

Ethical Values in Indonesian Proverbs as Character Education Investments

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Abstract—Proverb is a cultural heritage that became one of the enrichments of Indonesian literary works. Similar to other types of literary works, proverbs contain moral values that are believed to be a vehicle of character education for youth learners. The purpose of this study is to analyze the ethical values in proverbs as a material and means of character education. This study uses qualitative descriptive method, which is a series of activities or data collection process through document analysis / literature study. The expected result of this study is to document the ethical values in the proverb as character education. The values studied are the nine basic values plus one religious value is upheld the nation of Indonesia: responsibility, respect, justice, courage, honesty, nationalism, self-discipline, caring, and perseverance. Example of findings: 1) There is age, there is sustenance (*ada umur, ada rezeki*) = as long as there is life sustenance God there is; 2) The same weight bears, the same light portable (*berat sama dipikul, ringan sama dijinjing*) = hard to live together; 3) there is water there fish (*ada air ada ikan*) = wherever people try there must be sustenance. Ethical values according to those proverbs are that about religious, caring, and perseverance. In addition to the proverb which states the based value in positive, there is also a proverb that states the value in a negation. Example, there I was faced, no I was looked at behind (*ada aku dipandang hadap, tiada aku dipandang belakang*) = when in the presence of being nice, but behind others word. These examples are expected to be character education materials for students and can provide improvements for their ethics.

Keywords—character education; ethical values; proverbs

I. INTRODUCTION

Interest in research on proverbs is based on the relevance and usefulness of proverbs which are considered obsolete and old-fashioned. It is proved that the proverb does not develop significantly but does not disappear by the age. In addition, the words in the proverb are not adapted to the times. In fact, the proverb as an Indonesian cultural heritage is one of the works of oral literature that has been passed down through generations and contains many messages. Not only that, as an eternal oral literary work, proverbs are recorded and stored as teaching material.

Proverb appears as a form of language that has noble art. Besides being beautiful and full of meaning, the proverb becomes a series of words that contain teachings and advice with regard to ethics and norms so that they are considered to have high tolerance and tolerance. Like what was stated by Adhani that proverb contains positive advice and expressions

[1]. In addition, Alviani asserts that proverbs as oral literature is one means of enculturation in the process of planting indigenous values from time to time [2].

As one of the beautiful and meaningful language works, proverbs in this millennial era were not as realistic as in the past. In addition to language developing rapidly, the language user community tends to use language openly regardless of its ethical impact. This is what was later suspected to have contributed to the decline of the nation's character.

Research on proverbs has been widely spread, as Kustina has done about proverbs in the book of one ticket to surge vol. 2, the results of which are identified as fourteen-character values which include compassion, caring, forgiveness, peace, friendliness, religion, wisdom friendly, prejudiced, sabra, self-aware, tolerant and civilized [3]. In addition, Adhani has conducted research with the results of proverbs being divided into three forms, namely proverb, slogan and parable; Proverbs contain positive advice and expressions and there is character education that is contained in proverbs, including caring, tough, religious, honest, creative, communicative and nationalist [1].

Proverbs research has also been done by Sunarni, from the results of his research identified that the use of proverbs in communication in the community is very effective as a cultural inheritance. According to him, the community needs to be involved in the preservation and inheritance activities of proverbs in an effort to form a community of character [4].

In line with the studies described, this research was conducted with the intention of tracing ethical values in proverbs. The difference is that the study of values proverbs refers to the basic values put forward by Daniel Goleman in Adisusilo and one addition, namely religious values which are the main values of the Indonesian people based on the first principle [5].

Furthermore, the results of this study are expected to be able to revive the language users of the importance of language arts and re-grow noble language spirit to create generations of character.

II. THEORETICAL

A. Definition, Function and Type of Proverbs

Proverbs are defined by Alviani as a form of classical language or a form of language that does not express meaning

directly but uses comparisons in the form of sentences or concise sentences [2]. In line with that, in KBBI V, proverbs are interpreted as (1) groups of words or sentences that remain structured, usually decorating certain intentions; (2) concise expressions or sentences, containing comparisons, parables, advice, life principles or behavioral rules.

