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Developing The Indonesian Student's Personality Through Recognizing Local Culture And Literature: A Brief Study Of Bugis Pappaseng

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ABSTRACT

People's personalities can be shaped by what they learn at home, in school, and in their communities. Personality is learned by watching what happens in the family. In school, character education is managed by learning through studying and being tested on how well you speak, listen, read, and write. Character education happens in the community when good values and local culture are used in everyday life. Literary works become a complete way to teach good behavior. Through literary works, people play characters and roles, the setting that becomes the background is shown, and good values are taught as literary mandates. So, schools need to bring back the idea of using literature as a way to build character through education. This can be done in different ways that involve different people, such as language teachers, school leaders, and parents. Character education through literary learning should lead to the development of a person who acts in a noble way based on their character and examples. This should show up in how students act every day at home, at school, and in the wider community. This paper analyses Pappaseng as the oral Bugis literature that containing the life values for developing students' character. If the characteristics of pappaseng are realized in daily life, then life will be prosperous. People who are always governed by pappaseng have a life that is preserved, a conduct that is maintained, and a place within their community that is recognized and revered

Keywords: education, character, literature, Bugis, Pappaseng, personality.

1. INTRODUCTION

Character education has become significant in many nations as a means of cultivating a great generation, for the benefit of each individual citizen and the nation overall (Davidson et al., 2010; Lickona, 1996). In the educational field, character education is also a worry since young people are getting into difficulty because their families and communities did not educate them how to be decent people. It is believed that the younger generation's cautious and deliberate education would help them develop a strong character.

A person's character consists of their actions toward God, themselves, others, the environment, and their nation. This is evident in their religiously-based ideas, attitudes, feelings, statements, and actions. There are two primary components to learning about values: aesthetics and ethics (morals). Ethics is the study of what is proper and wrong to conduct depending on societal norms. These regulations may also stem from religion, customs, norms, and so forth. Character education teaches individuals fundamental values, such as the significance of being honest, caring for others, and respecting them.

Schools are accountable for generating kids who thrive not only in science and technology, but also in identity, personality, and character. The formation of character and character via education cannot be accomplished merely by acquiring knowledge (cognition), but also by instilling or teaching ideals applicable to daily life. Using material that can be immediately comprehended (knowing), felt, and acted upon will be more successful for instilling ideals. Thus, Lichona (Lickona, 1997) splits character into three interconnected components: moral knowledge, moral emotions, and moral conduct.

There are subjects in school that teach about character in an abstract, ideal, or real way (Sukirman, 2021; Windiatmoko, 2016). Literature is one of those subjects that teaches about character in a practical manner. The educational value that shows up in how students act every day is a real one, not a vague and ideal one. Putting character values into action is much harder than knowing about them in an abstract and ideal way. As teachers or parents, they often show the students or children that what people say and what they do are two separate things. We often tell our kids or students that we love them and care about them, but sometimes we make it happen by taking offense, yelling, or even trying to hit them.

Literary works as human creative products originating from cultural values that are perfectly processed by writers give rise to concrete and comprehensive life experiences that can serve as life guidelines to enrich the minds and emotions of readers. Thus, students can use literary works originating from local culture as a source and means of character development.

How literary works and the value of local cultural wisdom can be used as sources and means of character development; how to apply it in learning; how is it used in the family and community at large (Firman & Aminah, 2017). This paper will attempt a straightforward description from the perspective of education

2. LITERATURE REVIEW

2.1. Character Education

Character education has a higher meaning than moral education, because it is not just teaching what is right and what is wrong (Elias et al., 2008; Liu, 2014; Sanderse, 2013). More than that, character education instills habits about good things so that students understand what is good and what is wrong, are able to feel good grades and want to do it.

Values, morals, and character have been a part of education for a long time. It turns out that character education is as old as education itself. In Indonesia, there is a figure in education named Ki Hajar Dewantara who laid the philosophical groundwork for character education (R. Gunawan, 2013). He said that education is a way to develop a child's character, intelligence, and body. All three must work together for a child's education to be completed. Soekarno, the first president of Indonesia, once spoke about building good character in the country (Aminuddin, 2020; Zuhdi, 2012).

