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CHARACTER EDUCATION BASED ON RELIGION AND LOCAL WISDOM

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Abstract

In the current context, character education holds great relevance in addressing the moral crisis affecting Indonesia. This crisis, often overlooked, is alarming and primarily involves the nation's children. It encompasses rising promiscuity, escalating violent behavior among children, student conflicts, plagiarism, drug abuse, and unresolved social issues, among others. Various stakeholders, including policymakers, religious leaders, medical professionals, educators, parents, and the general public, are deeply concerned about this decline in character. Thus, this study aims to investigate the character education conducted in Hindu-based educational institution. This qualitative study took place at Pasraman Gurukula in Bangli Regency, employing purposive sampling to select informants. Data collection methods included observation, interviews, and documentation, with subsequent data analysis involving collection, reduction, presentation, and conclusion-drawing stages. Validation techniques encompassed source triangulation, time triangulation, and technical triangulation. Character education at Pasraman Gurukula is a collaborative effort involving teachers, community leaders, families, and the community, focusing on teamwork, abilities, honesty, and discipline. The education emphasizes religious and local wisdom-based values, fostering cooperation, nationalism, professionalism, integrity, and independence. Teachers play a pivotal role in instilling these values, contributing to the future well-being of children at Pasraman.

Keywords: Character Education, Local Wisdom

I. INTRODUCTION

Character education holds profound relevance in addressing the prevailing moral crisis currently afflicting Indonesia (Hidayat et al., 2022). Undeniably, society faces a tangible and disconcerting predicament concerning its most precious asset—the nation's youth. This crisis manifests through escalating promiscuity, pervasive acts of violence perpetrated by youngsters, conflicts among students and teenagers, plagiarism in academic endeavors, substance abuse, and a multitude of other issues that remain inadequately addressed by governing bodies (Syarnubi et al., 2021).

The discernible moral deterioration and crisis underscore the limited efficacy of religious and ethical instruction dispensed within the confines of educational institutions. Regrettably, a disconcerting disparity prevails between professed values and actual behavior, a testament to the shortcomings of our educational system. Demoralization ensues due to the pedagogical approach that confines moral and ethical education to textual discourse, failing to equip students with the tools to navigate the complexities of real-world moral dilemmas. The formal education system in Indonesia accentuates cognitive development at the expense of nurturing essential soft skills and non-academic facets, which are the bedrock of character education. Currently, there persists a predilection for prioritizing academic benchmarks, such as the National Examination, further impeding the effective implementation of character education.

Sudarminta (in Zubaedi, 2013) book entitled "Character Education Design" states that education should strengthen aspects of character or good values, so far it has only been able to produce various human attitudes and behaviors that are actually the opposite of what is being taught. Like religious education and Pancasila moral education, in the past, they were two types of values subjects which did not succeed in instilling a number of moral values and humanism into the center of student consciousness.

Under such conditions, a number of scholars have agreed to overcome the problem of

degradation in the character dimension (Fahmi & Susanto, 2018; Marasabessy et al., 2022; Rambe, 2022). Policy makers, religious leaders, doctors, educators, parents and the general public put their concern in this current situation. We really have to worry, even every day the news contains shocking tragedies and statistics about children make us dumbfounded, worried and we all try to find answers to these problems.

Another indicator that is currently worrying is also seen in the rude attitude of younger children, they are increasingly lacking respect for their parents, teachers, figures who should be highly respected. This incident is very worrying and the community must be vigilant. Some parents have started sending their children to special schools such as *Pasraman Gurukula* in Bangli regency and outside of Bali area, the community also organizes weekly schools like *pasraman*. In special schools they will be taught more specifically about survival skills in the form of attitudes or soft skills, through local wisdom, they will be able to better understand and examine what they have faced at that time, so that the process of character building in children will be more quickly.

