

# Local Socio-Cultural Wisdom as a Basis of Character Education in Primary Schools

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**Purpose:** To examine the implementation of character education, based on local socio-cultural wisdom for primary school students, in Yogyakarta. **Methodology:** Interviews, observations, and documentation of students and teachers in five primary schools, by integrating quantitative and qualitative approaches. The first year of research was conducted in May - October 2018. **Main Findings:** (1) Traditional games can train children's character through their socialising or associating with others; (2) a total of eight UPY of students in this study can complete a specifically approved thesis draft; (3) a prototype design or some models for developing character education. **Applications:** Research results can be a module for teaching character. **Novelty/Originality:** Proposed scientific reports in nationally and internationally accredited journals, textbooks on character education based on local socio-cultural wisdom in primary schools, and HAKI's design of cultural costumes for 'angguk' culture with batik clothing 'geblek renteng' motifs, a distinct characteristic of the Kulon Progo region.

**Key words:** *Character Education, Local Socio-Cultural Wisdom, Primary school students.*

## Introduction

Many sides demanded an increase in the intensity and quality of the implementation of character education, in formal educational institutions. These demands are based on developing social phenomena, such as increasing juvenile delinquency in society as in mass brawls, and various other cases of moral decadence. Even in certain villages and major cities, the symptoms have reached an alarming level. Therefore, formal educational institutions especially primary schools, as the official place for fostering children and the younger

generation, are expected to increase their role in establishing students' personalities, through character education models as in local cultural art training for primary school teachers.

Education experts generally agree on the importance of formally improving character education. However, there are differences of opinion regarding the approach and mode of education. Some experts suggest moral education as developed in western countries, such as: cognitive character values development, value analysis, and character values clarification. Others suggest traditional approaches, namely through planting certain social values in students (Bayham, 2016).

Looking at the above problems, the research offers a Character Education Model Based on Local Cultural Social Wisdom for Primary School Students in the Special Region of Yogyakarta, whose nuances maintain the identity and superiority of local culture, as well as eastern customs. If this is not preserved or taught to students, local culture will become extinct. A study by Jacques S Benninga, Marvin W Berkowitz, Phyllis Kuehn, and Karen Smith related character education to school achievement in some primary schools in California, and concluded where character education is taught seriously, schools tend to high academic achievement (Benninga, J. S., Berkowitz, M. W., Kuehn, P., & Smith, K. 2003).

The benefits that can be expected for primary students are: (a) the formation of character in positive attitudes and behaviour, and eastern manners in students; (b) the development of a character education model based on socio-cultural local wisdom for primary school students in Yogyakarta, providing a new repertoire for managing other rural schools.

## Literature Review

The application of the concept of character education based on local socio-cultural wisdom, stated by (Mungmachon, M.R. 2012), consists of nine educational models of character pillars. Each theme of the character pillar is to be applied for two to three weeks. Each pillar theme consists of various examples of practical activities for educators, focused on methods for knowing the Good, feeling and loving the Good and acting the Good. The 9 Character Pillars are: (a) love of God and all of His creations (love God, trust, realisation, loyalty); (b) responsibility, discipline and independence (responsibility, excellence, self-reliance, discipline, orderliness); (c) honesty / trustworthiness (trustworthiness, honesty, and tact); (d) respect and courtesy (respect, courtesy, obedience); (e) generosity, helpfulness and mutual cooperation / cooperation (love, compassion, caring, empathy, generosity, moderation, cooperation); (f) self-confidence, creativity and a propensity for hard work (confidence, assertiveness, creativity, resourcefulness, courage, determination, enthusiasm); (g) leadership and justice (justice, fairness, mercy, leadership); (h) goodness and kindness (kindness,

friendliness, humility, modesty); (i) tolerance, peace and unity (tolerance, flexibility, peacefulness, unity).

Besides the above 9 Pillars of Character, (Power, F.C 1994) developed material to teach hygiene, health, tidiness and safety in children. Furthermore, (Power, F.C 1994) suggests that the method used is referred to as 'routine reflection' or apperception. Every morning the children are asked to take part in a 15-20 minute of pillar reflection activity, according to the pillar applied at that time. Providing special time for reflection provides opportunities for children to verbally express their knowledge, love, and how they should act according to the pillars of character. Local knowledge is derived from local residents, as accumulated through the experience of society (Kongprasertamorn, K. 2007).