It is not limited to Indonesia. In the early 1990s, Thomas Lickona's book *Education for Character* (1993) helped promote the notion that character education was crucial in the United States. Berkowitz (Berkowitz, 2012) describes three character education principles: establishing an ethical environment by creating moral individuals, children's behavior is the only true duty that can be required of parents, and schools have a significant influence on children since they spend the majority of their time there. Along with the United States and Canada, England, Spain, Japan, China, and South Korea are among the countries that teach children about character from an early age (Berkowitz, 2011). The same thing happens in places like Hong Kong, Taiwan, and Singapore in Asia (Berkowitz & Puka, 2009).

In line with the implementation of character education, UNESCO has set up four pillars of education that should be used around the world (Delors, 2000). These are learning to know,

learning to do, learning to be, and learning to live together. The four pillars are basically how character education is put into place. As negative values such as consumerism, hedonism, free sex, drug use, violence, rape, and conduct that no longer respects human boundaries increase in prevalence, the need and urgency of character education increases. Simultaneously, people's social awareness is diminishing, their individuality is increasing, and it's becoming increasingly difficult to discover individuals with depth.

Violence between students on the street, between villages, between ethnic groups, and even between religious members, which highlights the egotism of each group, class, and sect, indicates a loss in Indonesia's communal character. Individualism and egoism are on the rise, whilst social awareness is declining. As a result, the harmony of social life is jeopardized, and emotions of unease and discomfort, mutual suspicion, inactivity, irritation, and a lack of social and environmental sensitivity emerge in social and national life.

Education's primary objective is to produce bright and well-mannered students (Lickona, 2004). The positive behavior of children is evidence of the character education they have received. Character education is therefore the process of teaching students to become completely human in terms of heart, thought, taste, body, and intention. Character education is the teaching of values, character, morality, and character that attempts to enhance students' decision-making and maintenance skills, as well as their capacity to deliberately and truly apply these traits in daily life (Lickona, 2009). Therefore, knowledge, awareness, and the application of character values toward God, oneself, others, the environment, and one's nation must be fostered in students. Participation from all school components, including students, instructors, education personnel, and schools, will support the implementation of character education as a daily learning environment for kids in the school setting.

2.2. Literature Study and Local Cultural Values

Literature teaching and learning is not limited to the acquisition of knowledge of literature as literary and cultural theory, literary history, and literary criticism (Liu, 2014; Yi Xian et al., 2017). Literature education for students aims to instill in them a love, appreciation, and enjoyment of literary works and local cultural values (Choo, 2021). Thus, the purpose of learning literature and local culture for students is not to memorize literary terms, the theoretical aspects of literary formation, literary periodization, or to evaluate the value of a literary work, but rather to instill a love of literature and culture in students so that they can appreciate and learn from the life lessons contained in literary works and local cultural wisdom (Carter & McRae, 2014).

Instead of exploiting literary and cultural works as beautiful and beneficial works and values, teachers in Indonesian schools continue to teach literature with an emphasis on literature expertise. Literature education is scientific knowledge. This phrase does not suggest that literary science and theoretical conceptions about the interpretation of literary forms are useless, but they are not the primary purpose. What does it imply when students memorize the intrinsic and extrinsic ingredients that form literary works, but never study the substance of a built literary work that encapsulates the cultural values and local wisdom of the community? (H. Gunawan, 2012; Muslih, 2011; Sudrajat, 2011). Similarly, historical education that focuses solely on memorizing literary periodization does not present the cultural riches of the nation contained inside each period of literary output (Rohman, 2012).

