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HINDU CHARACTER EDUCATION AND ENTREPRENEURIAL ABILITY AS A CAPITAL OF INDEPENDENCE FOR ARTS AND CULTURE EDUCATION STUDENTS

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Abstract

The writing of the results of this study strengthens the understanding of the importance of Hindu character education and entrepreneurship for Hindu Religious Arts and Culture Education Study Program students. Art education students are formed into prospective educators, but more opportunities are needed for graduates to become educators. The lack of options, because the formation provided is sometimes lacking, so students must be able to read opportunities. Reading opportunities are part of financial literacy, so entrepreneurship needs to be integrated into lectures. Either through curriculum adaptation or entrepreneurial programs by universities. The assessment uses qualitative research, a type of literature study. Based on data analysis, Hindu character education is for students to develop prospective art educators who have attitudes and behaviours toward the teachings of Hinduism. The ability to be entrepreneurial, providing capital for art education students, to create the desire for entrepreneurship, as preparation for the future. This study aims to provide insightful reinforcement and benefits for art education students and can be a reference for relevant studies by academics and researchers.

Keywords: Education, Character, Entrepreneurship, Students, Arts, Culture.

I. INTRODUCTION

Today education has a somewhat important position in human life. Moreover, access to education has been given and realized in educational processes that all individuals can enjoy. This is undoubtedly part of the realization and realization of the right of individuals to get an education, and the state is obliged to realize it, as mandated in the 1945 Constitution as Indonesian constitution. Therefore, education is a right for every individual, and the state must organize a fair, non-discriminatory educational process so that every individual has the most opportunity and access to the educational process, whether carried out formally, informally or non-formally. This makes education a relatively important aspect of life to develop the knowledge and skills the individual possesses so that they can be helpful for his future survival.

Experts give different meanings to what education is, but broadly speaking, education is a process that can help humans live their lives. Even in the view of philosophy, the realm of education is one of the fields of study that has gained a somewhat important position. Education is a systematic process, and humans carry out all efforts made through the learning process in a learning environment. The educational process takes place from when the human is born until the human dies (Thabrani, 2015). Education, carried out by humans, is a process that targets humans themselves, in which the processes that take place are influenced by various aspects and are complex (Kristiawan, 2016).

Education carried out by humans makes the educational process only carried out by humans, so humans are also referred to as “animal educandum”, which is an educated creature (Sukardjo & Komarudin, 2013). So based on this, the term education is all the processes, efforts and efforts made by humans that are carried out systematically, concern various aspects, and is complex. As a process, then education only occurs within the scope of humans, so education allows humans to help themselves through the development of knowledge, attitudes and skills they have.

In a broader aspect, especially in the current digital era, education is strongly influenced by various aspects, either due to the development of science or technology, so the processes that run sometimes have a good or bad impact. Despite the current progress, the educational process has experienced reasonably rapid development. However, its essence must remain a complete guideline so that running education can provide a good direction for humans, not the other way around. This is following the scope of the educational process that prioritizes education to improve human competence, education is also carried out to develop human resources so that they can fill spaces and employment opportunities, and more in-depth education is realized as an effort to preserve culture and traditions, through cultural transformation and inheritance (Husamah et al., 2015).

As a country rich in traditions and culture, aspects of cultural transformation and inheritance are an essential part of the education process in Indonesia. This can be seen from the inclusion of arts and culture learning in the educational curriculum at the primary, secondary, and higher levels. This aspect of cultural transformation and inheritance in the educational process in Indonesia not only introduces traditions and culture but, more profoundly, integrates the values contained in existing traditions and cultures. So Indonesian individuals, as learners, have a thorough understanding of their traditions and culture, then actualized in attitudes and behaviours following the Indonesian culture that is *adi luhung*.

The integration of art and culture in the educational curriculum in Indonesia is realized through the learning process carried out by art educators formed in art and culture education study programs at various universities. So that the vision and mission in the process are to form art and culture educators who will become teaching staff in formal and non-formal education units. However, with a large amount of public interest in choosing the arts and culture education study program, it needs to run in balance with the formation provided by the

government in the recruitment process for teachers with ASN status. Undeniably, the existing formations have gone through a process of in-depth analysis by local governments, in addition to the availability of budgets. This causes many arts and culture education graduates to miss opportunities to become educators in formal education units. Providing the ability and opportunity to increase competence in entrepreneurship can be one solution if, in the future, students and graduates of the arts and culture education study program do not get the opportunity to become an educator.

