

Local Wisdom as Learning Materials: Character Educational Values of Sundanese *Pupuh*

Dena Damayanti¹, Burhan Nurgiyantoro²

¹Graduate Program, Yogyakarta State University, Yogyakarta, Indonesia

²Faculty of language and art, Yogyakarta State University, Yogyakarta, Indonesia

Article Info

Article history:

Received Mar 16, 2018

Revised May 15, 2018

Accepted May 29, 2018

Keywords:

Character educational values

Learning materials

Sundanese *Pupuh*

ABSTRACT

As character educational values for elementary students deteriorated, the appreciation of Sundanese language by West Javanese people faded. One of many ways to be done was through the use of learning materials in the form of Sundanese *pupuh* for elementary school students. *Pupuh* is a literary work in the form of poem in Sundanese language which contains character educational values. This study aimed to describe character educational values in Sundanese *pupuh* and their relevance as learning materials for elementary school students. Data collection was conducted using the techniques of reading and taking notes of Sundanese *pupuh* lyrics which contain character educational values, and then identifying the compatibility as elementary school learning materials. The data were analyzed qualitatively, with the steps of: (1) data comparison; (2) data categorization; (3) data presentation; and (4) inferencing. This study resulted in teamwork as the most occurring value in *pupuh* Asmarandana, Sinom, Balakbak, Ladrang, Pucung, Lambang, Gambuh, Gurisa, dan Magatru. Thus, this study concluded that Sundanese *pupuh* had many character educational values relevant to be taught and to be used as learning materials in elementary school.

Copyright © 2018 Institute of Advanced Engineering and Science.
All rights reserved.

Corresponding Author:

Dena Damayanti

Graduate Program, Yogyakarta State University

Jl. Colombo No. 1 Caturtunggal, Depok, Sleman Yogyakarta

Email: dena0119pasca2016@student.uny.ac.id

1. INTRODUCTION

Nowadays, technology and science advance so rapidly that they can ease cultural exchange between Indonesia and other countries. Subconsciously, cultural exchange without any filters has become a problem for young generation. This results in two more problems in education: the young generation becomes easily affected by foreign cultures which do not always concur with Indonesian culture and they become more interested in learning those cultures instead of their own cultures. These problems impact the decreasing value of character education in each individual and the extinction of Indonesian local wisdom. [1]

Indonesia is a multicultural society which has various cultures worth learning, especially by the young generation. One of the cultures and local wisdoms is that of the Sundanese in West Java. Unfortunately, the Sundanese people has not optimally preserved their cultures, especially Sundanese language as their mother tongue. This concerning issue led to an awareness that people should be encouraged in using balanced language in West Java.[2]

As using balanced language is deemed important, it will simultaneously raise the awareness of how important it is to preserve Sundanese language in West Java. This preservation should be done as early as possible. There are so many cultures and local wisdoms, especially literary works which contain character educational values. Teachers can use these works to cultivate moral values in their students and simultaneously sustaining Sundanese literary works. Thus, students can experience and understand these forgotten works and, at the same time, learn from them.

Overlooking this situation, this study viewed it as essential to describe character educational values in Sundanese literary works (17 Sundanese *pupuh*) and to identify the relevance of these Sundanese *pupuh* as learning materials for elementary school students. This kind of research has been done many times around the world. In other countries, *pupuh* is usually called as folk songs or poetries. According to different researches around the world, many folk songs from various countries contained profound meanings and excellent character educational values [3-4]. Similar to the folk songs, Sundanese *pupuh*, poetries or folk songs also integrated a variety of character educational values that can educate the students. Therefore, the use of local wisdoms was expected to provide a more optimal character education process for the students [5-6].

2. CHARACTER EDUCATIONAL VALUES

Character education is a concept involving every aspect of life family, school community, and society which supports positive character development in each individual [7]. The process occurs throughout a notion explaining how family, school community, and society take part in character development of every individual; whether it is a kid or an adult. These characters are formulated by moral qualities and ethics existing in the society, including emotional characters and responds, cognition, and behavior. [8]. These characters can also mean virtues containing respect, responsibility, trustworthiness, justice, caring, and nationalism.