The learning is aimed toward getting high exam scores, especially when literary and linguistic elements from the same topic are mixed. Thus, literary education becomes devoid of life and cultural values since literary works are studied to be recognized, rather than to be loved and experienced, and then excellent values are

implemented in daily life. In addition, teachers generally use pre-existing topic books rather than incorporating the work of students or teachers, local cultural values through literary works, and indigenous knowledge (Rohman, 2012). Therefore, the problem of teaching literature in schools is not confined to existing institutions (curriculum, instructors, students, and facilities), but also rests in understanding the nature of literary instruction, which incorporates culture and local knowledge.

This argument does not imply that knowledge of literary science and theoretical notions about the comprehension of literary forms is unnecessary, but it does indicate that it is not the primary objective. What does it imply when students memorize the intrinsic and extrinsic factors that construct literary works, but never investigate the substance of a literary work that has been constructed and sums up the cultural values and local wisdom of the community? Similarly, historical knowledge that just attempts to remember literary periodization without introducing the cultural riches of the nation contained in each period does not aid in the development of literary masterpieces.

Literature education in schools must aim for students to know, respect, and live literature as a high-value, community-based moral product (Mitchell, 2008). In fact, literature is viewed as a sort of moral education since it always pushes readers to respect moral ideals. (Carpenter, 2015). Therefore, the study of literature should affect the attitudes of students. Thus, literary education is vital for the cultural and civilized development of a nation's character.

3. METHODS

This study uses a qualitative approach by following the hermeneutic rules in terms of data collection, analysis and interpretation. This study focuses on the meaning of the pappaseng text which contains the values of character education. Hermeneutics, in Palmer's view, is the study of understanding, especially understanding of texts (Palmer, 1982, 2005). To understand the value contained in pappaseng,

an interpretation device is needed. This device is used as the basis for using the hermeneutic method as an analytical knife in understanding pappaseng texts.

This study employs the hermeneutical concepts of Hans-Georg Gadamer, which highlight the interaction between scholars and pappaseng texts. The basis for employing Gadamer's hermeneutic principle is that the pappaseng under study has been documented as a text. In the process of understanding meaning, according to Gadamer, the researcher and the text engage in an interaction. This is what Gadamer refers to as the dialogical process, which stresses the researcher's contact with the text. In addition to employing Gadamer's interpretation principle, the researcher employs past studies' findings as supporting evidence.

4. DISCUSSION

4.1. The Establishment of Student Character Through Reading the Literature and Fostering the Values of Local Wisdom

Education is a platform for psychosocial development (character building), starting with the thinking, personality, and behavior patterns of the learner (attitude). As a result, there is a recognition of the need to develop character education via classroom learning. Literature and local cultural knowledge are a means of instilling character education that takes into account the students' individual traits. Moral ideals can be instilled via the study of literature. Literature incorporates moral qualities such as honesty, sacrifice, social duty, national pride in language and culture, a strong personality, mutual respect, creativity, civility, ethics, and responsibility. Clearly, this pertains to the basic tasks of literature, which include purifying the intellect, building a better sense of humanity and social responsibility, fostering cultural appreciation, channeling ideas, boosting imagination, and encouraging creative and constructive expression.

Literature exposes readers to a variety of situations and culturally different human

figures. The reader is urged to face and personally experience moral and sociocultural notions in all of their dialectics through literature. Literary works give the chance for readers to improve their critical and discriminating abilities. Through reading literature, a person's exposure to a range of subjects, places, and characters with various personalities and cultures helps foster the development of a critical and sage personality. Literature gives various possibilities for the reader to experience the position of others, enabling him to sympathize with their predicament and circumstances. Through literature, one may experience what it is like to be farmers, physicians, teachers, homeless people, pedicab drivers, clergy, dancers, thieves, traitors, lawyers, little people, and so on.

