



CHARACTER VALUE IN KARAWITAN ACTIVITY: A QUALITATIVE STUDY AT SDN TRUCUK BANTUL INDONESIA

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Abstract

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This study aims to describe the integrated character values in Karawitan activities and the impact of these activities on the personalities of students. A research method is a qualitative approach with a descriptive research type. Data collection using observation and interviews technique. The observed character values are Religious Values, Nationalism, Independence, Teamwork, and Integrity. Participants in this study were students in grades 3,4,5 at SDN Trucuk Pajangan Bantul. The sampling technique used was snowball sampling. The results showed that all the character values studied were integrated with Karawitan activities. Religious value is shown from the behavior of implementing religion, tolerance, and peace. The value of nationalism is shown in the attitude of selfishness, love for the country, and obeying the rules. The independent value of students is shown by the behavior of working hard, professionally, and not depending on others. The value of mutual cooperation is shown in the behavior of completing work together, solidarity, and helping each other. The value of integrity is shown from responsible, active behavior and in accordance with words and actions. Recommendations for further research are to integrate karawitan activities into several learning topics so that they have a direct influence on student achievement.

Keywords: Character value; karawitan activity

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INTRODUCTION

Every country must have a unique character and must always be cultivated in its citizens, as well as the Indonesian State. The distinctive character values inherent in our country include religious, nationalist, and mutual cooperation. However, this is not in line with existing reality, the development of times and technology has actually weakened the character of the nation in the individual hearts of Indonesian society. With this state, Many efforts have been made so that citizens, especially students, do not forget and continue to apply the distinctive character of their country in every sphere of life. In line with this, Apriani (2017), one of which is through an educational program, applies values both inside and outside learning (Apriani & Ariyani, 2017). Furthermore, Apriani (2017) states that the education process carried out must involve good values, intellectuals, and skills. Education that balances the needs of students, both transfer of knowledge and transfer of values (Apriani & Ariyani, 2017).

Common problems of social dysfunction and high crime rates are still common in developing countries, including Indonesia. The progress of this nation is determined by potential generations who are expected to become pioneers in various fields, such as

education. Education is a planned effort to create an atmosphere of learning that make students can active develop their potential or talent. They are expected to have religious-spiritual strength, intelligence, self-control, personality, noble character, and the skills they need, society, nation, and state (Kemendiknas, 2016).

The national character values joined together in the program to strengthen the character education of the Ministry of Education and Culture (2017), namely: Religious character values, nationalism, independence, mutual cooperation, and integrity. Based on the concepts and guidelines for strengthening character education compiled and published by the Center for Policy Analysis and Synchronization of the Secretariat General of the Ministry of Education and Culture. Implementation strategy Strengthening character education units can be carried out through extracurricular, co-curricular, and extracurricular activities. According to the explanation it has been explained above that strengthening education character can be implemented through various activities, even through extracurricular activities. Besides being able to cultivate the talents of students, it also aims to shape the attitudes, behavior, mental, and intelligence of students (Kamiran, 2018).

Character education program will provide time-limited resources to teachers in a school, which the teachers then distribute among their students (Clement and Bollinger 2017). Children's moral development is the main focus in the character education approach . Many different directions in character education can be described according to the central virtue, for example, self-discipline, honesty, creativity, and obedience (Mangini 2017). From an early age, children must be accustomed to knowing positive characters, so the child will naturally grow into a positive person. Character planting can be carried out through extracurricular activities. Besides being able to cultivate the talents of students, it also aims to shape the attitudes, behavior, mental and intelligence of students (Kamiran, 2018)..

One of the extracurricular activities held at school is the Karawitan Extracurricular. According to Widayanti (2018), musical extracurricular activities are one of the extracurricular activities held by schools so that students do not forget about their culture, besides that musical extracurricular activities are a real form of channeling student creativity and helping students to live the noble values that are united in cultural diversity so that they can improve a sense of love for the motherland and nation (Widayati, 2018). Furthermore, Danim (2010) states that the musical body has covered all domains, namely optimizing cognitive, affective, and psychomotor potential. The three domains of education are integrated into the musical art as educational material, cognitively, karawitan contains literary values that are full of knowledge and knowledge. Affective can be understood through values and rules in literature and how to present them. Meanwhile, psychomotor is related to the mastery of practice that cannot be separated from expression, imagination, innovation, and creativity (Kamiran, 2018). Both opinions are reinforced by the Ministry of Education and Culture (2013) that psychologically and socio-cultural character building in individuals is a function of all the potential of the human individual (cognitive, affective, psychomotor) in a socio-cultural context (in family, school, and society) and lasts throughout Hayat (Kemendikbud, 2013).