As to the module's 9 Character Pillars, the pillar guide book also features ten story books that related to the pillar taught, with ten character education activity books for children. The 9 (nine) Pillar modules are also equipped with exemplar letters of explanation, recommendations and questionnaires for parents (Behera, 2015). These letters encourage parents to participate in growing and developing positive characteristics in their children. The education curriculum is based in local culture. The 9 Pillar-based character education curriculum of local culture will help all educators to character education throughout the school year, because it is integrated into all disciplines. Each aspect of the curriculum is applied using the Student Active Learning approach, Developmentally Appropriate Practices, Integrated Learning, Contextual Learning, Collaborative Learning, and Multiple Intelligences, which can create an effective and fun learning experience (Prayitno, 2004).

According to (Prayitno, 2004), training in the application of 9 Character Pillar modules and a local culture-based character education curriculum, required training teachers over five days to implement this program. The materials to be given are: (a) insight of the need for character education (heart start paradigm); (b) self-concept (motivation training); (c) developmentally appropriate practices; (d) how to flow characters in class; (e) 9 Character Pillar modules application practice; (f) brain-based learning and teaching; (g) a character-based holistic learning application (KBK 2004). This education program is also integrated with real practice in the classroom by students (Bosupeng, 2018). Thus, the teacher has real experience in implementing the program and together with the instructor can do an evaluation.

Local, culture-based character education for primary school students would include:

- (a) regular training for five days (maximum 10 teachers for every school);
- (b) two modules of 9 Character Pillars for the teacher handbook (lower class, and higher class);
- (c) an Education Unit Level Curriculum (KTSP) module on local culture-based character education (26 themes);

- (d) workbooks about 9 Pillars Character for activities (10 books);
- (e) Manuals and KTSP models;
- (f) examples of Daily Lesson Plans for KTSP Character Based Holistic Education (grade 1 and 2);
- (g) examples of Daily Education Lesson Plan 9 Character Pillars (grade 1 and 2);
- (h) 9 Song Pillars Character tapes;
- (i) a story book to shape 9 Pillars Character (40 books);
- (j) teacher reference book (four books) and a Buin Batu School, or 'Sekolah Buin Batu' (SBB) Character Bulletin (12 editions); and
- (k) handouts, papers, training materials, training certificates.

Training would also include; a usage license certificate for the Character Based Holistic Education module. The identity of a nation, character is a basic value of behaviour that becomes a reference for the values of interaction between humans. When character is lost then everything is lost. Universally various characters are formulated as the value of living together based on pillars: peace, respect, cooperation, freedom, happiness, honesty, humility, love, responsibility, simplicity, tolerance and unity. Philosophical character was put forward by the Taman Siswo's General Chair of the Law Assembly (Ki Tyasno Sudarto, 2007) which is called Tri Rahayu, namely: (a) mahayu hayuning saliro (how to live in order to improve self-quality); (b) mahayu hayuning bongso (how to fight for the country and nation); (c) mahayu hayuning bawana (how to build world prosperity).

To achieve the Tri Rahayu's order above, humans must understand, appreciate, and carry out their duties as human beings as stated in Tri Satya Brata: (a) rahayuning bawono kapurbo waksitaning manungso (the world's welfare depends on people with sharp wisdom); (b) dharmaning manungso mahayun rahayuning state (the main task in maintaining the safety of the country); (c) rahayuning manungso dumadi karana manusiaungsane (human safety is determined by its behaviour). The character values of the academic approach are intended to be faith, piety, noble character, knowledge, honesty, discipline, democratic character, fairness, responsibility, orientation to excellence, mutual cooperativeness, healthiness, independence, creativity, gratitude, and skillfulness (Bozorgian & Kanani 2017). The negative effect of foreign culture can be filtered by strengthening the positive character of the nation (Mungmachon, M.R. 2012).

## **Methodology**

This study examines the development of a local socio-cultural wisdom-based character education model for primary school students in the Yogyakarta region. Using the stages of R & D development from (Borg R Walter, Gall Meredith D, 1989) the study was designed by theoretically and empirically testing the development of a local socio-cultural wisdom-based

character education model for primary students in the Yogyakarta region. Research is located in four districts and one city. The first year of research begins in May and ends in October 2018. Subjects of research are teachers and primary school students in five primary schools in the region.

The variables in this study include:

- (I) local traditional arts and games; which consists of sub-variables:
  - (a) “gebag sodor”; (b) hide and seek; (c) “engklek”; (d) “dekak-dekak” (lumbungan); (e) karawitan, (f) geguritan; (g) jatilan; (f) mocopat song;
- (II) local culture; consisting of sub-variables: (a) wiwitan ceremony, (b) village cleaning ceremony, (c) ruwatan (d) traditional clothes;
- (III) student’s character shaping; which consists of sub-variables: (a) respect; (b) courage; (c) honesty; (d) self-discipline.