The substance of literary works consist exclusively of imagination, experience, and moral principles. Through literary appreciation exercises, students' intelligence is increased in nearly every aspect. Literary appreciation may foster intelligence by studying the essential aspects of literary works, such as their themes, messages, settings, characters, and narratives. Literature appreciation may also assist kids build emotional intelligence, such as a tough attitude, initiative, and optimism in the face of life's challenges, etc. Literature is a reflection of the life and culture of society, including all of its issues, therefore this is feasible. Literature is the study of diverse lives, their histories, and their personalities. Students will obtain a knowledge of life's values via the reading of both happy and challenging human narratives, as well as how to approach issues. Literature may also foster spiritual intelligence, particularly via the reading of religious-themed literary works. Students will grasp the link between humanity and God after reading religiously themed literature. Similarly, literary works with a cultural context and indigenous knowledge can enhance students' comprehension of life's values.

Literary learning that helps students develop their character is learning that helps them become more aware of how to read and write literary works, which helps them learn more about humans and humanity, recognize values, acquire new ideas, expand their sociocultural knowledge, develop their taste and intentions, and develop their character and personality. Therefore, if teachers of Indonesian Language and Literature like literature and cultural values, it is anticipated that literary appreciation would increase.

Character values derived from literature and culture cannot be taught solely by educators. Parents and schools must also be involved. As the individuals in charge of education in schools, teachers play a significant role in instilling positive values in children. Regarding the teaching of literature, there are two primary considerations for instructors: the selection of instructional materials and the management of student learning.

When selecting instructional materials, teachers should consider how well they correspond to their students' level of psychological development. They should also consider character traits that kids can comprehend and apply. A quality literary work possesses both moral and aesthetic worth. This indicates that the text has a strong literary structure and imparts moral lessons that can help students become better people.

Concerning the selection of teaching materials, Saryono (2009:52) suggests that literary genres that can be used to shape the nation's character include (1) literary-aesthetic, (2) humanistic, (3) ethical and moral, and (4) religious-sufistic-prophetic values. The four literary values are believed to maximize the role of literature in the nation's character formation.

The capacity of the instructor to pick high-quality literary works has a major influence on the selection of suitable instructional materials for students. Therefore, instructors of Indonesian language and literature must be avid readers. If teachers have an extensive reading

background, they will be better equipped to pick relevant educational resources for their students. Clearly, not all works of literature may be employed as educational resources. The requirements for literary works that may be utilized as teaching materials are that the language is beautiful, that it moves the reader, that it expresses great human ideals, and that it motivates individuals to do good. Here, the role of the instructor is vital to the success of literary education, which is intended to mold students' characters.

In the framework of classroom management, instructors can encourage students to read and support them in identifying the good qualities included in the literary works they read. Then, students are urged to incorporate the beneficial principles they have gleaned from literature into their daily life.

Students can attain the expressive benefits of literary works as a vehicle for character education through creative authoring literary works and acting in plays. Before incorporating their emotions, sentiments, views, ideas, and viewpoints into literary works, students are urged to absorb them.

Emotional sentiments, unhappiness with an existing system, and rage against something can be portrayed in literary works through the use of poetry, theater, and the process of writing by picking suitable and suitable media. The theatrical presentations of students can act as a gateway to emotion and self-control.

Literature may be studied using the following techniques; model telling, role playing, integrated cooperative learning model of reading and writing, and discussion models (Brown & Palincsar, 2018).

In addition, parents must create room for their children to exercise the moral and cultural ideals they have acquired at school. After completing his schoolwork, the youngster will return home to his family. Although the school does not communicate directly with the student's parents at home, the relationship between learning literature and the family

environment constructed by the parents will find a meeting point if the value obtained from learning literature in school finds space and compatibility with the behavior applied in the family. According to Lichona (2012:48), the family is the major source of moral instruction for children. Parents are the children's primary moral instructors. Parents exert the greatest effect on the moral development of their children.

The moral and ethical standards of a nation will be reflected in the literary works created by authors based on the cultural realities of their society. Therefore, when the literature studied at school is picked from literary works that display excellent character traits and parents serve as role models at home, the kid will believe that the goodness and beauty that are adored in literary works can be found in their own forms. Through parental and family behavior at home, the family provides the most effective social framework for children's ethical instruction (Davidson et al., 2010).