Karawitan extracurricular is one of the activities held by the school with the aim that students do not forget about their culture. Karawitan activities are a tangible form of channeling student creativity and helping students to live the noble values that are united in cultural diversity, increasing their love for the homeland and the nation (Widayati, 2018). SDN Trucuk is one of the state elementary schools located in Bantul. It is one of the schools that has held karawitan extracurricular activities since 1992. Based on interviews with teachers of karawitan extracurricular activities at SDN Trucuk, that karawitan extracurricular activities at SDN Trucuk have been around 28 years ago, the

teacher stated that so far the school has shown students who have good character attitude (Sukimin, 2020). This study aims to describe the integrated character values in Karawitan activities and the impact of these activities on the personalities of students.

METHODS

This research uses qualitative research. This type of research is descriptive research. This research was conducted at SDN Trucuk which is located in Trucuk, Triwidadi, Pajangan, Bantul, Yogyakarta. The population in this study were the principal, extracurricular guidance teachers, grade III, IV and class V teachers, as well as 30 students from grade III, 50 students from grade IV, and 38 students from grade V. The research was conducted from April to May 2020. Data collection techniques and instruments in this study include observation and interview. The aspects observed include implementation, character values that emerge, and the impact on students through the karawitan extracurricular program in schools. In this study, researchers used in-depth interviews, which aimed to collect data obtained through interviews with school principals, supervisors, class III, IV, V teachers, and students who took part in extracurricular activities from grades III, IV, and V. There are three students were selected for each class, the students selected consisted of students with good, moderate, and low abilities, both in terms of academics and speed in understanding what was taught in karawitan learning.

RESULTS & DISCUSSION

Results

In this section, the stage of karawitan activity and the value was described. The stages were planning, implementation, and evaluation. The character values in this activity are religion, nationalism, team-work, integrity, and the impact on the student's personality. The karawitan activities can be seen in figure 1.

Planning

Ghg The planning of the musical extracurricular activity program at SDN Trucuk is carried out at the beginning of the new academic year through meetings held by schools involving extracurricular coaches to formulate goals that must be achieved, strategies to achieve goals, supporting resources, and implementation of every decision. According to Mulyana (2015), planning is carried out in order to achieve activity objectives, planning can be referred to as the efforts made by planners to compile steps that will be carried out to achieve predetermined goals (Mulyana, 2015). There are no special criteria for students to take part in activities, all students from grades 3-5 are required to take part in musical extracurricular activities. In the karawitan art studio, there is complete musical equipment, both slendro, and pelog. According to Mukhtar and Iskandar (2013), school facilities and facilities are important components that directly influence and support learning activities and processes in schools, thus school facilities and facilities must also be available (Iskhandar, 2013). Meanwhile, the school fully submits to the extracurricular guidance teacher about the material to be taught, the preparation of the material is adjusted to the class level of students, and refers to the material for the competition. According to the results of observations, that the guidance teacher did not make a

Learning Implementation Plan (RPP), the guidance teacher was only guided by the musical books they had. Meanwhile, according to Dedy Mulyasa (2013), good material includes: 1) material that can be felt by students directly or later, the material must be updated and developed so that it becomes useful material; 2) provide insight that is increasing continuously; 3) provide an unforgettable experience; 4) can foster enthusiasm, motivation, and creativity to think; and lastly 5) able to change thoughts, attitudes, and behavior towards character formation or personality that encourages students to appear with a more mature identity (Mulyasa, 2013).