Proverbs have at least four functions, such as what Alviani put forward, namely to realize goodness and appropriateness in association, give advice, satirize politely, and declare a firm stand [2]. Of the four functions it can be seen that the proverb comes as a noble language.

Proverbs are divided into three types, namely thimbles, proverbs that have rhythm rhythms and are often classified into poetry; saying, the proverb is concise, wise and as if spoken to break the words of others; as well as parables, proverbs that contain symbolic meanings and usually begin with words like, like, or like.

B. Ethics and Character Education Values

Adisusilo explains that the term ethics comes from the Greek "ethos" which means customs, habits, rules of behavior. Furthermore, Bertens in Adisusilo defines ethics in three senses, namely (1) a set of values or norms that become the handle of life; (2) a collection of principles or moral values (code of ethics); (3) knowledge of good and bad. Meanwhile, values are defined as standards of actions and attitudes that determine who we are, how we live, and how we treat others (Linda and Richard Eyre in Adisusilo) [5]. Thus, from the understanding of ethics and values, it can be concluded that essentially, ethical values are the basic reference in behaving and behaving so that they become a reflection of identity.

Further about the theory that is the basis of research, related to character education. Character education is the mandate of the Indonesian education system. Referring to Law Number 20 of 2003 concerning the National Education System, it is stated in Article 3 that "National education functions to develop the ability and shape the dignified character and civilization of the nation in order to educate the life of the nation, ...". From this statement, it is clear that forming characters is a special mandate. Referring to Adisusilo's statement, character is interpreted as a set of values that have become a habit of life so that it becomes a permanent nature in a person [1]; [5]. States that character education is close to moral education, namely character education, such as teaching ethics and morals. Thus, character education can be characterized as an effort to form a whole person through self-development that shapes positive traits and habits so as to form a person of character and virtue.

Furthermore, referring to Daniel Goleman's statement in Adisusilo, character education is a value education, covering nine interrelated basic values, namely: 1) responsibility; 2) respect; 3) justice; 4) courage; 5) honesty; 6) sense of nationality; 7) self-discipline; 8) care; 9) perseverance) [5]. Meanwhile, based on the mandate of the National Education System, the Center for Curriculum and Bookkeeping Research and Development (2011) maps eighteen values in character education, namely (1) religious; (2) honest; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) independent; (8) democratic; (9) curiosity; (10) love of the homeland; (11)

national spirit; (12) appreciate achievement; (13) communicative; (14) peace love; (15) likes to read; (16) care for the environment; (17) social care; (18) responsibility.

III. METHOD

The research method used is descriptive qualitative. This study attempts to describe the ethical values contained in the proverb and classifiers based on the type of proverb.

The data in this study is Indonesian proverbs. The source of the data is the Proverb of Proverbs of New Poetry and Poetry written by Puput Alviani in 2017 and published in Bantul by the Center for Language Studies. Data collection is done by recording techniques from data sources. Data analysis techniques are carried out by referring to procedures as stated by Sugiyono, namely organizing data into categories, describing it into units, synthesizing, compiling into patterns, choosing what is learned, and making conclusions [6].

IV. RESULT AND DISCUSSION

In addition to being reviewed as a style in language, proverbs are seen as a form of communication full of meaning that embraces ethical values and character education. In this study, the values of ethics and character education studied are nine basic values based on Daniel Goleman's classification in Susilo plus one religious' value as a distinctive Indonesian culture that upholds the value of Godhead [5].

A. Religious Value

Religious is one of the important characteristics of every individual, especially in Indonesia, this value is a basic principle that is upheld. Religious value is one of the character education that refers to the first principle in Pancasila, namely *Ketuhanan yang Maha Esa* 'the One and Only God'. The following are proverbs that are identified as having religious values.