In educational scope, character education is defined as approaches used by educators to cultivate positive values and characters in their students [9–11]. The approaches frequently used are imitation, modeling, and instruction; among these, educators should choose any that they deem the most effective way to develop the characters [12]. Briefly, character education is an effort done in order to promote positive characters and positive attitudes that go along with them according to existing social ethics and moral norms. The cultivation and growth of the character education should be done in family, society, and school community. These three communities impact every individual's characters, so there should be cooperation and value integration between them. This way, the country can achieve national education's goal in shaping young generation's characters by making use of all aspects of life optimally.

2.1. Sundanese *Pupuh*

Character educational values are richly found in local literatures, and one of them is Sundanese *pupuh* which is applied as learning materials for a local subject in elementary schools. *Pupuh* is a poetry in Sundanese language which is performed as a song. *Pupuh*, also called *macapat* (Javanese folk song), has the lyrical patterns of *tembang*, imported from Java at the early 17th century when Mataram Kingdom turned the land of Sunda as neighboring country.[13]. *Pupuh* can also be defined as Sundanese or Javanese song from poems which has the pattern of *guru lagu* and *guru wilangan* [14].

Shortly, *pupuh* can be defined as a song which has certain rules for its lyrics. Each of the rules is one with the *pupuh* itself [15–17]. *Pupuh* was a kind of literature combined with vocal (*karawitan*) which has rules for line numbers per stanza, syllable numbers per line, last syllable in every line, breath management (*pedotan*) in every line, and characteristics (*watek*) of every *pupuh* [18]. Thus, *pupuh* is a poetry in Sundanese language performed as a song (*sekar*) according to rules about certain sentence pattern. Besides, *pupuh* can also be defined as a song which has certain pattern for its lyrics. In simpler words, *pupuh* can be defined as a song which has certain rules for every line of its lyrics. The compilation book of Sundanese *pupuh* by Mang Koko and P. Nataprawira which is utilized as a learning material in elementary school contains 17 kinds of Sundanese *pupuh* with 17 different rules and standard. These kinds of Sundanese *pupuh* and their rules are shown in Table 1.

Table 1. Kinds of Sundanese *Pupuh*

No.	Kinds of Pupuh	Watek	Padalisan	Guru lagu-Guru wilangan
1.	Kinanti	hope	6	8-u, 8-i, 8-a, 8-i, 8-a, 8-i
2.	Asmarandana	Love, containing advice	7	8-i, 8-a, 8-é/o, 8-a, 7-a, 8-u, 8-a
3.	Sinom	Cheerful, containing advice	9	8-a, 8-i, 8-a, 8-i, 7-i, 8-u, 7-a, 8-i, 12-a
4.	Dangdanggula	Expressing beauty and greatness	10	10-i, 10-a, 8-é/o, 7-u, 9-i, 7-a, 6-u, 8-a, 12-i, 7-a
5.	Balakbak	humor	3	15-é, 15-é, 15-é
6.	Maskumambang	sadness	4	12-i, 6-a, 8-i, 8-a
7.	Ladrang	Sarcastic humor	4	10-i, 4-a (2x), 8-i, 12-a
8.	Pucung	Repentance and request	4	12-u, 6-a, 8-é/o, 12-a
9.	Lambang	Silly humor	4	8-a, 8-a, 8-a, 8-a
10.	Mijil	Grief and hope	4	10-i, 6-o, 10-é, 10-i, 6-i, 6-u
11.	Durma	Anger and annoyance	7	12-a, 7-i, 6-a, 7-a, 8-i, 5-a, 7-i
12.	Pangkur	Annoyance; readiness to battle a	7	8-a, 11-i, 8-u, 7-a, 12-u, 8-a, 8-i