The development of the children potential at *Pasraman* can be carried out by teachers at *Pasraman* through character education by strengthening local wisdom. Local wisdom is an intelligence possessed by certain ethnic groups, which is obtained through the ethnic experience of grappling with their environment (Haryono in Gunawan, 2015:17). Local wisdom is also an ancestral heritage related to life values (Suhartini in Wibowo, 2015: 23). These values of life are integrated not only in the form of religion, but also in the form of culture and customs. When a society adapts to its environment, they develop a wisdom, either in the form of knowledge or ideas, equipment, which is combined with customary norms, cultural values, and activities to manage the environment in order to meet their daily needs.

Law Number 32 of 2009 concerning the essence of local wisdom is the noble values that apply in the governance of people's lives. These noble values include protecting and managing the

environment in a sustainable manner. Local wisdom is the result of a process of adaptation that has been passed down from generation to generation over a very long period of time to a natural environment where one lives. Local wisdom is generally in the form of oral and written in a social system of society. Local wisdom is closely related to geographical or environmental conditions and nature with values that can be the main capital in building society. In Hindu culture there is local wisdom related to the character of caring for the environment. This character is contained in the philosophy of life of the Hindu community which reads *Sad Kertih Loka Bali* which contains the meaning of maintaining the sanctity and harmony of Bali's nature and its contents, to realize the life of the Balinese people.

The characteristics of local wisdom include the ability to withstand foreign cultures, to accommodate foreign cultural elements, to integrate foreign cultural elements into native culture, to control culture, and to provide direction for cultural development. The function of local wisdom is to conserve and preserve natural resources, to develop human resources, and to develop culture, as well as knowledge and noble values to protect and manage the environment as a noble character.

Kemdiknas (2010), one of the noble characters that must be internalized in students is caring for the environment. The character of caring for the environment is an attitude and action that always tries to prevent damage to the surrounding natural environment, and develops efforts to repair the damage to nature that has already occurred.

One of the religious-based character education with a local wisdom approach that occurs at *Pasraman Gurukula* is by teaching children not only about general things contained in the curriculum but also more dominantly instilling affective attitudes or soft skills through their daily activities, carrying out activities that nuanced local genius which is the ability possessed by a supporter of culture to prove how strong the basics of his cultural personality are when facing cultural acculturation which is often

referred to as local wisdom which in it talks about people's intelligence.

The results of observations with Mr. Wayan Arsada as the head of *Pasraman Gurukula* on January 20 2022 can directly be seen that children carrying out activities with a local wisdom approach such as *menabuh*, *mewirama*, making ceremonial means, doing *yoga asanas* and many other activities. All activities carried out at *Pasraman Gurukula* focus more on building religious-based characters. Seeing the uniqueness that is carried out by the children of *Pasraman Gurukula*, namely a skill that is carried out independently as a character building from an early age.

Strengthening local wisdom at *Pasraman Gurukula* can be sustainable until now based on formal and non-formal character education with a religious basis from an early age. Parents who send their children to *Pasraman* believe that their children will be able to grow and develop independently through skills that have been taught by teachers who teach at *Pasraman Gurukula*.

Character education is understood by the community as an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and experience in the form of behavior that is in accordance with the noble values that become one's identity, manifested in interactions with God, oneself, one another and the environment as a religious basis. These noble values include; honesty, independence, courtesy, social nobility, intelligence including intellectual thinking. Building character education cannot simply transfer knowledge or train certain skills, but the building character education needs a process through example, habituation and/or acculturation in the student environment, school environment, family environment, community environment, as well as the mass media environment.

Character education is interpreted as education that develops five-character values in students namely national values, religious values, independent values, mutual cooperation values and integrity values, so that they have the main character values as self-strengthening as members of society and citizens who are

religious, national, productive and creative. Character education has five objectives. First, develop the potential of students' conscience, affective as human beings and citizens who have national character values. Second, develop the habits and behavior of students who are commendable and in line with universal values and religious national cultural traditions. Third, build the spirit of leadership and responsibility of students as the next generation of the nation. Fourth, developing students' abilities to become independent, creative, and national-minded human beings. Fifth, developing the school life environment as a learning environment that is safe, honest, full of creativity, with a high sense of nationality and full of strength.