(R1) There is age, there is sustenance 'as long as the life of the Lord is always there' (9).

(R2) The sustenance of an eagle will not be eaten by a weasel 'everyone has their fortune' (128).

Proverbs (R1) and (R2) with regard to sustenance. In this case the connection is to believe in God that the sustenance has been arranged. As a faithful nation, the Indonesian people must believe that God is the regulator of the universe, including the affairs of sustenance. Thus, this proverb contains the value and education of religious character, which is to believe in God.

B. Responsibilities

Responsibility is one of the basic values that must be possessed by each individual. This value will form a trustworthy person so that it can create a safe environment. Lickona argues that responsibility is the active side of morals, including taking care of oneself and others, fulfilling obligations, contributing to society, alleviating the burden and building a better world [7].

(TJ1) nodding kukur, but the head runs out also by him 'as if it is stupid, but a lot of sense to solve his own problem' (23).

(TJ2) Coming face to face, coming back looks back 'must follow the karma order; come in good condition, go home well in good condition' (59)

(TJ3) Reluctant to paddle, drifting along 'leaders who behave lazily will cause distress' (75).

(TJ4) Life is not due to prayer, death is not due to the oath of 'people must strive by themselves, not depend on others' (91).

(TJ5) The first word was to be true, the word then divorced 'trying to keep promises' (108).

Proverbs (TJ1) and (TJ4) are two examples that hold the value of looking after oneself. In accordance with Lickona's statement the values of responsibility include being able to take care of yourself [7]. This means that someone is responsible for him. The proverb (TJ2) is categorized as containing the answer value. This proverb is synonymous with other more popular proverbs, namely "where the earth is stepped on, where the heavens are upheld." This means that someone must follow the rules in which he is. As one of the proverbs, the statement is very thick containing the value of responsibility that one must follow the rules for the good of himself and his environment. Proverb (TJ3) contains the value of responsibility directed at someone who serves as leader. This proverb means that the leader must be responsible for his power by behaving properly, namely by not lazing around. Meanwhile, the proverb (TJ5) clearly contains responsible value because it explicitly emphasizes that someone fulfills his obligations, namely carrying out the promise.

In addition to being delivered positively, there is a value of responsibility that is conveyed in the form of negation, which is not responsible, as in (TJ6) and (TJ7) below.

(TJ6) Sitting around, upright turning 'breaking promises' (73).

(TJ7) Throwing stones hiding hands' cowards; people who do not want to be responsible for their actions' (113).

Two examples of proverbs [(TJ6) and (TJ7)] which have a value of value are not responsible for the character education material which in their use uses the "no" negation. For example, it can be stated with the statement "Do not throw stones hidden hands!"

C. Value of Respect

Respect is termed Lickona with the word 'respect', including respect for oneself and the environment. Respect sustains all moral values that keep us from harming what we have to value [7].

(RH1) At the house of kings, in the forest berukuk 'must adjust to the place of residence' (72).

(RH2) Destroyed by the body in the land, the mind well remembered also 'the person who is virtuous will always be remembered even though he is gone' (81).

(RH3) Do not walk on the edges of a person's charcoal thread, "be polite if you are in a person's place / area" (103).

(RH4) Said the consensus word leader, the word realist said "respect all members of the meeting who say honestly and well" (109).

(RH5) Old people glorified, little ones loved 'describe people who are good at placing themselves in all places and situations' (145).

Proverbs (RH1) are meaningfully similar to (TJ2). However, by value (RH1) contains the mandate of respect, which is respecting the environment. It also contains the same values as (RH3) and (RH5). While (RH2) is more on the cultivation of values that respect will appear automatically for people who do good so that the value of respect is the impact of one's behavior. Proverbs (RH4) emphasizes that someone should not be closed, he must have respect or respect in a specific forum for those who are honest and good.

Apart from positive statements, respect values are also found in negated proverbs, such as in (RH6) and (RH7) below.