### **Data analysis**

The first year of research was a model development survey, therefore the data collected simultaneously was analysed by quantitative and qualitative descriptive techniques (Boutayeba, 2017).

### **Findings**

This study generated:

- (a) teaching modules for character values based on local cultural wisdom;
- (b) textbooks for developing educational models of character values based on local socio-cultural wisdom in primary schools;
- (c) articles in nationally and internationally accredited journals;
- (d) a thesis by eight college students, with approval from the guiding committee;
- (e) the HAKI draft concerning the design of a costume for ‘angguk’ culture, with batik clothing of the ‘geblek-renteng’ motif distinct characteristics of the Kulon Progo region.

### **Discussion / Analysis**

The priorities of this research are to establish:

- (a) that character education has the same essence and meaning as moral education and character education. The aim is to shape the child's personality, to become a good human being, person and citizen;
- (b) criteria of human beings as good people and citizens in general, possess certain character values, which are mostly influenced by the culture of the people and their nation;

(c) that the essence of character education in Indonesia is Pancasila's value education, namely the education of noble values derived from Indonesian culture itself, to shape the personality of the young generation;

(d) through model trials, teachers skilled in managing and applying learning models of character education and its implementation in student character education; and

(e) changes in student attitudes and behaviour, in learning character values and their implementation in daily life.

It is expected that at least 85% of primary school students in the research area will completely learn character values, through learning materials, in accordance with variables and competencies.

### Research Objectives

Looking at the description above, the research objectives are:

(a) the implementation of socio-cultural character education model based on local wisdom for primary school students in the Special Province of Yogyakarta;

(b) to ascertain the most appropriate approach in the implementation of local socio-cultural wisdom based education of primary school students in the Yogyakarta region;

(c) to ascertain the effectiveness of the implementation of the socio-cultural character education model based on local wisdom for primary school students in the Yogyakarta region;

(d) to shape students' personal and characteristics, in order to be good human beings, people and citizens who have noble character, and have eastern customs;

(e) that eight students in the Social Sciences Study Program at UPY Postgraduate, who are involved in the research of the Postgraduate Program, can in the first year draft the post graduate thesis which is proven by approval by the guiding committee; the second year can finish writing the thesis and pass the post-graduate exam; accompanied by a nationally accredited journal article;

(f) increase the number of scientific publications written by lecturers and students in the UPY Postgraduate environment both nationally and internationally.

**Table 1:** Pre-test, Post-test 1 and post-test 2 Experimental Group 1 Analysis

Pair	Mean	Sig. (2-tailed)	Ket
Pre-test – post-test2 (First test)	-6.333	0,001	Significant
Post-test 1 - post-test 2	-1.778	0,075	Insignificant

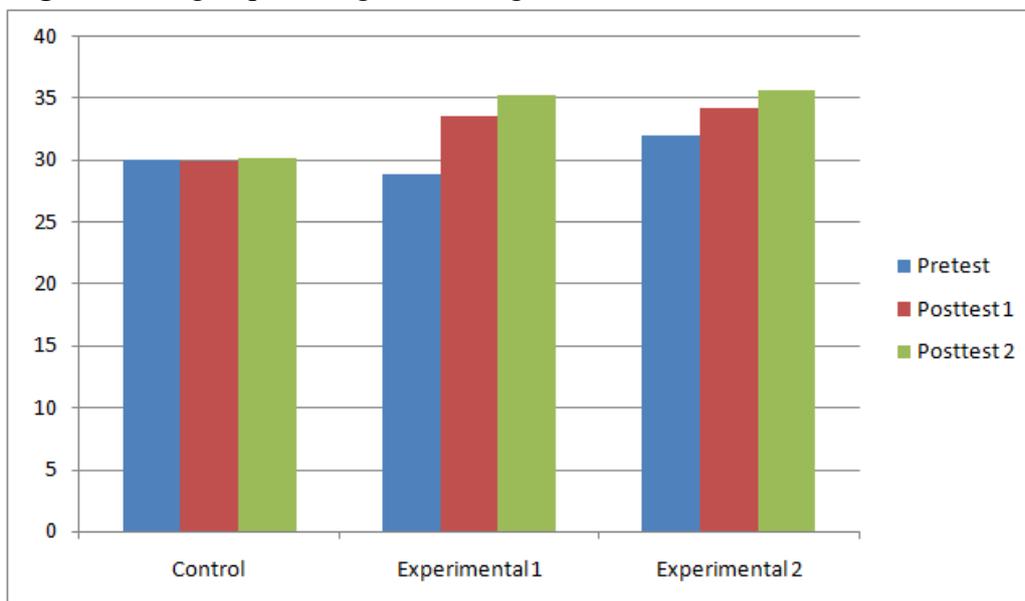
Based on this table, the value of the pre-test – post-test 1 is very influential, it can be seen from the value  $P = 0.001 < 0.05$ . Similar results also founded on the value of pre-test with post-test 2 suggest an influence, seen from the results of  $P = 0.001 < 0.05$ , so the pre-test -

post-test 2 value is significant or influential. However, it varies with the results of post-test 1 and post-test 2 where  $P = 0.075 > 0.05$  so that the addition of the game does not affect the increase in student character education in Primary School.