Until now, the problem at *Pasraman Gurukula* is religious-based character education and local wisdom approach needs to get serious attention from various parties, especially the government, because *Pasraman Gurukula* has contributed a lot to society because it can produce independent children who have life skill. To improve character education at Pasraman, it is necessary to add adequate learning infrastructure, because character education is an informal, non-formal and formal education concept that is very much needed, in addition to character education that is obtained in formal schools. Formal schools do not guarantee that they will be able to handle all character education considering the limited time available at school. In addition, informal and non-formal education is the main education in building character education in children towards formal education. Some of the value criteria that can be part of the character education framework implemented in schools include; values of virtue, values of beauty, values of work, values of love for the motherland, democratic values, values of unity, human values and moral values (Doni Koesoema, 2010: 208)

The community expects religious-based character education at *Pasraman Gurukula*, a center for Hindu Education in Bangli Regency, can get full attention from local government, because only *Pasraman* as a non-formal school has produced students with skills from a local wisdom perspective that contributes a lot to the community and government in the form of

increasing life skills as a source of life and being able to maintain culture and customs. For the strength of a local wisdom for students at *Pasraman Gurukula*, the inculcation of life values can be carried out through character education on a religious basis, because in religion there is a belief. The role of the teachers who teach at *Pasraman* is to be able to instill a belief in their students, so that they become independent and responsible human beings.

This can be used as an indication in this article, how to build religious-based character education and local wisdom skills at *Pasraman Gurukula*. Besides building local wisdom, it also builds five (5) values of strengthening character education, including national values, religious values, independent values, mutual cooperation values, and integrity values, as an effort to build the character of *Pasraman* children, so that the preservation of local wisdom will be original.

II. METHOD

The method used in this research was qualitative method. Qualitative method is also often called naturalistic research methods, because the research is carried out in natural conditions (natural setting) (Sugiyono, 2018: 8). This research was conducted at *Pasraman Gurukula* in Bangli Regency. The qualitative research as a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups.

The technique of determining informants in this study was determined by purposive sampling technique, taking samples according to the research objectives. In more detail explained by Suprayoga (2003: 134), that the informants in question are people who know and are directly involved as actors who determine the success or failure of the research conducted. Thus, the informants in this study were people who have authority, capability, and competence in accordance with their respective scientific fields and can be accounted for scientifically.

Data collection techniques used were: observation, interviews, and documentation. Data analysis techniques used include the stages of data collection, data reduction, data presentation, and drawing conclusions. The data

validation technique used source triangulation, time triangulation and technical triangulation.

III. RESULTS AND DISCUSSION

3.1 Religious and Local Wisdom-Based Character Education Process in Pasraman is carried out through:

3.1.1 Teamwork with Families and Communities

Basically, a family and community are a team/group of individuals who work together to achieve goals in the fields of education, health and socio-culture. For this reason, the value of cooperation is a must and cooperation are an activity carried out at *Pasraman* which aims to build religious-based character strengths or religious human resources on their students.

Developing religious-based character education supports the birth of students' moral mentality with a sense of responsibility, togetherness, mutual respect, solidarity, discipline and a love of reading among students through activities at *Pasraman* that have been scheduled by teachers at *Pasraman Gurukula*. This can be conveyed by the informant Sukadana, *Acarya* (the teacher) at *Pasraman Gurukula* as follows.

Teamwork from family and community elements in the process of character education at Pasraman is the basic capital to strengthen the moral mentality of students who will develop in society so that it runs well, namely community relations with students are well established, so useful character is built, every student is required to follow all activities that are non-academic to build local wisdom, and be polite, then all activities that have been going well involving students, Cleanliness, Order, Beauty and Comfort in the Pasraman environment need to be maintained. Teamwork from family and community which will be able to build a foundation of student character that is more religious in nature, based on religious character or students character will be more secure in their lives (interview on 23 September 2022 at 12.15-13.25 WITA)

From the description above, it can be concluded that the process of building religious-based character education must be carried out through fairly good interaction and communication between the teacher and the head of the *Pasraman Gurukula* Foundation, between teachers and students and between teachers and teachers. With sufficient communication, everything that is done to build character education and local wisdom will be able to run effectively based on religious education.