No.	Kinds of Pupuh	Watek	Padalisan	Guru lagu-Guru wilangan
13.	Gambuh	war; someone's life journey	5	7-u, 10-u, 12-i, 8-u, 8-o
14.	Gurisa	Confusion and difficulty	8	8-a, 8-a, 8-a, 8-a, 8-a, 8-a, 8-a, 8-a
15.	Wirangrong	Playfulness	6	8-i, 8-o, 8-u, 8-i, 8-a, 8-a
16.	Magatru	Embarrassment of one's behavior and loss	5	12-u, 8-i, 8-u, 8-i, 8-o
17.	Jurudemung	Humor in irony	7	8-a, 8-u, 8-u, 8-a, 8-u, 8-a, 8-u
		Repentance and grief		

2.2. Sundanese Pupuh as Learning Materials for Elementary School Students

Sundanese *Pupuh* is included as learning materials written in a compilation book of *pupuh*, from which the students learn and use it as a learning material. In other words, the compilation book of Sundanese *pupuh* can be included as a printed learning material [19]. Selecting source book for elementary students should be based on their needs as well as certain criteria in order to be compatible with the level of elementary school. Some of the criteria to assess learning materials are: 1) having relevance to the syllabus; 2) the content of the text containing proper examples to be imitated; 3) being able to establish the applicable values and norms according to their ages, interests, environment, and needs; 4) no signs of discrimination; and 5) exceptional passage structure [20].

Some other criteria in choosing learning materials for students consist of four points: 1) *value*, which means every book read by students should accommodate righteous values to encourage them in reading; 2) *purpose*, which means every book read by students should make the students set certain goals to be achieved; 3) *audience*, which means the process of book selection should consider the characteristics of the students who will probably read the books; 4) *balance*, which means the variety of genres should be balanced in terms of themes and contents to avoid boredom [21].

Based on the theories presented above, it can be concluded that basically, relevant learning materials should cover three main criteria: 1) teaching positive virtues of life; 2) having correct and appropriate sentences and texts; and 3) not containing discriminative contents. Thus, as this study aimed to describe various character educational values in Sundanese *pupuh* as learning materials for elementary school students, this study expected that Sundanese *pupuh* can be applied optimally as learning materials, especially for elementary school students in West Java.

3. RESEARCH METHOD

The method used to collect the data was structural analysis of the meaning of Sundanese *pupuh*'s lyrics. The first step of data collection was reading the lyrics thoroughly and repeatedly until the values of character education from the meaning were found (*intrarater*). In order to confirm the accuracy of the meaning, discussion with a partner who was a Sundanese language expert was done (*interater*). Lastly, the data were documented as *pupuh*'s lyric meaning containing values of character education.

Once the data were obtained, data analysis was conducted qualitatively according to these steps: (1) data comparison, which was a step to analyze the data in order to make the classifying process easier; (2) data categorization, when similar data were put into certain categories; (3) data presentation, when the classified data were displayed in a table according to their character educational values; and (4) inferencing, which was done based on the obtained data to make the conclusion [22].

4. RESULTS AND ANALYSIS

The result shows that generally, all of Sundanese *pupuh* integrate character education values as mentioned in Presidential Regulation Number 87 of 2017 on Strengthening Character Education. However, it should be understood that each value was not always found in every *pupuh*. The values of teamwork (*gotong royong*) was the most contained value found in Sundanese *pupuh*, and it was not surprising since Indonesians, in general, highly respect teamwork (*gotong royong*) as one of their tradition [23].

Looking at the values of character education integrated in Sundanese *pupuh*, the education of character values through local subject should be implemented more optimally using the Sundanese *pupuh* or other literary works [24–26]. It is actually obvious that fundamentally, literature played an impactful role in cultivating the character educational values [27]. According to the data, there are some *pupuh* which contain almost all of the values. The following subheadings will discuss each of the character educational values discovered in Sundanese *pupuh*. The summary of the findings about character educational values in Sundanese *pupuh* is displayed in Table 2.