The involvement of parents as role models will help children develop strong characters. Thus, the youngster will engage in a social cognitive experience that might motivate him to create imaginative works as a kind of admiration and appreciation for excellent values, which can be communicated via poems, short stories, novels, or plays.

According to Lickona (Lickona, 1996), when parents are unaware of their children's physical and emotional requirements, the youngsters are unprepared to meet their mental and moral obligations at school. In addition to offering literary resources that may encourage children's imagination and creativity, schools must also establish a fundamental framework for planting excellent character values as a kind of nursery. If the fields are fertile, the seeds are superior, and they receive regular irrigation, the seeds of this kind will germinate and mature into powerful, resilient plants.

On the other hand, schools must foster harmonious relationships between students in

order to encourage the application of character values in daily interactions. Providing supporting facilities and infrastructure, such as a studio or dedicated place for students to express themselves, presenting plays, etc.

Teachers have attempted to instill positive morals via literary study, which manifests in actual action. However, if the environment does not support it, by providing students with places to mingle and a sufficient number of books to read, their excellent values will gradually diminish. Land is lost because the environment does not support the ideals acquired from these literary works. Therefore, schools and families must collaborate to solve the problem of character development among students. With the cooperation of teachers, schools, and parents, a powerful stream of power will be formed to develop the children's character towards the construction of a better national character.

4.2. Character Education Values in Pappaseng

Pappaseng is the terminology for a collection of messages or instructions in Bugis oral literature (Pelras, 1997; Pelras et al., 2006). In the community, Pappaseng serves as a means of moral instruction. Pappaseng seeks to cultivate the ideal community-oriented characteristics, meaning those that benefit others and the cosmos. Therefore, Pappaseng has several teachings about noble character that, according to the scholar, may be assimilated and used in daily life.

Regarding the government's initiative to instill character qualities in the learning process, pappaseng concurs and supports this. In reality, the majority of the government-sponsored character education ideals are included in pappaseng. In pappaseng literature, the following is an explanation of the values of character education.

4.2.1. Attitude of Tolerance

Tolerance is a respectful attitude toward others. Despite the fact that every person has differences, this is not a reason to despise one another. In fact, it is precisely because of these disparities that humanity should join and cooperate. The Bugis community has traditionally prioritised the subject of tolerance and mutual respect. This is also seen in the pappaseng below:

Rebba sipato'kong, mali' siparappe, sirui menre' tessirui'no, malilu sikapalo mainge'pi mupaja (Mattalitti, 1986)

Translation:

They are lying on their backs, dragging each other, pulling up instead of down, and if inappropriately, please reminding one another until they realize they may just cease.

Pappaseng represents the value of human collaboration. The distinctions that each individual possesses are not grounds for tearing each other down. Isn't it true that aiding one another is a requirement? With the adoption of pappaseng, sipakalebba (mutual regard) may be effectively practiced.

4.2.2. Being honest

In Bugis culture, honesty is seen as a defining characteristic. If honesty is not preserved, there will be dissatisfaction, concern, and suffering among the people. The following Pappaseng convey the importance of honesty:

3 Arungpone : Aga appongenna accae
Kajao?
Kajao : Lempu'e
Arungpone : Aga sa'binna lempuq e
Kajao : Obbi' e
Arungpone : Aga riangngobbireng Kajao?
Kajao : Aja' muala aju ripasanre
narekko taniya iko pasanre'i; Aja' muala
waramparang narekko taniya
waramparammu; Aja' muala aju riwetta
narekko taniya iko wettai. (Mattalitti, 1986)

Translation

King Bone : What is the basis of intelligence, O Kajao?

Kajao : Honestly.

King Bone : What is the witness of honesty?

Kajao : Exclamation.

King Bone : What are you calling out, O Kajao?

Kajao : ⁵ Don't take the wood that is leaning on it if you don't lean it; Don't take things that don't belong to you; Don't take wood that is cut off at the base unless you cut it.