3.1.2 Ability

Building an educational forum in the form of *Pasraman* must have the ability to carry out tasks and responsibilities at the class level by fulfilling infrastructure facilities. In the learning environment, the teacher's professional abilities are not only shown in the academic field but also in non-academic fields such as attitudes and actions that reflect the personalities of the students. The ability to build character education and local wisdom at *Pasraman* has the same characteristics, so that students can have character and have skills based on local wisdom to maintain the preservation of customs and culture. More and more personnel in *Pasraman* who build character education and local wisdom have ideas based on their interests and feel much attached to the values that exist in students. Because *Pasraman* personnel have sharing experiences, so that they can create the same understanding, so that *Pasraman* progress can be achieved.

Strengthening local wisdom through education at *Pasraman* requires time and methods by parents and traditional leaders to change it, so it is necessary to do so through character education such as honesty, discipline, curiosity, and responsibility regulated in government regulations. The formation of strengthening local wisdom begins with the level of awareness of the leaders as traditional leaders and parents, because the relationship between traditional leaders and parents is very decisive, through discipline, openness, mutual respect, and cooperation. Success in strengthening local wisdom through character education stems from discipline by applying values, and encouraging

situations of openness, increasing horizontal and vertical communication.

3.1.3 Honesty

The value of honesty is the most basic value in the *Pasraman* environment, both honesty to oneself and honesty to others. The value of honesty is not limited to the truth in doing work or duties but includes the best way to form an objective person. Without honesty, trust will not be earned. Therefore, the culture of being honest in every situation wherever we are, must always be maintained. Being honest in giving assessments, honest in managing finances, honest in the use of time and consistent in tasks and responsibilities are strong individuals in building religious-based character education in *Pasraman*, so that it will produce students who have faith and good personalities.

Honesty in the skills to maintain local wisdom which is the legacy of our predecessors that we must preserve. In order to actualize the strengthening of local wisdom towards students in *pasraman* as a measure of the value system at work, the first thing to strive for is building students' mental attitudes which includes understanding and implementation in attitudes and implementation in life.

3.1.4 Discipline.

Discipline is a form of obedience to the rules and sanctions that apply in the *pasraman* environment. The discipline referred to in this principle is the attitude and behavior of discipline that arises because of our awareness and willingness to live in an orderly and tidy manner and to be able to place things according to the conditions they should have. Discipline here is not something that must and must not be done because of the rules that require the students at *Pasraman* to obey the existing rules. Rules or regulations that are displayed everywhere are even attributes, will not guarantee to be obeyed if they are not supported by a disciplined atmosphere or climate in the school environment. Discipline does not only apply to certain people in the *Pasraman* environment but for all *Pasraman* personnel, including the *Pasraman* head, teachers and staff.

3.2 Factors That Can Affect the Strength of Local Wisdom

To strengthen local wisdom through character education for students at *Pasraman* can be done through;

3.2.1 Behavior of Traditional Leaders

Behavior in the form of real actions from leaders as a leader in their community, will usually be an important reflection for subordinates or the local community to build a civilization of religious people, so that an awareness will emerge that can respect each other among religious people and can maintain their local culture.

3.2.2 Environmental Culture

Every institution and environment has a traditional wisdom which has been built for a long time to mark its own characteristics, as a guide for the next generation. By having strong local wisdom, you will be able to build strong institutions to create good human resources. Having good human resources will be able to advance a region or its respective institution.

3.2.3 Exemplary Leaders as Figures in Society

Leaders must be able to set an example in the form of strengthening enthusiasm in maintaining a legacy to other communities. With high work enthusiasm will have an impact on the progress of development that has been realized as the progress of the nation.

