

The reinforcement of *sumpah Satie Bukik Marapalam* values for character building of students in the learning of history

Piki Setri Pernantah^{1*}, S Sariyatun², W Warto², A Aisiah³

¹Universitas Riau, Jl. HR Soebrantas Km 12,5 Pekanbaru Riau 28293, Indonesia

²Universitas Sebelas Maret, Jl. Ir. Sutami 36 Kentingan Surakarta 57126, Indonesia

³Universitas Negeri Padang, Jl. Prof. Dr. Hamka Sumatera Barat, Indonesia

Email: piki.setri@lecturer.unri.ac.id; sari_fkip_uns@yahoo.co.id; warto_file@yahoo.com; aisiah.unp@gmail.com

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Abstract: *Sumpah Satie Bukik Marapalam* is a concept of ideological order that contains a long historical meaning. This text is the local wisdom of the Minangkabau community that contains a moral message and high values to become the philosophy of life of the community. The values contained in the *Sumpah Satie Bukik Marapalam* can serve as the basis for character formation. The values contained can also be a strengthening attitude in learning in school, contributing to building better student character. Therefore, character development becomes very important through learning, especially through strengthening character values derived from local wisdom carried out in the process of historical learning in schools. This is particularly relevant because historical learning has an important role in the character-building process that seeks to educate students to have more reflective thinking and meaningful learning. The methods used in this study are descriptive-qualitative with a literature study approach and a methodological review between historical learning related to character formation strategies and educational values. This article consists of three steps, as follows: 1) Conduct literature studies and methodological reviews, 2) Analyze literature data and come up with new ideas, 3) report the results of the analysis. This article describes an innovative form of historical learning that is integrated with the strengthening of the local wisdom values of the Minangkabau community so as to contribute to the development of student character. Strengthening the values of local wisdom integrated in the form of religion, responsibility, courage, independence, honor, caring, intellectual, tolerance, movement, and solidarity. In short, this paper formulates other strategies in educational value through historical learning relevant to the goal of historical learning to better shape student character.

Keywords: *Satie Bukik Marapalam*; local wisdom; history

Abstrak: *Sumpah Satie Bukik Marapalam* merupakan konsep tatanan ideologis yang mengandung makna sejarah panjang. Naskah ini merupakan kearifan lokal masyarakat Minangkabau yang berisi pesan moral dan nilai-nilai tinggi hingga menjadi falsafah hidup masyarakatnya. Nilai-nilai yang terkandung dalam *Sumpah Satie Bukik Marapalam* berfungsi sebagai basis pembentukan karakter. Nilai-nilai yang terkandung juga dapat menjadi penguatan sikap dalam pembelajaran di sekolah, berkontribusi membangun karakter siswa yang lebih baik. Oleh karena itu, pembangunan karakter menjadi sangat penting dilaksanakan melalui pembelajaran, terutama melalui penguatan nilai-nilai karakter yang bersumber dari kearifan lokal yang dilakukan dalam proses pembelajaran sejarah di sekolah. Hal ini sangat relevan karena pembelajaran sejarah memiliki peran penting dalam proses pembentukan karakter yang berupaya untuk mendidik siswa agar memiliki pemikiran yang lebih reflektif dan pembelajaran yang bermakna. Metode yang digunakan dalam penelitian ini adalah deskriptif-kualitatif dengan pendekatan studi kepustakaan dan tinjauan metodologis antara pembelajaran sejarah terkait dengan strategi pembentukan karakter dan pendidikan nilai. Artikel ini terdiri dari tiga langkah, sebagai berikut: 1) Melakukan studi literatur dan tinjauan metodologis, 2) Menganalisis data literatur dan mengemukakan ide-ide baru, 3) melaporkan hasil analisis. Artikel ini menjelaskan bentuk inovatif pembelajaran sejarah yang terintegrasi dengan penguatan nilai-nilai kearifan lokal

masyarakat Minangkabau sehingga dapat berkontribusi pada pembangunan karakter siswa. Penguatan nilai-nilai kearifan lokal yang diintegrasikan berupa religius, tanggung jawab, keberanian, kemandirian, kehormatan, kepedulian, intelektual, toleransi, pergerakan, dan solidaritas. Singkatnya, tulisan ini merumuskan strategi lain dalam pendidikan nilai melalui pembelajaran sejarah yang relevan dengan tujuan pembelajaran sejarah untuk membentuk karakter siswa yang lebih baik.