Table 2. Character Educational Values in Sundanese *Pupuh*

Character Educational Values			Kinds of <i>Pupuh</i>														Number			
No.	Substance	Variant	Asmarandana Kinanti	Sinom	Dangdangula	Balakbak	Makumambang	Ladrang	Pucung	Lambang	Mijil	Durna	Pangkur	Gambuh	Gurisa	Wirangrong	Magatru	Jurudemung	Frekuensi	Presentase (%)
1.	Religiosity	Devotion to God	✓									✓	✓			✓	✓	✓	5	12,19
		Fear of God	✓										✓	✓			✓	✓	5	12,19
		Natural awareness					✓												1	2,4
2.	Nationalism	Patriotism			✓								✓				✓		3	7,3
		Nationalism			✓								✓				✓		3	7,3
		Appreciation of diversity			✓														1	2,4
3.	Integrity	Excellence		✓					✓		✓					✓			4	9,7
		Politeness												✓					1	2,4
4.	Independence	Bravery	✓																1	2,4
		Passion in learning								✓		✓							2	4,8
5.	Teamwork	Cooperation		✓														✓	2	4,8
		Solidarity		✓						✓								✓	3	7,3
		Helping		✓			✓										✓	3	7,3	
		Affinity			✓		✓		✓	✓	✓				✓	✓			7	17,07
		Total																	41	100

4.1. Religious Values

Religiosity is a character related to God in behaving, showing attitude and carrying out action in relation to the teachings of one's religious belief and how he/she expresses tolerance towards other religious beliefs' teachings. This value includes devotion to God, fear of God, purity, tolerance, and natural awareness. These values can be noticed in a part of Sundanese *pupuh*'s lyrics below.

Excerpt:

Aduh Gusti Anu maha Suci

Sim abdi rumaos

Pangna abdi dumugi ka kesrek

Reh ka sepuh parantos ngusir

Takabur sarengdir

Tega nundung sepuh

(*Pupuh Mijil*, hlm. 30)

Translation:

O Holy God

This lowly servant

Feel miserable and wounded

For I have rejected my parents

Always arrogant

and heartlessly kicked out my parents

The example shows religious values of devotion to God and fear of God since the lyrics describe repentance and asking for forgiveness from God Almighty because of the wrong he/she has committed towards his/her parents. As these values are related to God, someone religious will demonstrate the mind, words, and actions based on godly values or the teachings of the religion he/she believes in. [28]. Previous studies also revealed the existence of religious values in literary works like *guguritan* which was identical to those of Sundanese *pupuh* [29]. These religious values are what the excerpt has displayed. These values are contained in 4 kinds of Sundanese *pupuh* which are *pupuh Mijil*, *Pangkur*, *Wirangrong* and *Jurudemung*.

4.2. Nationalistic Values

The character of a nationalist can be described as showing passion and appreciation towards one's country in behaving, showing attitude and carrying out action including in this character are the values of

patriotism, nationalism, and appreciation of diversity. A part of lyrics below is an example of how nationalistic values exist in a particular Sundanese *pupuh* below.

Excerpt:

*Nagara Lemah Cai
Perlu pangjaring-pangrojong
Pamumule panyarungsum
Malar tetep jaya sakti
Nagara tetep merdika
Sampurna mukti wibawa*

(*Pupuh Wirangrong*, hlm. 32)

Translation:

Our Land and Country
Needs to support each other
Nurturing kindness
For everlasting glory
Preserving independence
Living excellence by integrity

The lyrics portray how people must love their country which naturally suggests that nationalistic values exist. These values can be extracted from three kinds of *pupuh* which are Dandanggula, Durma, and Wirangrong. Specifically, Wirangrong incorporates the values more clearly compared to the other two. All these three describe how Indonesians fought in the past and how the young generation can respond to this and show love affectionally to this country. Some of the ways are through learning the history of their nation and being a diligent person in order to contribute good things for the country. This *pupuh* also illustrates the spirit of the nation which is integrated in each of its stanza [30]. Supporting this, previous studies have identified the existence of nationalistic values in novels as learning materials for the students [31].

4.3. Values of Integrity

A person who keeps integrity in him/herself will hold firmly onto his/her principles and show an attitude of honesty and promise keeping. The values of integrity are honesty, excellence, politeness, and righteousness. A part of lyrics from Pucung below is an example of how values of integrity exist in Sundanese *pupuh* below.