3.2.4 Motivation

Every job requires encouragement to participate in solving the problems experienced by innovative community leaders. Success in solving problems means that the leadership has been able to carry out management in their institution, so that problems can be resolved. Carrying out good management will expedite the performance of the *pasraman*, and strengthen the work culture in the work environment.

3.3 Forms of Local Wisdom as Religious Based Character Education in Pasraman

3.3.1 Mutual Cooperation attitude

The form of mutual cooperation character values is a character that reflects an act of respecting the spirit of cooperation and hand in hand solving common problems, establishing communication and friendship, providing assistance to people in need. Students in boarding schools are expected to be able to show respect for others, work together, be able to commit to joint decisions, reach consensus, help each other, have empathy and a sense of solidarity, anti-discrimination, anti-violence, and volunteerism.

Characters that must be taught to students can be included in every learning activity at school, in *Pasraman* and in the community through Strengthening Character Education activities in the environment, it is hoped that students can grow into human beings who have intellectual intelligence and have an excellent attitude, so that they can strengthen local wisdom as a life skill.

Local wisdom in the form of mutual cooperation is a joint effort carried out by the *Pasraman* family and the community through the implementation of traditions which are carried out on determined days based on an agreement contained in the rules of procedure at the *Pasraman Gurukula* in Bangli Regency or the community to achieve a common goal of maintaining local wisdom. Cooperation arises when people realize that they have common interests. Cooperation requires a division of labor and justice that influences each other, so that plans to maintain traditions can be achieved properly to achieve common goals. Cooperation will get stronger if there are very tough challenges that must be overcome which refers to the rules that exist in the *Pasraman*. Forms of cooperation such as; harmony, loyalty, and a sense of belonging. Collaboration between students and the community will strengthen local wisdom, so as to be able to change the character of existing human resources to increase awareness in maintaining a tradition that has been inherited by its predecessors so that it can support religious activities.

3.3.2 Nationalism and Exemplary of children in *Pasraman*

The form of nationalist character values is character education that guides ways of thinking, behaving, and acting that show loyalty, caring, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment, placing the interests of the nation and state above the interests of themselves and their groups. A nationalist attitude can be shown through an attitude of appreciation for the nation's own culture, safeguarding the nation's cultural wealth, willingness to sacrifice, excellence and achievement, love of the motherland, protecting the environment, obeying the law, being disciplined, respecting cultural, ethnic and religious diversity. Forms of national character and exemplary in *Pasraman* are very important education given to students as the formation of noble attitudes and behavior for the benefit of the nation and state as good and responsible citizens.

Exemplary is commendable and liked behavior because it is in accordance with the values of goodness and truth. Carrying out exemplary is a way that can be done by parents from an early age through character education in providing guidance to *Pasraman* children for the survival of their local wisdom which is a tradition or customs as a culture.

The exemplary of *Pasraman* children is "leading by example; being a model, role modeling". Ashram children who carry out exemplary roles become real symbols of what they hope to achieve for their followers "the community and parents set an example through clarity of spirit and belief through daily actions as an education, which has been inherited from the past is also a source of character education.

The daily activities that have been determined and adjusted to the event are exemplary behavior for generations and Ashram children by showing the community what they should do, as a form of persistence in their local wisdom. This exemplary can be shown in time discipline, adherence to rules, procedures, duties and responsibilities fully contained in the village rules.

Referring to Frigon and Jackson (1999:10), exemplary behavior is a behavior that brings credibility to school children. What the

community and traditional leaders want is honesty/kindness, competence, credibility and discipline. As an example, traditional leaders expressed honesty, consistency, commitment and credibility. That is one of the strengthening of local wisdom that is trusted according to words and deeds.

Credibility can be understood as a belief that appears towards the Ashram children in Gurukula. Credibility is not an inherent characteristic of a person, but something that is given by the community to boarding school children as an education. One thing that creates credibility is that the community realizes the vision. Future boarding school children are required to have credibility and capability so that they can be accepted (acceptability) and are able to lead society to change, improve quality and be accountable and be able to maintain their traditions.