In the teaching and learning process, of course, the guidance teacher is required to master and meet the qualifications as extracurricular guidance teachers in order to achieve the expected learning objectives, from the results of interviews with extracurricular guidance teachers that the mentoring teacher Karawitan extracurricular at SDN Trucuk said that he had attended a musical course held by the Bantul Regency Public Works Office in 1970, besides that the tutor teacher had quite a lot of teaching experience in the musical arts field since 1985 until now. This is reinforced by the statement of the principle of SDN Trucuk that mentor teachers are teachers who are experienced in their fields. In line with that, Dina Kristiana (2010) stated that teaching experience is an important thing in determining student learning achievement. Teachers who have adequate teaching experience will positively support students to more easily understand the material taught by the teacher (Kristiana, 2010). The budget for the allocation of musical extracurricular activities at SDN Trucuk is taken from the BOSDA (Regional School Operational Assistance) fund which includes teacher honoraria, and competition activities. Fund budget management in extracurricular activities is very important because proper fund management can support the entire extracurricular activity process. This is in accordance with what was conveyed by Suharsimi Arikunto and Lia Yuliana (2013) stated that BOS funds can be used for remedial financing, enrichment learning, sports, arts, youth scientific works, scouts, youth red cross and the like. Furthermore, it is further explained that this includes additional teaching hours fees outside of class hours, transportation costs, and accommodation for students/teachers in order to participate in competitions (Suharsimi Arikunto, 2013).

Implementation

According to Mulyana (2015) The implementation of learning is the operationalization of learning planning, so that it will not be separated from the planning that has been prepared at the beginning (Mulyana, 2015). The musical extracurricular activity at SDN Trucuk is held once a week for each class. The time allocation for the implementation is 1 hour at 12: 00-13: 00 WIB every Tuesday for class V, Wednesday for class III, and Thursday for class IV A and B. Especially for class IV, the activities are carried out only 30 minutes for each class, while the learning stages start from preliminary activities, core activities, and closing activities. Based on the results of observations and interviews, the preliminary activities as a whole are divided into two, namely preliminary activities at the beginning of the semester and preliminary activities in routine lessons. Preliminary activities at the beginning of the semester are only carried out in grade 3, while the activities carried out are the supervisor teacher explaining the agreed rules together, distribution of gamelan instruments for each student, introduction to gamelan, and types of tunings. According to the results of interviews with the extracurricular guidance teacher, the distribution of tools to each student was selected from the first to grade 3 and will remain the same until they are in grade 5, this is intended so that students really master their duties in the gamelan group.

In routine learning, students enter the room by doing *ndodok* (squatting) and immediately condition themselves to sit cross-legged or kneel towards their respective gamelan instruments, several other students sit in front as entrepreneurs. After the class is conditioned, the teacher says greetings and invites students to pray together. The teacher then starts the core activity, namely guiding students in musical extracurriculars. The core activity is carried out by playing the gamelan through notations shown by the teacher on the blackboard or through the finger code of the mentor teacher, besides that the pieces played are only in the form of fluent pieces. In line with this, Gregorius Bintara Setiaji (2018) stated that before playing the gamelan, the coach asked the musicians to have a habit of practicing *ndodok* (squatting walk) when heading to the gamelan, preparing tools and beats, praying first, preparing numeric notes as a guide, concentrating on starting to beat the gamelan instrument, persistence in practicing so that the musicians can master wasps (Setiaji, 2018). The smooth songs that are played mostly use "tembang dolanan", among others, such as "Taberi sinau", "bang-bang wes rahino", "kupu kuwi", "gundul-gundul pacul", and jaranan. According to Widodo (2011) Children's songs or *lelagon dolanan* are Javanese musical compositions, both vocal and instrumental, which are designed in such a way as to meet children's musical needs (Widodo, 2011). In addition, according to Budhi setiawan et al. (2013), the dolanan song has a rhythm of fun, enthusiasm, and joy according to the character of the child (Veronika et al., 2013). The closing activity was carried out at the end of extracurricular hours, the activity ended with the teacher motivating students and praying together. Then the students return the tools to their original places and tidy them up.