Excerpt:

*Naon-naon piwarangan Bapa Guru
Pigawe sing gancang
Omat ulah rek talangke
Piwurukna regepkeun ku sarerea*

(*Pupuh Pucung*, hlm.4)

Translation:

What the teacher has advised
Do it immediately
Do not act clumsily
Since others will observe your behavior

Looking at these lyrics, it can be understood that someone can show their integrity by firmly holding onto his/her life principles which are constructed by virtues like honesty [32]–[34]. People with integrity will always remember these values and act them out in their lives as reflected in their honesty, excellence, politeness, and righteousness. There are four kinds of *pupuh* containing these values: *pupuh* Pucung, Mijil, Gambuh, and Wirangrong. *Pupuh* Pucung accommodates the values more evidently than the other two. In the excerpt above, *pupuh* Pucung depicts the advice for a child to be excellent, honest, and always listening and enacting teacher's valuable advice. As to review the previous studies, the values of integrity as mentioned in *Serat Madu Tata Krami* are viewed as paramount in the relevance to character education [35].

4.4. Values of Teamwork (*Gotong Royong*)

Teamwork is an attitude of participation and getting involved in giving positive assists towards others which induces solidarity and loyalty in a sense of unity. Included in the values are cooperation, solidarity, helping, and affinity. The values of teamwork can be found in a part of lyrics from *pupuh* below.

Excerpt:

*Bango mikir ku tina hayangeun nulung
Nya lila-lila pikir
Tuluy nyokot regang haur
Kuya sina ngagegel tarik
Cango puhuna ku bango*

(*Pupuh Magatru*, hlm.22)

Translation:

A stork was thinking of helping
Thinking and thinking
Then it took a twig
A turtle was asked to strongly bite it
And the stork bit the other end

According to the lyrics, the stork wants to help the poor turtle by asking it to bite the twig so that the stork can fly and bring the turtle to another place which has water. The stork acts out the character of helping, which is one of the values of teamwork. Teamwork (*gotong royong*) is a person's attitude which is willing to aid someone in positive causes [36], [37]. This attitude is shown by the stork that wants to help the turtle to cross the river. The values of teamwork were also found in other *pupuh*, which are *pupuh* Asmarandana, Sinom, Balakbak, Ladrang, Pucung, Lambang, Gambuh, Gurisa, and Magatru. The values of teamwork is the most frequent values contained in almost all 17 kinds of *pupuh*, which implies that the values of teamwork (*gotong royong*) is fundamentally very substantial to preserve [11]. Other studies also identified the values of teamwork in *tembang macapat* which can be used to reinforce character education [25].

4.5. Values of Independence

Independence is an attitude of doing everything by one's self without needing other's help and without being dependent on others, so he/she has a sense of responsibility in accomplishing his/her duty. The values of independence are devotion, creativity, discipline, bravery, and passion in learning. These traits can be found in lyrics part of *pupuh* below.

Excerpt:

*Mana kalakuan urang
Kudu bener ulah leuwih ulah kurang
Sabab laku lampang urang
Mawa jalan lara bagja nu disorang
Usik malik beurang peuting
Gusti Allah nu heman nu asih
Ucap lampah hate wening
Ciri jalma utama baresi*

(*Pupuh Pangkur*, hlm. 43)

Translation:

It is a must to keep our behavior fine
Never too much, never lacking
Because how we act
Lead us to the way of joy or sorrow
Move and turn, day and night
O Compassionate and Loving God
Virtuous words and acts
Are signs of a decent man

It can be deduced that this *pupuh* gives an advice to keep working hard for what we do now will affect what we will experience in the future. That is why this *pupuh* integrated the value of devotion as it is included in the values of independence. The values of independence are one's attitudes showing his/her willingness to do things on his/her own independently and without any help from anyone [28], [38]. These values, as portrayed in the excerpt above, are the attitudes which need to be habituated in children as early as possible, so that they can learn independently. The values of independence are found in four *pupuh*: *pupuh* Kinanti, Pucung, Mijil, and Pangkur. The values of independence are not integrated widely since there were found only the characters of bravery, passion in learning, and devotion as included in these values. The previous studies also revealed the integration of the values of independence in a drama to develop character education for children [39].