**Table 2:** Pre-test, Post-test 1 and post-test 2 Experimental Group 2 Analysis

Pair	Mea	Sig (2-tailed)	Ket
Pre-test - post-test1 (First Test)	2.22 2	0,010	Significant
Pre-test - post-test2 (Second Test)	- 3.667	0,000	Very significant

**Figure 1.** All groups average score diagram



From this diagram, the experimental group 1 has the average pre-test = 28.78, post-test 1 = 33.44 and post-test 2 = 35.22. Experimental group 2 has average pre-test = 31.89, post-test 1 = 34.11 and post-test 2 = 35.56. This shows an increase in problem solving that can be seen from an increase in the average results of group scores from the value of pre-test to Post-test 1 and to Post-test 2. While the control group has an average pre-test = 30.00, post-test 1 = 29.89 and post-test2 = 30.11. This result shows no increase in the average on the pre-test scale score, post-test1 and post-test 2.

Based on the results of using one way ANOVA and Paired sample t-test, it can be concluded that there is an increase in problem-solving in the experimental groups 1 and 2 that can be seen from the pre-test to post-test 1 and post-test 2. Both groups showed high significance

after playing traditional games. The games were gebag sodor games, engrang games, dekak-dekak, earthenware crafts, angguk arts, mocopat song, written batik crafts, hide and seek games, engklek, and Javanese dance. Two dances can improve the character of primary students, but 10 traditional games show more significance of character education. Whereas in the control group there was no visible improvement from the average, and the results of the same paired sample t-test analysis from pre-test to post-test 1 and from post-test 1 to post-test 2. So the influence of traditional games on the ability of character education in primary school age children in the Yogyakarta region is significant.

The implementation of good local cultural wisdom-based character education greatly influences children's development in facing many problems. In addition, character education capabilities also train individuals to improve and choose the right way to achieve goals (Rest, J.R. 1992). In addition, according to (Sukadari, 2012) there is a relationship between problem-solving skill and independence. It is important to improve character education capabilities. It is evident that the ability of local cultural wisdom-based character education can be improved, by providing traditional games.

The research result on control group ( $P = 0.866$   $P =$ ,  $0.834$   $P > 0.05$ ) meant that there was no change in the value of pre-test - post-test 1 - post-test 2. While on experimental group 1 ( $P = 0.001$ ,  $P = 0.001$ .  $P < 0.05$ ) and experimental group 2 ( $P = 0.010$ ,  $P = 0.00$ ,  $P < 0.05$ ), the results shows that the Experiment Groups 1 and 2 experienced an increase in the ability of education-based characters in local cultural wisdom significance after the subjects were treated with traditional games. However, the subject has the same variability in the ability of character education based on local cultural wisdom ( $P = 0.989$ ). So it is proven that traditional games can improve the ability of local wisdom-based character education in primary students. This accords with the theory of Misbach, I. (2006) that traditional games contain cognitive aspects, developing imagination, creativity, character education, strategy, anticipatory abilities, and contextual understanding.

The results of testing from one pre-test until post-test 1 showed an increase in character education skills, while post-test 1 and post-test 2 did not show a significant increase. Meanwhile in Experimental Group 2 from pre-test to post-test 2 all showed a significant increase in blood education. The intervention carried out in Experiment 1 was the introduction of traditional games, as described above. Experiment 2 is character education then 10 traditional games. Feedback is given after the administration of games intervention. Character education was improved because 10 traditional games have stages to play them. The stages in the first 10 games are units in which the child must concentrate on taking the game's equipment from game one until six. Character education occurs when the student must adjust the height of the ball, to take the correct equipment suitable from one up to 10 kinds of games.

In the last stage, the 10 types of games and traditional performance went well. Character education is realised by games, culture and art requiring that children set the time for games and other cultural arts. So the student's ability to understand problems and adjust to the rules of the game can be trained. The student's ability to concentrate, strategise and make good decisions can also be trained. These exercises are proven to be able to improve students' character education. Moreover, the 10 game stages are also shown to be able to improve the character education abilities of students' character education. In the first place, the student must make a strategy for the material he or she will spread to be authentic. After the opponent takes one game activity, they must then arrange the strategy correctly. Students also have to concentrate, to not bump into other activities or games. In addition, the subject must develop a strategy to get a score. So students train their cognitive ability to concentrate, arrange strategies and make decisions to play the game.

