environment. 	<i>Grapyak sumanak</i> , guyub rukun , valley manah , andhap asor , and ewuh pekewuh .
3	Literacy Monday	<ol style="list-style-type: none"> 1. Carried out every Monday, two hours before teaching and learning activities begin. 2. There are several types of literacy arts at SMA N 1 Surakarta; Character Education Monday, Clean Monday, Healthy Monday and Religious Monday are held alternately. 3. Character education on Mondays is usually carried out at morning assembly with alternate English speech activities by class X and XI students but the delivery remains on character <i>hasthalaku</i>. 4. Clean Monday is carried out by working together to clean the school environment and each class. 5. Religious Monday is carried out by studying holy books according to the religion adhered to by each student. 6. Healthy Mondays are usually done by exercising or eating nutritious food. 	The overall <i>hasthalaku</i> value is; gotong royong, guyub rukun, grapyak su manak, lembah manah, ewuh pekewuh, pangerten, andhap asor, and tepa selira.
4	<i>Hasthalaku</i> branding on acrylic board.	<ol style="list-style-type: none"> 1. Installed at the entrance of the hall and some walls of the school for easy viewing. 2. Use fonts and colors that attract readers' attention. 3. Includes a visualization of each value 	The overall <i>hasthalaku</i> value is; gotong royong, guyub rukun, grapyak su manak, lembah manah, ewuh pekewuh, pangerten,

No	Program/ Activity	Implementation	Hasthalaku Values Applied
		to make it easier to understand.	andhap asor, and tepa selira.
		4. This is a form of collaboration between the school and Bersimfoni Solo.	
5	Integrated with teaching and learning activities.	<ol style="list-style-type: none"> 1. Hasthalaku is a guideline for teachers and students in carrying out teaching and learning activities. 2. Not included in the learning tool document but freely included in teaching and learning materials and activities. 3. Fully implemented in the Project for Strengthening the Pancasila Student Profile (P5) as a characteristic of the independent curriculum used in class X. 4. There were two themes that were successfully held, namely the themes of Bhinneka Tunggal Ika and Local Wisdom. 	The overall hasthalaku value is; gotong royong, guyub rukun, grapyak su manak, lembah manah, ewuh pekewuh, pangerten, andhap asor, and tepa selira.
6	Through the school's Instagram social media.	<ol style="list-style-type: none"> 1. Use the official Instagram account @ smansa.solo which is the official account of both schools. 2. This is a collaboration between the school and Solo Bersimfoni. 3. Contains approximately 70 photos and videos about the meaning of hasthalaku and its eight values, accompanied by several examples of implementation by schools and their benefits. 4. Contrasting and attractive colors as a visualization of my hasthalaku values. 5. Teach students about the importance of being wise in using social media. 	<i>Guyub gets along well, g rapyak semanak , lembah manah , e wuh pekewuh , p angryten , a ndhap asor , and t epa selira .</i>
7	Through extracurricular activities.	<ol style="list-style-type: none"> 1. Included in school extracurricular activities numbering approximately 18 people and students are free to participate in according to their talents and interests. 2. Providing periodic outreach about hasthalaku in several extracurricular activities. 	The overall hasthalaku value is; gotong royong, guyub rukun, grapyak su manak, lembah manah, ewuh pekewuh, pangerten, andhap asor, and tepa selira.

SMA N 1 Surakarta tries to implement character education based on local wisdom through several programs or activities which are explained in table 2 above. In these programs or activities there are integrated values, both directly and indirectly. The school tries to implement these programs or activities on an ongoing basis so that it can shape the character of students according to their hasthalaku. Some of the programs or activities that

SMA N 1 Surakarta is trying to carry out are ways of implementing character education based on local *hasthalaku* wisdom. All these efforts are carried out by the school consistently so that the school community, especially students, understand and understand the values of *hasthalaku* so that they are able to apply them in everyday life. Some of these programs or activities were accompanied by Solo Bersimfoni as the initiator of *hasthalaku*, this is a form of community support outside the school for character formation at SMA N 1 Surakarta. SMA N 1 Surakarta understands that character building in students is not an easy thing so it must be done repeatedly and continuously. Instilling *hasthalaku* values through various extracurricular activities shows the school's consistency in shaping student character. Extracurricular activities can complement intracurricular and co-curricular activities in an effort to implement character education based on local *hasthalaku* wisdom, so that it can run continuously and sustainably. Thus, the implementation of character education based on local *hasthalaku* wisdom at SMA N 1 Surakarta has been well pursued through several programs/activities, so that it can run sustainably and be able to shape students' character in accordance with the noble values of Javanese culture.