Kata kunci: Satie Bukik Marapalam; kearifan; sejarah

Introduction

Indonesia is a nation that rich with ethnic diversity. The wealth also includes teachings and noble values that can be integrated into education for character building. Every ethnic in Indonesia has its own way to instill noble values in character building of its society. The character formed in every Indonesian society should be one of the basic capital to support the nation's development. Indonesian society with good character can be one of the determinants of the Indonesian nation's development to run smoothly and in accordance with the nation's development goals to be achieved. However, what happens now is a character problem that must be solved by the Indonesian nation. Character problem that occurs in Indonesian society today indicates a character crisis especially among young people, such as loss of noble personality, dishonesty, loss of courtesy, intolerance, the emergence of individual attitudes, etc. In addition, there are also various negative characters, such as brawls, free sex, theft, murder, drug abuse and anarchism that is increasing among young people, even students in schools. As Lickona (2013) has pointed out that there are ten indicators of the moral (character) of young people who are not good and need to be improved in order to change for the better as: violence and vandalism, stealing, cheating, disrespect for authority figures, peer cruelty, bigotry, harsh language, sexual harassment and sexual development that is very fast, individual and irresponsible, and self-destructive behavior.

The various problems of young people in Indonesia is an important problem that must be solved jointly by all circles of society in Indonesia. One way or solution that can be done to overcome these various problems is through education in schools, especially character education based on local wisdom. In the era of globalization and modernization as it is today, local wisdom can also act as values filter, namely choosing which values are positive and worthy to be taken and which values are not worth taking (Syaputra, 2019). Many previous research have examined the role of value education for strengthening the character of students in the learning history (Abdullah & Azis, 2019; Ahyani, 2017; Rispan & Sudrajat, 2019; Suryani, 2013). Character education is a foundation for a nation in an effort to foster the development of the soul of young children both inner and outer (Harun, 2013). So that character education is very important emphasized because Indonesia gets problems that are not good for the life of nation and state. Character education also can be understood as an education that instills and develops noble characters to students, so they have the noble character, apply and practice in their life, both in the family, as members of society, and citizens (Wibowo, 2012). (Hidayatullah & Rohmadi, 2010) said that character education implies the existence of moral education and value education. Because of its broader scope is not solely related to moral values, but relates to

values in society. Character education relies on value education so that the individual in society can relate well and thereby assist other individuals in living their freedom. Sudrajat (2011) also suggested that character education can be defined as any effort that can be done to influence the character of students. Character education content also allows students to learn about norms or rules of living in the society so as to cultivate a good attitude and good behavior (Fahrudi & Wiratmoko, 2016). Inheritance values can be implemented through formal education at all levels of education, not exception the level of secondary education. Formal education does have an important role in character building of a nation, because with the education that students try to be equipped with various knowledge and skills in order to live in the society (Marzuki & Hapsari, 2015). Basically, the reinforcement of values can be done on every subject, especially the subjects of history. This corresponds with the purpose of historical subjects that the subjects of history in high school contain two main missions: first, for intellectual education. Second, for value education, humanitarian education, education of morality, identity, nationalism, and national identity (Sayono, 2015). Hamid Hasan in Susanto (2014) also explained that material of history learning is very potential even essential to develop nation character education.

The character building or the development of values character on students in the school can be done through various activities, especially the learning activities in the classroom. One way of the development of values character in the learning process, namely through reinforcement of the character values in the learning of history. Relevant to the research of (Rispan & Sudrajat, 2019), integrating Kalosara local wisdom values in history learning for strengthening students' character in facing current and future challenges. So, students have good character in understanding the noble values in their culture. The character values that are internalized to students a source from the local wisdom of Indonesian society, in this case the local wisdom in Minangkabau. The sumpah satie bukik marapalam is a concept of an ideological order and contains a longest historical meaning, so that it can be a source of value for character strengthening. The form of reinforcement of the values done in the learning of history proves that in the learning process of history not only instill cognitive values, but also the reinforcement of the students' character values that impact on changes in attitudes and characters of students. This research aims to examine the values contained in the local wisdom of the sumpah satie bukik marapalam so that these values can be integrated in historical learning as a strengthening of the character of students in school.