Several studies have shown the importance of entrepreneurial skills and character education for students. A common thread is that character education strengthens awareness so that students can become prospective educators with good attitudes and behaviours, mainly to be examples and role models for their students. At the same time, entrepreneurial abilities provide capital and opportunities for students to develop themselves by improving their ability to read business opportunities that are an alternative to their future success.

Irhandayaningsih (2013) explained that character education could not be done quickly, so this process is sustainable. Character education in the younger generation of Indonesia must be carried out to form intelligent human resources but still have commendable attitudes and behaviours so that character coaching becomes a form of effort in developing and shaping character in the younger generation (Irhandayaningsih, 2013). This gives a theoretical picture that character education for the younger generation is essential to form Indonesian human resources who are intelligent and mature in their attitudes and behaviours. This is so that the younger generation can become a driver of the Indonesian nation's progress but retain their national identity.

Susanti (2013) explained that character education needs to be integrated into higher education for students. This is to shape student attitudes and behaviours. The formation of this noble behaviour is internalized through the values in the identity of the Indonesian nation, namely the ideology of Pancasila and Indonesian

culture. At the higher education level, the urgency of character education is to form students and graduates of higher education who have integrity. Because of the phenomenon in the field, many students or higher education graduates whose attitudes and behaviours do not reflect education essentially (Susanti, 2013). This shows the importance of character education in forming students with commendable attitudes and behaviours to avoid and mitigate the behaviours of graduates that do not reflect educated human beings.

Nurpratiwi (2021) explained that moral education by integrating the adaptation of moral values and teachings in both academic and non-academic activities in students is essential. Hence, it becomes the task of universities to facilitate the integration of moral education. So that not only are students educated in character, but the entire academic community, such as lecturers, must be role models so that they can be modelled and become role models in behaving and behaving by their students (Nurpratiwi, 2021). So exemplary in the process of character education becomes an integral and inseparable part, the entire academic community has a responsibility in the character education process for students, so moral education needs to be adapted and integrated with academic and non-academic activities.

Andina and Arifa (2021) explained that the change in the recruitment pattern of ASN Educators from CPNS Selection to PPPK, in addition to trying to solve teacher honorary problems in academic units, also has other impacts. One is the number of honorary teachers who have served for a long time but did not pass the selection, so improvements are still needed in the selection process (Andina & Arifa, 2021). From this, a conclusion can be drawn that there is still a need to improve the qualifications and competencies of teachers. Two things are the focus: strengthening and improving education at LPTK to prepare quality prospective educators and developing sustainable education for teachers who are already on duty.

Supeni and Efendi (2017) explained that it is essential to shape the character of entrepreneurs in students. However, there are many influential

factors in the formation of students' interest in becoming an entrepreneur, namely the family environment, entrepreneurial education, the use of social media, income expectations and others. From these many factors, the universities where students study must participate in preparing various programs that are expected to strengthen student interest in entrepreneurship (Supeni & Efendi, 2017). So some, many variables or factors affect student interest in entrepreneurship. These factors are essential to get support, so the more substantial the support, it is expected to strengthen student motivation in building an entrepreneurial spirit.

Yuwono (2019) explained that the integration of entrepreneurial spirit is through lectures so that through entrepreneurship practice courses, it is hoped that it can provide theoretical and practical knowledge for students in shaping their skills and entrepreneurial spirit. Through this practical lecture, it is hoped that students can build a spirit of independence by trying (Yuwono, 2019). Integrating the entrepreneurial spirit-building process can be done through relevant or unique courses as a form of effort to build entrepreneurial character for students.

From some of the literature studies above related to Hindu art and cultural education students, character education is trying to build the attitudes and behaviours of art educators who are noble and commendable, especially as prospective teachers. They must be able to be role models for their students in the future. The entrepreneurial spirit is to be a provision of independence and capital expertise so that even though the output of the educational study program is to become an educator or teacher, However, the possession of knowledge and skills in entrepreneurship can be an alternative if, in the future, the opportunity to become an educator is not realized, so that it is still able to have alternatives in living the process of life.

In addition, character education and entrepreneurial spirit can be integrated into one output for students, namely becoming an entrepreneur with character. The intention is that when they become entrepreneurs, students still stick to integrity so that the business they do is not only an income field for themselves but does

not harm others, so becoming an entrepreneur with character is his hope.