(RH6) Heard there, used not to 'not listen to advice' (66)

(RH7) Putting charcoal in front of people 'uncovering someone's disgrace in front of others' (120).

(RH6) and (RH7) are images that do not respect respect. Judging from its meaning, it is very clear that there are behaviors that must be avoided in order to become positive personalities.

D. Value of Justice

Fair is one of the basic values that must be upheld. Many things get messed up because someone doesn't have this character. Both in life in the family, in the community, and in the state, fair value / justice is one of the creators of a harmonious environment. Long ago, proverbs as hereditary oral culture contained fair values as in (AD1) to (AD6) the following.

(AD1) There are yams with taro, there are yams in return 'every good deed is always in return' (8)

(AD2) Children on my lap, nephews guided 'both biological children and your children, must be considered' (19)

(AD3) Flat like a board floor, slippery like a mirror wall 'very fair decision' (60)

(AD4) Lose to buy, winning using 'no problem is expensive, because the quality is good and durable' (107).

(AD5) The king of the just king is worshiped, the king of despot is denied the 'fair king is loved by the people, the king despised his people' (126).

Proverbs (AD1) and (AD4) reflect that everything depends on actions / values. While (AD2) is the value of justice in the family environment regarding parenting that to anyone the treatment must be good. Proverb (AD3) is a parable statement for the value of justice. Meanwhile, (AD5) is a mandate for leaders that fair is one character that must be possessed.

E. Value of Courage

Dare to be defined in KB V edition as an adjective that means having a strong heart and great confidence in facing

danger, difficulties, etc .; not afraid. Thus, courage means having the courageous nature.

There is a proverb that contains the value of courage and even explicitly uses the word 'brave', as in the proverb (BR1) to (BR4). In addition, there are also proverbs that show the value of courage, as in (BR5) to (BR7) below.

(BR1) Dogs bark in elephants 'weak people who dare to fight big people' (25)

(BR2) Formerly a plow rather than jawi 'young people who do not have the experience of being experienced parents' leaders (57)

(BR3) We want to fight against peace, we want a bullet-war to make peace or fight; ready to face everything that might happen (89).

(BR4) The road dies again and again, this is also the way to perish 'to die; a very dangerous job has been passed bravely, especially less dangerous' (102).

Proverbs (BR1) and (BR5) explicitly use the word bold and indeed contain the value of courage. Proverbs (BR1) can actually be two meanings, namely a kind of satire or ridicule, it can also be a statement that shows courage. Meanwhile, (BR2) and (BR3) did not explicitly mention the word 'brave', but in a meaning it clearly shows the values of courage.

In contrast to (BR1) to (BR4), (BR5) to (BR7) is a proverb that contains the meaning of the value of courage, such as in (BR5) and (BR7), when a person is not brave, it will eventually lead to a bad situation.

(BR5) Nipah leaves are said to be pumpkin leaves 'when shy or reluctant to ask, of course there will be misunderstanding or misunderstanding' (62).

(BR6) Bulls are eager to get rid of 'threatening but lacking courage' (114).

(BR7) Ashamed to ask her astray on the road 'someone who is reluctant to ask what is unknown, it will lose money later' (119).

F. Value of Honesty

The value of honesty is a basic value that must be possessed by everyone. The destruction of a nation can be ascertained one of them because of the loss of honesty value. One of the problems that arise because of the absence of honest characters in themselves is a corruption case. This case is no longer a new issue in life. Not only on a large scale as in government, the erosion of honesty values often also occurs in homes and schools. One form of loss of honesty is cheating. In fact, if observed, these forms of dishonesty will eventually be uncovered and can even backfire. The following is a proverb which deals with and contains the value of honesty.

(JJ1) Wind cannot be captured, smoke cannot be held 'secret cannot always be hidden' (24).

(JJ2) Cut the chest, look at the heart 'intends to tell the truth / truth' (36).

(JJ3) How clever the squirrel jumps, it will surely fall too 'as cleverly as we can in lying will one day be discovered too' (130).