Method

The method used in this study is descriptive-qualitative with literature study approach and methodological review between the learning of history, the strategy of character building and value education. Descriptive-qualitative is a term used in qualitative research for a study that is descriptive (Yuliani, 2018). This article consists of three steps, as follows: 1) Conducting literature study and methodological review, looking for reference articles and books; 2) Analyzing of literature data and proposing new ideas; and 3) reporting the analysis result, featured in the discussion of this article. Attempts to collect reference theory and research

relevant to the problems found and discussed. References obtained are made by the literature study approach as the basic foundation and the main instrument in the practice of this research. Theories and other research results collected aims to strengthen the ideas or ideas of researchers in developing this research. The data have been obtained then analyzed by descriptive analysis method Because it explains how the process is the reinforcement of the *sumpah satie bukik marapalam* values for character building of high students in the learning of history. The descriptive analysis method is done by describing facts which then followed by an analysis that does not merely describe, but also provide understanding and put forward relevant and supportive ideas. This article describes an innovative form of the learning of history integrated with the reinforcement of the local wisdom values of Minangkabau society so as to contribute to the character building of high school students.

Results and Discussion

The character is the values that exist within the self through education, parenting, experience, sacrificial experiments, and environmental influences into an intrinsic value that underlies the attitude and behavior (Hidayatullah & Rohmadi, 2010). Simon Philips in Fatchul (2011) says a character is collection of values that lead to a system, which underlies the thinking, attitudes, and behaviors displayed. The character according to Foerster in Adisusilo (2015) is something that person qualifies. The character becomes a set of values that has become a habit of life so that it becomes a permanent character in a person. With that character, one's personal qualities are measured. A character person means a person who has personality, behavior, nature, disposition or character. Similar to that understood by Winnie in Fatchul (2011) that the character has two meaning of the character. First, show how a person behavior. Second, the character closely related to personality. A person can be called a character person if his behavior is in accordance with moral rules.

Daniel Golmen in Adisusilo (2015) says that character education is actually a value education. In Goleman's view, there are nine basic values that can build a completely human character, namely responsibility, respect, fairness, courage, honesty, citizenship, self-discipline, caring, and perseverance. If value education succeeds in internalizing the nine basic values in students it will build a person with character and personal disposition. Value education expert Darmiyati Zuchdi also says that character education is basically value education, which is the inculcation of values in order to be the nature of a person so that it affects the personality or character (Adisusilo, 2015). Value education in students can also increase the level of value judgment so that it can be a measure for students to behaving and interacting.

(Adisusilo, 2015) says the essence of values education aims to character building of students to become spiritually intelligent, emotionally and socially intelligent, intellectually intelligent, intelligently kinesthetic, good and moral, good citizens and good society citizens and responsible. Value education in Indonesia certainly can't be regardless of the noble values that source from the culture of Indonesia as summarized in Pancasila and the 1945 Constitution. Character education must also be based on the culture of the nation that generates many values

or wisdom. Therefore, the diverse nation's culture implies that every Indonesian society has the different local culture so that it gives birth to local wisdom respectively. Furthermore, the local wisdom will give birth to values that can build a person's character, such as responsibility, cooperation, tolerance, etc. Curriculum and book center in (Dalimunthe, 2015) also explained that the values of character education developed in Indonesia are sourced from religion, *Pancasila*, culture, and aim of national education, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) spirit of nationality, (11) love homeland, (12) friendly, (13) communicative, (14) love of peace, (15) reading, (16) care for the environment, (17) social care, and (18) responsibility. Implementation of character education into one thing that is done in absolute to the educational level anywhere. This is very reasonable because education is the main base for the development of Indonesia's young generation. Saving the character of young Indonesians is the same as saving this nation in the future.

In connection with the opinion of Amri, Jauhari, & Elisah in Ramdhani (2017) that character education can be integrated into learning in all subjects. Learning materials relating to norms or values on all subjects need to be developed, explored, linked to the context of everyday life. So, learning of character values not only on the cognitive domain but also touch on internalization and real experience in the lives of students in society. The implementation strategy of character education applied in schools can be done through four strategies, namely: (1) teaching, (2) modeling, (3) reinforcing, and (4) habituating. The effectiveness of character education is very determined by the teaching, modeling, reinforcing, and habituating done together and continue. The strategic approach to implementation should involve three interrelated components: (1) schools, (2) families, and (3) society (Sudrajat, 2011). Because, for the character building of students need the involvement of all parties (schools, families, and society) to support and strengthen students with values in order to have a better character.