So it becomes crucial to examine the importance of character education and entrepreneurial ability in students in Hindu religious arts and culture education programs. In addition to discussing the importance, it will also discuss the function and the development strategy in the educational process in higher education.

It is hoped that writing this study will strengthen students' insights into building their character as prospective teachers or educators while also strengthening insights into the importance of building an entrepreneurial spirit in humans. In addition, this study can become a literature reference for students, academics and other researchers in the research process and relevant studies.

II. METHOD

The study of the importance of character education and entrepreneurial skills for Hindu religious arts and culture education students focuses on studies through a literature review with qualitative research types. The selection of qualitative research types sought to illustrate naturally how vital character education is and entrepreneurial abilities for aspiring art educators. Meanwhile, the literature review is focused on analyzing relevant libraries related to the focus of the problems studied. Qualitative research is a type of research with a natural background. Namely, the research background is not regulated and influenced by the researcher but runs as it is (Djamal, 2015). In addition, the interpretive paradigm does qualitative research that bases words on the data sought (Emzir, 2014).

Meanwhile, a literature review is a method or analysis technique that focuses the process on the study of libraries and literature relevant to the focus of the problem (Karuru, 2013). In addition, a literature review is a basis for a researcher to develop a theoretical framework. Hence, its position is quite essential, regardless of whether a literature review is part of the research element or a literature review is a research approach (Suryana, 2015).

So the qualitative research chosen is to provide an overview of how Hindu and entrepreneurial character education is integrated into the educational process and a literature review into a research approach that focuses on analyzing relevant literature. The data analysis techniques used to use the Miles and Huberman model, in the form of Data Reduction, Data Presentation and Data Verification, each stage is carried out systematically. Reduction is made to select data by the studied problem, and data presentation is carried out to enter the appropriate data. It has undergone an elimination process in the reduction process, which is then encoded and patterned. The verification stage aims to conclude the data collected by the proposal's focus to get meaning for the problem (Miles et al., 2014).

III. RESULTS AND DISCUSSION

The term character in the educational process is connected to morality that is realized through human attitudes and behaviour (Graham, 2014). Meanwhile, in the context of education, the formation of noble attitudes and behaviours in individuals is to form a character that is by the nation's culture to mitigate the impacts of moral degradation, which is a massive phenomenon in Indonesia (Zubaedi, 2013). So the character in character education seeks to form attitudes and behaviours through the integration and internalization of moral teachings and existing value orders in the educational process either through academic activities, such as strengthening material in courses, or non-academic activities, such as activities outside the course. So that this is systematically integrated because character education is built and carried out by prioritizing all aspects of education.

In Hinduism, this aspect of morality is reflected in various ethical teachings derived from scriptures, so existing moral teachings guide that character education in Hinduism, not only for themselves, but ethics in the form of attitudes and behaviours is a way of life for Hindus in interacting with fellow human beings (Madja, 2018; Suantara, 2020). In addition to religious teachings, character values can also be crystallized through Indonesian traditions and

culture. The many arts owned are rich in values that are useful in character building for the younger generation (Rosala, 2016; Syamsuddin, 2019).

From these views, character education is built on the foundation of the nation's culture, so the values of the existing religious teachings, arts, traditions and culture internalize into the younger generation. The art taught is not only the transfer of culture but the transformation of values and knowledge to the learners.

So related to character education and entrepreneurial ability can be described as follows:

The Importance of Character Education

Today the phenomenon of moral degradation is not only a myth but a fact with many cases or events that are not commendable, not only carried out by adults but even by children, such as cases of bullying that lead to the death of victims. Many other cases and events are evidence of this moral degradation. The younger generation is the support and driver of the nation's progress. However, if morality as the central element in the development of attitudes and behaviours is not owned, it may hinder the progress of the Indonesian nation and state.

Guided by this, character education is one of the efforts made to prevent and mitigate the impacts of moral degradation that occurs. Of course, it is undeniable that moral degradation does not only originate from changes in behaviour but occurs due to many influencing factors, such as advances in information technology. The development of information technology devices and the massive use of the internet today has a positive and negative impact.