Based on the explanation above, it can be concluded that exemplary is the success of the teacher or Acharya who has built local wisdom-based character education, good things in carrying out their duties and responsibilities, as well as personal credibility and integrity as an Ashram child who tries to embody tradition as a continuation of local wisdom which has been inherited which is already famous in the eyes of the foreign world about its original culture.

3.3.3 Professional and Integrity

Forms of professional character values and integrity are values that underlie behavior based on efforts to make oneself a professional person who can always be trusted in words, actions and work, has commitment and loyalty to human and moral values. The character of integrity includes an attitude of responsibility as a citizen, being actively involved in social life, through consistent actions and words based on truth. Examples of good character traits that reflect integrity include: honesty, exemplary, politeness, and love of truth. The form of integrity and professionalism is the education given at *Pasraman* as a form of strengthening religious character to build local wisdom as the skills of future students.

Professional is a form of *Pasraman* management in fostering society or generations through nurturing, caring for, training, teaching, guiding, mentoring, and leading. But the community referred to here is the figure of the Ashram children with the title of the next generation, who in various fields have advantages and privileges because they already have the power to think as a member of the community. Profession is a field of assignment and management based on certain skills, vocational education. In simple terms, it can be interpreted that professional requirements are promises or provisions that must be owned and carried out by people who have certain expertise (the community).

The form of reinforcement in the profession is related to local wisdom, where each community has been trusted to play a role and already has the will, knowledge, emotions and feelings and can be developed according to their potential during the event as a tradition of survival. Meanwhile coaching is based on human values that respect human dignity.

3.3.4 Independence

The form of independent character referred to is the attitude and behavior of not being dependent on other people and using all ideas, energy, thoughts, and time to realize hopes, dreams and aspirations. Independent students at *Pasraman* usually have a good work ethic, tough, resilient, professional, creative, courageous, and become lifelong learners. This character is very essential, especially when students study in *pasraman* during pandemic, never giving up even though in natural disasters situation.

Independence is an attitude or behavior and mentality that allows the manager of the *Pasraman* to act in carrying out coaching and skills for the students in *Pasraman* in an autonomous, and beneficial manner, by trying to do something honestly, rightly on his own encouragement, in accordance with his duties and obligations as a teacher, so that it can provide education that is very beneficial for the lives of students in *Pasraman* who will become members of the community.

Ashram children who have an independent spirit in strengthening their local wisdom include; (1)

have the ability to always try and have initiative, (2) have the ability to carry out duties and responsibilities as school children, (3) obtain satisfaction from the results of coaching carried out in the community, and (4) have the problem-solving ability in society. The essence of coaching occurs in the process, namely a situation where a dialogue occurs between the *Pasraman* children in the direction desired by the community so that it is in harmony with the values upheld by the community.

IV. CONCLUSION

The process of character education and local wisdom in *Pasraman* children adheres to the concept of Hindu religious-based education with the process of increasing *sraddha* and *bhakti* of *Sisya* or students. Education carried out by teachers and community leaders with the main task and through the process of (a) teamwork with family and community, (b) Ability, (c) Honesty, (d) discipline.

Forms of religious-based character education and local wisdom for children in *Pasraman* show the following; (a) there is a cooperation and mutual cooperation, cooperation between teachers and the community and others, between religious leaders and the community or the community and the community to achieve the common goals of the Union, (b) Nationalism and exemplary teachers carry out their duties as generations in strengthening local wisdom in national form and exemplary is a way that teachers can provide guidance to children in *Pasraman* to provide religious education based on the *Pasraman's* vision and mission, (c) professionalism and integrity, profession is the field of work of Acharya or teachers based on skills, vocational education and certain commitments, (d) independence, independence is an attitude or behavior and mentality that allows the teacher or Acharya to act in carrying out education and skills at *Pasraman*, and is beneficial by trying to do something honestly, rightly on his own encouragement, in accordance with the duties and obligations as a teacher, so as to provide education that is very beneficial for the future life of children at *Pasraman*.

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