The character education or the development of character values in schools can be developed through various activities, among others activities inside of learning and activities outside of learning. One strategy of developing character values in the learning process, namely through the integration of character values in learning activities. Integrating the character values in each learning becomes very important for the readiness of students in facing every problem in their life (Qodriyah & Wangid, 2015). Through character education is expected also students are able to use their knowledge and internalize the character values into the self so that the realization of good character. The character building to students also can't be done in a short time with only give advice or command. Because, the character building requires the exemplary, habituation, and reinforcement of the values that must be given by the teacher to students. Mulyasa in (Ramdhani, 2017) explains that character education aims to improve the quality of educational processes and educational outcomes that lead to the character education and noble character of students to intact, integrated and balanced, in agreement with the competency standards of graduates in each educational unit. Through character education to students are expected to be able independently to improve and use knowledge, review, and internalize, as

well as personalize the character values and noble character so that seem in everyday behavior. Learning in character education is defined as learning that leads to the reinforcement and development of students' full behaviors that are based or referenced on value. Reinforcement is an attempt to coat a child's behavior so that it becomes strong. Behavioral development is the process of adaptation of children's behavior to new situations and conditions encountered based on new experiences. Reinforcement and development activities are based on a reference value. This means that the process of character education is a process that occurs because it is planned consciously, not a coincidence (Sulistiyowati, 2013). In strengthening character education in schools can be done through the education of local wisdom culture (Iswatiningsih, 2019). Reinforcement of *Sumpah Satie Bukik Marapalam* values in learning of history is a step in realizing the learning of history into meaningful learning that has an impact on character building. Because, in a local wisdom contains many noble values that can be internalized into the students so that the learning process (from the do not know to know, from the bad to be good, and from which can't be able).

It is expected to make the learning process not only instill cognitive values in students but also develop the character values of students. Reconstruct values from local wisdom *Sumpah Satie Bukik Marapalam* in the values form as religious, responsibility, bravery, independence, respectability, care, intellectual, tolerance, movement, and solidarity. The process of reconstruction of values is carried out by analyzing the contents of the manuscript and consulting with cultural experts and historians relevant to the topic of this study. The values contained in *Sumpah Satie Bukik Marapalam* can be used as a source in learning of history. Therefore, history learning actually has a strategic function in the character building and civilization of nation that is dignified and the people building who have a sense of nationality and nationalism (Pernantah, 2017). The local wisdom of *Sumpah Satie Bukik Marapalam* is very meaningful for the development of islam in *Minangkabau* and has a major impact on the philosophical changes in people's lives in *Minangkabau*.

This agreement became the life philosophy of the *Minangkabau* society until now so it has a great impact on the character building of *Minangkabau* society from the past until now. The strategy of history learning with reinforcement the values of local wisdom as above is a strategy of character values education in history learning that is very relevant to the aim of history learning to the character building become a good citizen. It is also one example of education that has a high relevance to the condition of Indonesian nation that is experiencing moral degradation and character crisis. The decline in moral quality and character crisis in the life of Indonesian society today, especially in students, demands the holding of character education. Although the issue about character education has often been discussed it is still relevant and important to be discussed and implemented in the education process in school. The schools are asked to play their roles and responsibilities to inculcate and develop good values and help students to character building with good values. Character education is directed to emphasize certain values, such as respect, responsibility, honesty, care, and justice and help students to understand, pay attention, and do these values in their own lives (Sudrajat, 2011). (Astuti, 2010)

also said that schools have a very strategic role in shaping a character human. In school, teachers are figures that are expected to educate students who are characterized, cultured, and moral. Teachers are role models for students and have a big role in shaping the character of students. In addition to establishing themselves as role models for students, teachers must also think and act to improve the character of students to better conditions. Teachers are the main figures in the main educational environment as role models for students (Wardhani & Wahono, 2017). As a figure, of course, personal and what the teacher does will get the spotlight of learners and people around his environment (Kandiri & Arfandi, 2021). In line with the role of teachers as the building of a young generation of character, in accordance with Government Regulation No.74 of 2008 about Teachers, Section 1 paragraph (1) explained that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education of formal education, basic education, and middle education. The role of teachers is very important for the character building of students in the learning process in school.