Discussions

The results of the research show that the implementation of character education based on local *hasthalaku* wisdom at SMA N 1 Surakarta has been well pursued through several programs/activities, so that it can run sustainably and be able to shape students' character in accordance with the noble values of Javanese culture. Character education is not something new in the world of education in Indonesia. Character formation is an important thing to do in the school environment as an effort to instill and develop good values in students. Character education has a positive and significant influence on student behavior and morals, so that it can improve student learning achievement (Hasibuan et al., 2018; Rudisa et al., 2021). Apart from that, character education can be a means to equip students to face a future full of challenges and changes (Mandra & Dhammananda, 2020; Pratama et al., 2021). So, character education is absolutely necessary as an effort to improve better human resources.

The implementation of character education in schools should pay attention to the needs, situation and conditions of the surrounding environment. As a culture that is owned and deeply rooted in people's lives, local wisdom can be a means of growing identity and building the character of the Indonesian nation (Jumriani et al., 2021; Pudjiastuti et al., 2021). Character education based on local wisdom can be an alternative in an effort to shape students' character at school in accordance with the noble values of local culture. Local wisdom is absolutely necessary in the current millennial era so that students can become a generation that is capable, creative and innovative but also has characters that reflect the culture of the Indonesian nation (Hartiwisidi et al., 2022; Pudjiastuti et al., 2021). Upholding local wisdom values can improve the quality of the millennial generation in the future. Local wisdom has a positive impact in shaping students' character according to the nation's cultural values (Faiz & Soleh, 2021; Suhartono et al., 2023) (Ghufronudin et al., 2018b; Irfan et al., 2021). Apart from that, local wisdom can be a source or capital in an effort to build noble character in the younger generation which can be used as a provision in living life. Thus, it can be concluded that in forming students' character, it is necessary to explore the local wisdom values that exist in community culture so that they can be used as provisions for life in the future.

This finding is strengthened by previous research findings stating the various benefits of character education based on local wisdom. Character education based on local wisdom can strengthen culture, religion, identity and civilization, thereby strengthening national character in the younger generation (Hartiwisidi et al., 2022). Local wisdom values through learning batik in theory and practice can have a positive impact on the formation of students'

character (Jayanti et al., 2022; Rahmatih et al., 2020). Local wisdom applied through extracurricular music at school can develop students' positive character (Barokad & Sunarto, 2021). This research found that character education based on local wisdom hasthalaku has been successfully implemented by SMA N 1 Surakarta effectively, consistently and sustainably so as to be able to shape students' character in accordance with the noble values of Javanese society. The implications of this research are that character education based on local hasthalaku wisdom is attempted to be applied to several possible school programs/activities so that it can have a positive impact on students' lives now and in the future. This research has tried as best as possible, but there are several things that need to be resolved through further research. What is meant is the importance of digging deeper into the role of the community or society outside the school in an effort to shape the character of students at school. As we already know, support from society or communities outside the school is very necessary for the success of character formation in students. This research has not explored in depth the role of the community outside the school in efforts to form character based on local hasthalaku wisdom. So further research is needed regarding the role of communities or people outside the school in character education based on local hasthalaku wisdom. Therefore, the local wisdom of hasthalaku can be applied in other schools that have a uniform culture.

4. CONCLUSION

SMA N 1 Surakarta has succeeded in forming student characters that are in accordance with one of the noble values of Javanese society, namely hasthalaku. The school then realizes character education based on local hasthalaku wisdom through several programs/activities that exist and are implemented well. Through several programs/activities, the formation of student character in accordance with the noble values of Javanese culture has been carried out effectively and sustainably. Through the various findings in this research, it is recommended that the local wisdom of hasthalaku can be utilized by other schools that are trying to shape the character of their students. Of course, hasthalaku local wisdom can only be adopted by schools that have similarities or local culture. Meanwhile, schools in other areas can adopt various programs/activities that suit their cultural environment.

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