One of the negative impacts of the advancement of technological devices is the ease with which the younger generation can access content that is not necessarily good, such as hoax content that has implications for misguided thinking and the spread of radicalism in the younger generation, due to the inability to filter correct information, as well as there are indeed irresponsible individuals who disseminate incorrect information with harmful purposes

((Fanindy & Mupida, 2021; Hidayatulloh & Armansyah, 2021).

From the above, it is vital to integrate character education into the educational process and prevent the spread of understandings that can change the order of life in Indonesia with its customs, traditions and culture. Character education becomes an inseparable part of human resource development and culture. In the educational process, students of the Hindu religious arts and culture education study program should ideally form their personality so that they have attitudes and behaviours that reflect the teachings of Hinduism. Character building in prospective educators, not only for prospective religious teachers, must also be done for prospective educators of other subjects because character building is not only the responsibility of religious teachers but also work with other teachers, one of which is an art and culture, education teacher.

As we know, Indonesia has so many traditions, arts and cultures, and it is proof that Indonesia is a great nation. The existence of art in a cultural context is not just a result of creation, character and human feeling that is audio, visual or audio-visual. However, Indonesian art is a delivery of messages and meanings that are rich in noble values.

For example, the sacred art of sidhakarya mask dance, as a product of art derived from the teachings of Hinduism, the dance is not only a complement to Hindu rituals and art performances alone, but in the process, it contains noble values such as religious values, social values, character values, one of which is sincerity in carrying out activities that will provide peace and happiness, besides the character contained in the procession such as simplicity, integrity and religiosity (Artiningsih, 2019; Dewi & Wardana, 2018; Suteja, 2005).

From the example above, art and tradition in Indonesia have philosophical values and essences, so the context of art in Indonesia is not only a cultural product but contains a variety of important values, especially in strengthening character education. For students of the Hindu religious arts and culture education study program, character education is essential, mainly

so that later they become agents in helping the character-building process for their students when they become teachers later, so that in the educational process as a prospective teacher, they must first initiate their character and personality. This process in higher education can be done in two ways: integration in the educational curriculum or the context of non-academic activities.

In the academic context, a curriculum is needed, namely existing courses on not only knowledge transfer but also knowledge transformation, so that the knowledge materials presented in lectures by lecturers are at least contextualized with character education so that the emphasis on aspects of attitudes and behaviour needs to be developed in the lecture process.

Meanwhile, in a non-academic context, character education for students can be carried out by holding activities or training and coaching related to character aspects, such as joint prayers on holy days, discussions that are formed programmatically, and other relevant activities.

So in the discussion about character education in students, there are several important points, namely:

1. Character education is an effort to overcome the phenomenon of moral degradation.
2. Character education can be integrated into academic or non-academic activities.
3. Character education can be adapted from religious teachings, Pancasila ideology, and values contained in the culture of the Indonesian nation.
4. Character education is essential at the primary and secondary education levels and higher education to form students with character and integrity.
5. For students as prospective teachers, character education is essential as a development of self-character and a foundation for active participation in building students' character when serving as teachers later.
6. Character education for arts and culture education students strengthens the four competencies that a teacher must have: personal competence, social competence,

pedagogic competence and professional competence.

Entrepreneurship for Art Education Students

Based on some information in the media, the number of entrepreneurs in Indonesia is still relatively minimal. In *Bisnis.com* media, it was stated that "Based on data from the Central Statistics Agency (BPS), the ratio of the number of entrepreneurs in Indonesia is still 3.47 % or only around 9 million people from the total population. Although it is up from 2016, which is 3.1%, the number of entrepreneurs is still inferior to neighbouring countries such as Singapore" (Saputra, 2022).

The news above indicates that the number of entrepreneurs in Indonesia can still be said to be small compared to the total population of Indonesia. Indonesia's small number of entrepreneurs is undoubtedly due to various influencing factors. For example, the ability to read opportunities, capital, environment, support, motivation, etc.

The term entrepreneur comes from the words "wira", and "usaha" "wira" can be interpreted as a knight, and effort is a process of realizing something or desire or work. So entrepreneurship is a series of work processes with independence and constancy, or independent work carried out by individuals through job creation independently (Purnomo et al., 2020). The term entrepreneurship also means the ability to create jobs through business independently (Kusuma et al., 2021). It is further stated that "wirausaha" is a process and path through work activities by a person which is carried out with several possible risks faced, namely profits and losses; in entrepreneurship, it takes principles and determination to be able to take all existing risks (Alfianto, 2012).