Teachers must provide exemplary that can be followed by students so that the impact on changes in the affective skills of students. As it is known today that the history learning in Indonesia is still more oriented on the cognitive aspect only. History learning feels dry with meaningful and less perceived values in the affective skill of students. The values often instilled in students are values that are still political, such as nationalism. In history learning like this certainly does not have a major impact on the character building of students in school. Values of local wisdom charged with character has a high level of effectiveness (Faiz & Soleh, 2021). Supported also by Fimansyah research that explains that the process of internalizing character education based on local wisdom can occur through the learning process (Fimansyah, 2021). The process of planting values is one of the important elements in the learning history (Sabu & Ingunau, 2021). History learning must be directed to better understand and live the values of character reflected in every historical event that contains many social meanings (Pramartha & Parwati, 2020). In line with the vision of historical learning is the cultivation of value to learners in the framework of the formation of a complete character (Wiyanti et al., 2020).

History learning that integrates the values of local wisdom is best used as a strategy to strengthen the character of students in school. History learning also needs to be developed based on the local wisdom values and internalized into students so as to have an impact on the character and morals building of students in the school (Pernantah, 2020). In accordance with the opinion of (Widja, 1989) that history is a subject whose aim as a moral and value education will ultimately arrive at the development of the character of students in related with the values, morals, and character of *Pancasila*. (Sayono, 2015) also said the subjects of history has a role in shaping the national character and to increase the attitude of nationalism and love the homeland. Further, Agung (2013) also explained that the subjects of history are subjects that foster knowledge, attitudes, and values about the process of change and development of Indonesian society and the world from the past until now. Hence the material of history learning must change from the fact-rich material but the dry value becomes fact-rich material and

includes the things that explain the present life, the direction of the current changes, traditions, values, moral, spirit of the struggle of life in society when a historical event takes place and is still inherited until now. Reinforcement of *Sumpah Satie Bukik Marapalam* values in the learning of history can be done through various strategies, such as through learning activities, the development of learning models and integrate the values of local wisdom in the material or basic competence of history learning in school. The development of learning model based on the *Sumpah Satie Bukik Marapalam* values can be done through the development of design instructional (lesson plan), presentation of learning materials, developing methods and approaches of learning, and using assessment instruments that can encourage students to be able to internalize the *Sumpah Satie Bukik Marapalam* values into self-students. Furthermore, reinforcement of *Sumpah Satie Bukik Marapalam* values to the character building of students can also be done through the material of history learning. The material of history in schools not only surpassed the facts but also interpreted and reflected. In order, the students not only have cognitive skills but also have good affective skills that effect to the changes and the character building of students.

The reinforcement form of the *Sumpah Satie Bukik Marapalam* values for character building can be implemented through history learning activities in schools. History learning activities consist of preliminary, core (scientific) and closing, selected and executed steps so that students practice the character values to be strengthened in the learning process. In the stage of learning preliminary activities, students are prepared to learn according to the standard early activity of learning. In this stage, students are also introduced in advance with the local wisdom of *Sumpah Satie Bukik Marapalam* along with the values contained in it. In the core learning activity stage, the values of *Sumpah Satie Bukik Marapalam* are integrated through learning methods or approach to be internalized into self-students. The core activities of learning should also refer to a scientific approach in accordance with the standards of the 2013 curriculum in Indonesia. In the closing stages, teachers and students are expected to actualize the *Sumpah Satie Bukik Marapalam* values in behavior and activities in life every day. With this reinforcement of values derived from local wisdom can have a major impact on the character building of students because of the habituation and actualization into self-students.

Conclusion

Based on the above description can be said that reinforcement of the *sumpah satie bukik marapalam* values in learning of history is a step in realizing the learning of history into meaningful learning that has the impact in the character building. The strategy of learning history with reinforcement of the local wisdom values is a strategy of learning history that is very relevant to the aim of learning history to the character building of a good citizen. This is also relevant to the condition of Indonesia that is experiencing moral degradation and character crisis, especially among young people of Indonesia. Reinforcement of the *sumpah satie bukik marapalam* values in learning of history can be done through methods, such as through learning activities, the development of learning models and integrate the values of local wisdom in the

material or basic competence of learning history in the school. The form of reinforcing the values of the *sumpah satie bukik marapalam* for character building is done through history learning activities consists of preliminary, core (scientific) and closing activities. This learning activity is implemented so that students to practice of the characters values that will be strengthened in the learning process so that the impact for the character building of high students in the school. In the future, this research can be continued by specifically reviewing the design of evaluation of changes in student character through strengthening the value of local wisdom. Then can also research about the medium of historical learning based on local wisdom that can have an impact on strengthening the character of students in school.

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