4.6. The Relevance of Sundanese *Pupuh* as Learning Materials for Elementary Students

The results on the relevance of Sundanese *pupuh* as learning materials for elementary school students based on three selected criteria are presented in Table 3 below.

Table 3. The Relevance of Sundanese *Pupuh* as Learning Materials for Elementary Students

No	Title of <i>Pupuh</i>	Learning Material Relevance Criteria			Relevant	Irrelevant
		Teaching Positive Virtues of Life	Correct and Appropriate Sentences and Texts Structure	No Discriminative Contents		
1.	Kinanti	✓	✓	✓	✓	
2.	Asmarandana	✓	✓	✓	✓	
3.	Sinom	✓	✓	✓	✓	
4.	Dangdanggula	✓	✓	✓	✓	
5.	Balakbak	✓	✓	✓	✓	
6.	Maskumambang	✓	✓	✓	✓	
7.	Ladrang	✓	✓	✓	✓	
8.	Pucung	✓	✓	✓	✓	
9.	Lambang	✓	✓	✓	✓	
10.	Mijil	✓	✓	✓	✓	
11.	Durma	✓	✓	✓	✓	
12.	Pangkur	✓	✓	✓	✓	
13.	Gambuh	✓	✓	✓	✓	
14.	Gurisa	✓	✓	✓	✓	
15.	Wirangrong	✓	✓	✓	✓	
16.	Magatru	✓	✓	✓	✓	
17.	Jurudemung	✓	✓	✓	✓	

Generally, a learning material should have correct sentence or text structure, should not contain discrimination, and should contain positive virtues of life to be learned [20-21]. The results showed that all 17 kinds of Sundanese *pupuh* were included in appropriate learning materials for both reading and listening which elementary school students can learn and listen to. All 17 kinds of Sundanese *pupuh* also possess character educational values, appropriate sentence or text structure, and do not contain discriminative content. Therefore, these 17 kinds of Sundanese *pupuh* can be concluded as relevant as learning materials for elementary school students.

In conclusion, this study identified that through local wisdom in the form of Sundanese poetry or Sundanese *pupuh*, students can learn character educational values which are integrated in these literary works used as learning materials in teaching and learning process at school [39–45]. The literature is sufficient to be a learning material used by the teachers to educate the students about character educational values, moreover since it uses Sundanese language which is the mother tongue of the students in West Java.

5. CONCLUSION

According to the findings and discussions, it can be concluded that all 17 kinds of Sundanese *pupuh* studied in this research contained character educational values. The most frequent values found in *pupuh* were the values of teamwork (*gotong royong*) in variants of cooperation, solidarity, helping, and affinity which were integrated in *pupuh* Asmarandana, Sinom, Balakbak, Ladrang, Pucung, Lambang, Gambuh, Gurisa, and Magatru. The relevance of Sundanese *pupuh* as learning materials for elementary school students was viewed as sufficient since there was discovered positive virtues of life expressed through appropriate sentence or text structure, and no discriminative content. Thus it can be concluded that 17 types of Sundanese *pupuh* basically have the value of character education as appropriate teaching materials for elementary school students.

ACKNOWLEDGEMENTS

We would like to express our gratitude towards all the parties who were involved in writing this article.