The goal of Pappaseng is to emphasize the importance of honesty. In actuality, honesty is the foundation of understanding and all acts. Honesty is a crucial characteristic to possess, and it is directly tied to respect for the property rights of others. Even if it's merely a piece of wood, we cannot take advantage of other people's property.

4.2.3. Responsibility

Responsibility can be attained by the performance of responsibilities and commitments. Responsibility is owed to oneself, society, the environment (nature, society, culture), the state, and the Almighty. The Bugis people have highlighted the significance of a responsible mindset for centuries. This is included in the pappaseng below:

Iapa naulle taue mabbaine narekko naulleni mattulilingiwi dapurengge wekka pitu (Mattalitti, 1986)

Translation:

If a man wants to have a wife, then he must be able to circle the kitchen seven times.

The goal of the pappaseng is to teach that if a guy wants to marry, he must be able to round the kitchen seven times. The term "kitchen" is

used as a metaphor for a person's readiness to be financially responsible for his family if he chooses to settle down. The kitchen is synonymous with a space where food is prepared. This implies that a guy who desires marriage must be responsible for fulfilling all domestic demands. Seven refers to the number of days in a week. Therefore, a guy who desires a family is prepared to satisfy the everyday demands of the person for whom he is accountable.

4.2.4 Persistence

Hard work entails using one's best effort to attain a goal. The Bugis people are required to labor hard as part of their daily routine. They despise any sort of sloth and think that every hurdle can be conquered by diligent effort. This may be seen in the pappaseng below:

Uwae tettike sebbok batu leppanak (Mattalitti, 1986)

Translation:

Water drips through the stone napar.

Pappaseng signifies that challenges, regardless of their difficulty, may be overcome through patience, endurance, and other maximal efforts. These efforts will not be in vain and will help individuals reach their desired objectives.

4.2.5. Independent

Independent conduct is the ability to do activities and solve issues without assistance from others. This spirit of independence is stressed greatly in Bugis wisdom, as mentioned in the following pappaseng:

Aja mennang mupabbiasai alemu ri patampuangenge: 1) mellau ellauwe, 2) minreng inreng, 3) malae saro-saro ripassurona tau'e, 4) ripangulung pangulunge ripadanna tau (Mattalitti, 1986)

Translation:

Don't allow anybody become accustomed to the following four behaviors: 1) begging, 2) often want to borrow, 3) requesting and receiving compensation from other people's demands, and 4) dependence on others.

The objective of the pappaseng is to avoid being dependent on others. Acclimate yourself to independence, have faith in yourself, and fight with your own efforts. All of this is done in order to survive in a life filled with uncertainty. In other terms, to be independent or able to stand on one's own two feet.

5. CONCLUSION

Character education is the study of life's values, and literature provides values on many elements of human existence and society. Therefore, literary works may be utilized to teach pupils moral principles such as character, civility, and behavior. Character education via literary learning that involves cultural values and local wisdom may be successful if instructors choose and apply suitable teaching materials and techniques, and if the school environment, family, and community give support. If literary teaching materials are fitted to the positive values derived from the local community's culture, they can win popular acceptance. Thus, literary practice enters the daily lives of individuals.

Pappaseng is oral Bugis literature that containing the life values for developing students' character. If the characteristics of pappaseng are realized in daily life, then life will be prosperous. People who are always governed by pappaseng have a life that is preserved, a conduct that is maintained, and a place within their community that is recognized and revered. Vice versa. If a person does not adhere to the pappaseng standards, his life will not go well, his good reputation and social position will be damaged, and it will be difficult for him to adapt to and engage with the

surrounding community. Pappaseng contains character traits that align with the government-promoted character traits. These values include faith, honesty, tolerance, hard effort, social care, discipline, independence, and environmental care.

In light of these reasons, it is only natural that pappaseng literature be utilized as a guide and taught to both formal and informal learners in Indonesia. The learning is not restricted to learning the Bugis regional language; it can also be used to various formats, like comics, short stories, and novels, among others.

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