Proverbs (JJ1) and (JJ3) express the value of honesty indirectly that we must be honest because in the end all truth will be revealed. Meanwhile (JJ2) is a statement that seeks to provide confidence that he is honest.

In addition to the values contained positively, the value of dishonesty is found in proverbs such as in (JJ4), (JJ5), (JJ6), and (JJ7) the following.

(JJ4) There I am faced with, I am not looked back 'when in front of being sweet, but behind other words' (2).

(JJ5) Like a fence eating a plant 'which is told to guard precisely damages the guard' (33).

(JJ6) Trade on the tip of the tongue is 'smart, but dishonest' (45).

(JJ7) Sitting around, upright turning 'breaking promises' (73).

G. Value of Nationality

The sense of nationality is one of the values that is safe or not whether or not a nation advance. This sense of nationality or nationalism is very necessary and ideally must be in every individual. Proverbs which contain a sense of nationality including (RKB1) to (RKB4) the following.

(RKB1) Instead of the golden rain in the land of people, it is better to rain stones in their own country 'how happy it is to live in a country, still prefer to live in your own country' (58).

(RKB2) Close to looking for a parent, far looking for a tribe 'when the place of migrating is still close, then the one who is a brother is the same as us, but if the place of wandering is far away, then my neighbor is already a brother' (63).

(RKB3) In the sea of force, on land density 'forces in the sea depend on the army, while on land depend on unity' (69).

(RKB4) Golden rain in the land of people, rock rain in their own country 'as well as living in the land of the people, not as good as living in their own country' (97).

Proverbs (RKB1) and (RKB4) reflect how the land itself is a better place compared to other places. From these two proverbs, the meaning arises about how to love their own country. Meanwhile, (RKB2) stands for the meaning of the value of the fraternity of the countrymen. This proverb also contains nationality because in the end one nation is one family. In addition, (RKB3) becomes a proverb that reflects the nationality value of how to maintain the integrity of the life of the nation and state.

H. Value of Self Discipline

Self-discipline is a basic value that can be capital for other values. By having self-discipline, a person can live with a regular and obedient principle. This value is very closely related to other positive values. Proverbs (DS1) to (DS5) become examples of proverbs that contain the value of self-discipline.

(DS1) Adapt connects, custom arenas 'all activities must have rules' (11).

(DS2) The arrow, if it is released from the bow, cannot return 'the words which are already said to be irrevocable' (18).

(DS3) Children who are not good at dressing up are said to be blurred mirrors 'people who blame others, even though they follow the example of the person's behavior' (22).

(DS4) Remember the twigs that will slam, the branches that will slash, the thorns that will manage 'act carefully in doing things so that nothing gets in the way' (100).

(DS5) A wound in the hand due to a knife, a wound in the heart because the word 'be careful in saying, because it can hurt other people's feelings' (117).

Proverbs (DS1) to (DS5) do not directly indicate the value of discipline. However, the proverb contains values so that we can discipline ourselves. Furthermore, proverbs (DS6) to (DS10) become examples of proverbs that show examples of indiscipline and its consequences.

(DS6) Heavy leg weight of 'lazy people to work' (40).

(DS7) Large stake rather than pole 'greater expenditure than income' (46).

(DS8) Fast hands are blown away, fast legs are moved, fast mouths are said to 'do things without thinking first' (49).

(DS9) Destar is destroyed, the skull is destroyed 'wasteful actions will get a loss' (64).

(DS10) A speck of value, broken milk as long as 'because of a small error, then the whole goodness is damaged' (123).

I. Caring Value

Caring is the social value needed to realize the integrity of character. This basic value is characterized by various attitudes, such as being helpful and unselfish. Proverbs (PD1) to (PD5) become examples of proverbs that contain caring values.