Training children to understand how things are done so they do not violate rules, and carry out the game, is the aspect of character education described by (Rest, J.R. 1992); the first stage is to find and understand the problem. The second stage is to develop a good problem-solving strategy, in traditional games that also train subjects to strategise how to win the game. The third stage is the exploration of solutions that involve children making decisions. The subject must choose a strategy, which game to prioritise, and adjust the speed of other play. As said by Dharmamulya, S. (2004) a game that uses thinking is a game that requires a concentration of thinking, calmness, ingenuity and strategy. The research shows that 10 selected games can significantly improve children's character education. According to Iswinarti (2005) the game 'gebaag sodor' and others are able to train systematic thinking according to game procedures, to determine the child's character education strategy. However, from the 10 games in this study the results show that traditional games are more significant compared to games in the current era.

In the process of character education training based on local wisdom, the subjects were trained to compare the problems faced, with the struggle of the subject to play the game until satisfied. Before the feedback ended, the researcher asked the students for information about the difficulty of the game and how the subject is facing it. That is reflected by the problems that the subject experiences every day, stimulating the subject to make a strategy, to deal with the problems faced. Giving the way out is influential because it is included in experimental learning. Experiential learning according to (Kolb, D.A., Boyatzih, R.E., Mainemelis, C. 1999) is a knowledge process created through transformation from experience in the individual. Knowledge is the result of a combination of absorption and transformation of experience. Thus, giving feedback can be used as a transformation from life experiences that have occurred in the subject, as well as preparation for solving problems that will occur in his or her life.

The subjects were primary school children aged 9-11 years, because according to Piage that is the middle and late years of a child (Santrock, J.W. 2011). In this age children will enter adolescence, a new experience for the subject. Thus, the subject can learn to solve that problem from the beginning. Other than that, the subject is very busy with the period of concreteness, in that it is able to think logically while there are concrete and specific examples (Santrock, J.W. 2011). This research is also supported by (Gray, P. 2011) research which states that one of the functions of games is learning how to make decisions, solve problems, exert self-control, and follow rules. So by playing in primary school the child has prepared him or herself for the development period he or she will go through. In addition, (Prayitno, 2004) suggests that children playing in groups are more active in making problem-solving strategies. Further, children's creativity in playing also influences the improvement of cultural wisdom-based character education.

Although this study has results similar to the hypothesis, it does not mean that this study has no shortcomings. Subject selection for each group must be of the same variance, while the number of subjects taken is only nine children for each group. Children not included in the group are also given the same treatment so that there is no jealousy. When giving post-test 1 and post-test 2, the subject's friends interrupted the subject so the atmosphere became a bit noisy. The distribution of post-test 1 and post-test 2 is too short; the time spent is only two days. The date taken is the date after the test, so that the second experiment is carried out not at school but at home. The subject must wait for the other subject, so that the intervention can be carried out. Thus, the scoring time often starts late. In some instances subjects obtained a high pre-test score, requiring them to look for other instances, to maintain the variance of the subject.

## **Conclusion**

The research occurred in five primary schools tested in the Yogyakarta Special Region. The results show influences on traditional performance, namely traditional games described above, can improve the implementation of wisdom-based character education. The group of students in the five experimented primary schools showed an increase in the pre-test to post-test 1 and post-test 2, while the control group did not show a significant change. From the research results it can be found that significant improvements were obtained after carrying out traditional games. Based on the results of the research, parents and educators can provide an opportunity to play with children, to improve the ability of local cultural wisdom-based character education of students in the Yogyakarta region. This is because this type of game trains strategy, concentration, and decision taking for students so they can win the game and there has not been a negative impact on the development of the students' character.



Traditional games can train concentration, strategy and patience when losing or left behind by other friends.

### **Limitation and Study Forward**

The contribution of the research to science is four-fold. First, the system for developing local wisdom-based character value education models will be tested, providing new insights for managers and primary school students in the Yogyakarta region. Second, all character value development programs will have good functions and benefits for students, if they can be implemented in the proper method or model, which starts from the problem, character, and desires of each student. Third, through need assessment, the development of character values for primary school students can be identified according its potential and conditions. Fourth, the action program can develop character value education, based on local wisdom for primary school students, which if carried out will rediscover local wisdom and traditional culture that need to be exemplified to students.

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