Evaluation

Evaluation needs to be carried out in various activities, according to Mulyana (2015) evaluation is a process for planning, obtaining, and providing information that is indispensable for making several alternatives in making decisions. In simple terms, evaluation is used to improve the system by giving an assessment based on data taken from an object or group of objects (Mulyana, 2015). The program evaluation is carried out individually at the end of the learning year, the purpose of this evaluation is as a material for improving the implementation of musical extracurricular activities in the coming year. And another evaluation is carried out when students have participated in the competition. This is intended for improvement materials to be more mature in following the next race. According to the results of the interview with the supervisor, the scoring or evaluation was carried out as a whole through observation and did not use a written format, as a guide in the evaluation of the supervisor, only using separate notes. The report card value or the final value is a description of the conversion from numbers made into letters (ABCD). This is in accordance with the musical extracurricular work program that has been made by the school.

The character value of Karawitan

Religious

Religion is one of the most important values which plays an important role in shaping one's behavior (Hassan Zia et al. 2020). But, the increasing values of individualism as a result of modernization have eroded the importance of religious beliefs for the happiness of society (Minkov, Welzel, and Schachner 2020). Religious values have been integrated in karawitan activities. Religious value is seen in several behaviors. Students are used to praying before and after learning. The habituation and cultivation of moral and religious values in students must begin with concrete, simple,

practical exercises and do not cause excessive feelings of fear, shame, or guilt (Aulia, 2016).

Furthermore, when students play the instruments they are holding, they also still have to listen and listen to other friends' instruments, so that the resulting sounds do not overlap in playing and can be in tune according to the rules. This can be seen from students who learn to get along well without disturbing their friends. This behavior reflects that students must respect the actions of their friends. In line with that, Sahlan and Prasetyo (2012) explain that the value of tolerance is the attitude and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves.

It was further explained by the karawitan extracurricular guidance teacher that from learning to respect one another's actions, students can indirectly learn to get along with other friends. This is reinforced by Azzel (2011) that tolerance is needed to build a life together in order to create harmony and peace.

Nationalism

The value of nationalism has been integrated in karawitan activities. The character of nationalism can be seen in several indicators of student behavior. At the time of karawitan activities, students do not show themselves when playing instruments so that activities run in harmony. This can be seen from the high enthusiasm in following the karawitan extracurricular activities. Because in a history all instruments have their own characteristics and all instruments have an important role, if there is one instrument that stands out more, the resulting rhythm is not pleasant to hear.

Obedience to the prevailing rules is one indicator of the character of nationalism. According to the results of interviews with the karawitan extracurricular guidance teacher that before learning to hit the gamelan instrument, students must know the compulsory karma (rules) in traveling such as ndodok (squatting) when entering a room, sitting well, and not being allowed to step over the gamelan instrument. Other rules that must be mutually agreed upon, such as arriving on time, focusing when practicing, and not eating or drinking in class. The results of interviews with students explained that a small proportion of students still violated the rules such as arriving late and not being serious during training, but more students had obeyed the rules that had been mutually agreed upon.

In addition, another indicator of the character of nationalism is love for the country which is reflected in students who learn their own culture about gamelan instruments, regional songs. In line with that, Apriani, A.-N., & Ariyani, Y. D (2017) said that the attitude of nationalism includes love for the country, appreciating the services of heroes, being willing to sacrifice for the nation, prioritizing public interests, fostering unity and integrity, being proud of diverse cultures, proud to be Indonesian, tolerance, love for the environment, and cooperation. Furthermore, the mentor teacher explained that students at SDN Trucuk have a high enthusiasm for participating in karawitans. Ganda (2017) explains that teachers have an important role in fostering an attitude of nationalism in students, in his research on the role of Javanese gamelan teachers in cultivating students' nationalistic attitudes. It was concluded that learning karawitan greatly contributed to the formation of the spirit of nationalism, making students understand more about the love for Javanese culture as a way of building a proud attitude to be the Indonesian nation (Yudha, 2017).

Team work

Independence in karawitan will help students build togetherness, because building independence is also manifested in togetherness. According to Budiyanto (2014) gamelan (karawitan) is a team game that cannot be played individually (Budiyanto, M & Machali, 2014). The character of teamwork can work well if done together. The value of Gotong Royong's character has been integrated into karawitan activities. The character of mutual cooperation appears in some student behavior. Students together harmonize the tone, tempo, and song so that it can be heard beautifully by the listener.