(PD1) There is the same being eaten, no one is arrested 'all distress is borne together' (6)

(PD2) Like aur with cliffs 'help each other from one another' (30)

(PD3) The weight is the same as being carried, the light is the same as being carried 'happy and hard to experience together' (41)

(PD4) Cleverly does not get rid of friends, fat does not throw fat 'not only remembering its own interests' (48)

(PD5) Pinch your right thigh, your left thigh hurts 'if a family member is hurt, all family members feel it' (53)

Apart from those stated positively, caring values are also stated in proverbs that are negative (do not care). Proverbs (PD6) to (PD8) this is an example.

(PD6) Into the knees, rebellion to the legs 'acting at their own pace regardless of themselves' (38)

(PD7) The calves are randomized to be like a calf, the arm has been scrambled like an arm 'someone whose life is

sufficient; someone who considers himself to be strong in age / reason, so that he does not need the help of others' (67).

(PD8) Missing from searching, pass not diving 'no longer cared for' (92).

J. Value of Perseverance

One of the basic values that determines one's success is the value of perseverance. Today, not a few personal losers are feeling lazy so there is no progress in their lives. Thus, the value of perseverance needs to be instilled and continues to be built to fight laziness. Proverbs (TK1) to (TK5) are some examples of proverbs that can build character education through the value of perseverance)

(TK1) There is water, there are fish 'wherever people will try there must be sustenance' (1).

(TK2) Oily grass is slippery to 'do something not half-hearted' (17).

(TK3) A ring on the finger that is felt, because it is good at stretching 'something that is not good if it is used properly, it will be of good quality' (50).

(TK4) Where there is a will, there is a way of 'someone who has good intentions and wants to work, there will be convenience' (70).

(TK5) Out of ax, changing pickaxes 'people who are very diligent in doing work' (79).

In addition to positive statements about the value of perseverance, there are also proverbs that contain the values of indecency and its consequences, such as in (TK6) to (TK9) the following.

(TK6) Heavy leg weight of 'lazy people to work' (40)

(TK7) A little work is a lot of talking about 'lazy people who don't want to try' (68).

(TK8) Heart fails, carded eyes are 'very desirable, but not trying' (85)

(TK9) Want to paddle away from being 'lazy to work will get trouble later' (118).

Proverbs, in the form of parables, proverbs, and thimbles are special statements that contain a lot of values and mandates. The description of the ten basic values contained in the proverb as described has become clear evidence of how high the proverb is. The ten values explained are basic values in shaping character. The findings regarding the values that have been described are complementary to previous research conducted by Adhani [1] and [8].

The many and strong values in the proverb become clear evidence of the importance of this cultural heritage being preserved and revived. In connection with character education, proverbs can be one of the entrances to instill and build positive character for all circles. Like diving while drinking water, through the use of proverbs, in addition to instilling, building, and forming characters, we also directly help preserve literary works of noble cultural heritage.

Character building through this proverb is considered appropriate referring to Harun statement that character education has a higher meaning than moral education because character education is not only related to right or wrong, but how to instill habits about good things in life so that children have high awareness and understanding and care and commitment to establish virtues in everyday life [9]. Character building through the cultivation of these values is ideally carried out by all parties, including primarily teachers as instructors and instructors. Thus, the values contained in the proverb can be used as an alternative by the teacher as a guide in implementing character education-based learning.

V. CONCLUSION

Proverb is one of the old literary works that has been inherited from generation to generation. Referring to the meaning they contain, proverbs have many ethical and moral values, including basic values including responsibility, respect, justice, courage, honesty, nationality, self-discipline, caring, and perseverance. In addition, the religious value that is an important milestone in this nation is contained in the proverb.

Apart from positive proverbs, values are also mandated through the proverbial negation. As an example, the value of honesty is mandated in a proverb that is worth dishonesty, that is, there I am looked upon, I am not looked back 'when in the presence of being sweet, but behind other words'. This proverb is one form of satire.

With the noble values contained in the proverb, proverbs can be used as ethical guidelines for every individual learner. In addition, proverbs can also be used as a guide for teachers or educators to carry out character education.

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