From the analysis of the views above, entrepreneurship and entrepreneurship is an independent business carried out by taking all risks that may occur, both profits and losses, and individuals who run entrepreneurs are called entrepreneurs.

In this regard, several things need to be thought about in deciding to become an entrepreneur, namely:

1. Able to read the opportunities that exist around through in-depth analysis
2. Have determination because building a business requires a process that is certainly not instantaneous. However, it takes seriousness because the effort made takes a long time to run.
3. Dare to take risks related to profits or losses that can occur
4. Ownership of business capital, capital, is not only related to money or funds but motivation and support can also be capital.
5. Developing relationships, the more relationships that are owned, the less or not it will help the business's development.

As a prospective teacher-student, developing entrepreneurial skills is essential for students of the Hindu religious arts and culture education study program. Given the current pattern of educator recruitment in Indonesia, which temporarily switches from *CPNS* to *PPPK* selection, it certainly hints at several things when compared to *CPNS*, *PPPK* recruitment for teachers as "Regulation of the Minister of State Apparatus Empowerment and Bureaucratic Reform Number 20 of 2022" requires applicants for several things including:

1. Honorary teachers who have the status of K2 honorary personnel in the BKN database
2. Honorary Teachers in state-status education units recorded in *Dapodik* with a minimum service period of 3 years
3. Teachers in privately owned education units located in the database system and;
4. Graduates of the Teacher Education Program are recorded in the PPG graduation database of the Ministry of Education, Culture, Research and Technology.

This is certainly different from the previous *CPNS* selection, which only hinted at a maximum age of 35. If these provisions continue, fresh graduate art educator students will undoubtedly have minimal opportunity to participate in the selection system. However, regulations and requirements in the future will

change according to the existing situation and conditions.

So that if students of the Hindu religious arts and culture education study program still want to take part in the ASN selection constituency with applicable regulations, then several things must be considered, namely:

1. After graduating from the Strata 1 program, you must be willing to continue to the pre-service teacher professional education program.
2. After graduating from serving in education units with a minimum working time of 3 years, "however, this consideration will become a polemic and a chain of unresolved problems because *PPPK* is one of the Government's strategies in solving the problem of honorary teachers in addition to the existing regulations are no longer allowed for local governments or local agencies to recruit non-ASN workers".

Therefore, entrepreneurship is one of the solutions for students of the Hindu religious arts and culture education study program after graduation if, in the future, they cannot realize the hope of becoming ASN educators or do not have the opportunity to participate in the ASN selection. The development and strengthening of the entrepreneurial spirit in students can be carried out with several activities 1) entrepreneurial integration in particular courses, 2) Strengthening the independent campus learning program by providing freedom for students to choose one of the activities that can be taken outside the campus, 3) one of which is the entrepreneurial program, programming entrepreneurial training in the campus environment, and 4) They are holding academic activities such as seminars and workshops on strengthening entrepreneurship among students facilitated by the university.

In this regard, there are several opportunities that students can look at in building a business opportunity in the field of art education, including:

1. Business opportunities to become make-up artists, considering the "MUA" trend that is quite massive in events such as weddings, festivals, etc.

2. Entrepreneurship as a distributor of works of art.
3. Build arts training and education institutions.
4. And a few other opportunities.

It can be concluded that being an entrepreneur in the context of education students can be the main focus or alternative. The main focus of the educational process during lectures in higher education is carried out as a reinforcement of the efforts that have been carried out, while alternatives if you do not have a business and in the future hope as an educator is not achieved so that entrepreneurship can help individual survival and success in the future.

IV. CONCLUSION

Based on the data analysis above, it is related to character education and the entrepreneurial ability of Hindu art and cultural education students., 1) Character education seeks to shape the attitudes and behaviours of prospective teachers in order to be able to form and develop a noble personality, 2) Character education in art education students can be a basis for strengthening character education for students when students in the future have become or served as teachers, 3) Education and entrepreneurial ability can be the leading and alternative focus for students of the art education study program, 4) The main focus if students already have or are running a business, and the material in the lecture process is used as a strengthening of understanding and skills in developing the business being carried out, 5) Become an alternative if, in the future, the expectations as an educator cannot be met, Considering the selection process, which, of course, has unique requirements, and 6) Character education in entrepreneurship is a strengthening of attitudes and behaviours in order to form an entrepreneur with integrity.

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