According to the karawitan extracurricular guidance teacher, harmonizing the tone, tempo, and song to be harmonious is a difficult thing and needs team cohesiveness. From the teacher's statement, it strengthens that karawitan also trains a high sense of solidarity with others. In line with that, Arfiyanto (2018) states that Karawitan is a karawitan art presentation that is easy to hear when played together. This reflects that togetherness is very important to achieve quality music results (Arfiyanto, 2018). In addition, students also do not hesitate to teach their friends who do not understand the material being taught.

Integrity

The value of integrity has been integrated in karawitan activities. The character of mutual cooperation appears in some student behavior. The character of integrity appears in some of the students' behavior. Students are responsible for holding only one instrument and must be responsible for that one instrument. Furthermore, students socialize with extracurricular guidance teachers.

According to the extracurricular guidance teacher, communication between the teacher and students in the karawitan class always goes well, this is so that in addition to the guidance teacher can find out the difficulties experienced by students, good communication can also maintain the learning mood of students because in teacher learning also interspersed with jokes so that students don't get bored. In addition, students are also invited to socialize in wider activities such as during competitions at the sub-district, district, and provincial levels.

Azzel (2011) states that if someone is able to communicate and interact effectively and politely, they will also be successful in establishing social relationships (Azzel, 2011). The next behavior is the similarity between his words and deeds or being honest, according to the karawitan extracurricular guidance teacher, honest attitude can be seen from the attitudes of the students. then immediately fix it by following the tone back.

According to the results of the interview with the karawitan extracurricular supervisory teacher, it was stated that every career process includes education of noble character. In line with that character education according to Veronika et al (2013), which can be interpreted as character education, value education which both aims to make good or bad decisions and realize goodness in everyday life wholeheartedly. Furthermore, the guidance teacher states that karawitan instruments can support character education activities in students who are not taught in teaching and learning activities in schools. In line with that Eko Arfiyanto (2018) states that karawitan education contains noble character, courtesy, courtesy, and Javanese manners (Arfiyanto, 2018).



Figure 1.
Karawitan Activity

Discussion

Karawitan extracurricular activities have a positive impact on students which include students at SDN Trucuk, because in karawitan the ethical requirements must be implemented as a form of respect for the predecessors who always maintain and maintain the karawitan art so that it can be enjoyed by generations. According to the results of interviews with students and classroom teachers, karawitan extracurricular activities have an impact on students, namely: as a means of eliminating fatigue after a day of students studying in class. In line with that Mulyana (2015) explains that activities that involve students physically are also a vehicle to eliminate boredom from the learning activities that they do every day (Mulyana, 2015). The next impact is to increase the concentration and memory of students in learning both during karawitan exercises and in-classroom learning. In line with that Rasyid (2010) states that practicing the concentration of a child through artistic activities will make the child calm in facing something. Like when studying, memorizing, even playing. This means that it is easier for children to focus their thoughts on one point, either in learning or other activities.

In line with that in a book entitled *Emotional Intelligence and school success*, it is explained that the risk factors for children's failure in school do not lie in brain intelligence, but in their character, namely lack of self-confidence, ability to work together, social skills, ability to concentrate, empathy, and communication skills (Goleman, 2018). This is in accordance with Permendikbud (2013) regarding extracurricular functions, namely: 1) development function; 2) social function; and 3) recreational functions (Kemendikbud, 2013). Karawitan activities help students to strengthen their personalities so that they strengthen school resilience and can avoid negative influences that are contrary to educational goals. In line with that Martin Luther King (2019) said "Intelligence plus character-that is the goal of true education" which means: Intelligence with character is the real goal of education (Unairnews, 2019). This reinforces that karawitan activities have a good impact on students.

CONCLUSION

Karawitan activities carried out by students on a regular basis not only increase knowledge and skills in the karawitan field but also foster the character of students that are useful for themselves and others in the future. According to the results of interviews with students and karawitan extracurricular guidance teachers, it can be concluded that the 5 main character values of KDP, namely religious character, nationalism,

independence, mutual cooperation, and integrity are in the extracurricular karawitan learning process.

CONFLICT OF INTEREST

All other authors report no conflicts of interest relevant to this article.

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