REFERENCES

- [1] S. Suneki, "Dampak Globalisasi Terhadap Eksistensi Budaya Daerah," *Ilm. Civ.*, vol. II, no. 1, pp. 307–321, 2012.
- [2] C. Sobarna, "Bahasa Sunda Sudah Di Ambang Pintu Kematiankah?," *Http://Repository.Ui.Ac.Id*, vol. 11, no. 1, pp. 13–17, 2007.
- [3] I. N. Suwija, "A Study on Educational Value of National Character towards Balinese Traditional Song Text: Geguritan Ketut Bungklung," *Int. J. Linguist. Lang. Cult. (IJLLC)-si*, vol. 2994, no. 3, pp. 4288–2016, 2016.
- [4] S. Keegan-Phipps, "Traditional Folk Song in Modern Japan; Sources, Sentiment and Society," *Ethnomusicol. Forum*, vol. 21, no. 1, pp. 105–107, 2012.
- [5] A. Wachid, "Makna Cinta Tuhan dan Konsep Tentang Alam dalam Puisi D. Zawawi Imron," *IBDA' J. Kebud. Islam*, vol. 10, no. 1, pp. 77–95, 2012.
- [6] H. Zuhdy and M. A. Masadi, "Analisis Form Puisi-Puisi Nizar Qabbani dalam Antologi Puisi 100 Risalah Hubb," *Ling. J. Ilmu Bhs. dan Sastra*, vol. 10, no. 2, pp. 65–73, 2015.
- [7] T. Lickona, "Character Education: Seven Crucial Issues," *Action Teach. Educ.*, vol. 20, no. 4, pp. 77–84, 2012.
- [8] WWC, "Definition: Character Education," *What Work. Clear.*, pp. 1–11, 2014.
- [9] E. N. Jones, K. Ryan, and K. Bohlin, "Character Education & Teacher Education: How are Prospective Teachers Being Prepared to Foster Good Character in Students?," *Action Teach. Educ.*, vol. 20, no. 4, pp. 11–28, 2012.
- [10] D. K. Lapsley and F. C. Power, "Character Psychology and Character Education," *J. Mil. Ethics*, vol. 5, no. 1, pp. 77–78, 2006.
- [11] A. Mustadi, "Pendidikan Karakter Berwawasan Sociokultural (Sociocultural Based Character Education) di Sekolah Dasar, Daerah Istimewa Yogyakarta (DIY) Ali Mustadi," *Din. Pendidik.*, no. 20, pp. 1–15, 2011.
- [12] L. A. Jensen, *Handbook of moral development*, vol. 44, no. 3, 2015.
- [13] M. Sasaki, *Laras Pada Karawitan Sunda*. Yogyakarta: P4ST UPI, 2007.
- [14] E. Caturwati, *Tari di Tatar Sunda*. Bandung: Sunan Ambu Press, 2007.
- [15] S. A. Wiratmadja, *Mengenal Seni Tembang Sunda*. Bandung: CV Wahana Iptek, 1998.
- [16] W. Van Zanten, "The Poetry of Tembang Sunda," *Bijdragen*, vol. 140, no. 1984, pp. 289–316, 1984.
- [17] R. Satjadibrata, *Kamus Basa Sunda (Citaan Ka-1)*. Bandung: PT Kiblat Buku Utama, 2005.
- [18] A. Soepandi, *Teori Dasar Karawitan*. Bandung: Pelita Masa, 1970.
- [19] I. Lestari, *Pengembangan Bahan Ajar Berbasis Kompetensi*. Padang: Akademia, 2013.
- [20] H. G. Tarigan, *Prinsip-Prinsip Dasar Sastra*. Bandung: Angkasa, 2005.
- [21] D. Mitchell, *Children's Literature: an Invitation the World*. Boston: AB, 2003.
- [22] B. M. Miles, A. M. Huberman, and J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook*. United States of America: SAGE Publications, Inc., 2014.
- [23] Subagyo, "Pengembangan nilai dan tradisi gotong royong dalam bingkai konservasi nilai budaya," *Indones. J. Conserv.*, vol. 1, no. 1, pp. 61–68, 2012.
- [24] Sunaryadi, "Serat Madu Tata Krami dan Relevansinya sebagai Pendidikan Karakter," *J. Litera*, vol. 12, p. 1771, 2013.
- [25] S. Santosa, "Nilai-Nilai Pendidikan Moral dalam Tembang Macapat sebagai Penguatan Pendidikan Karakter," *J. Pendidik. Dasar Islam*, vol. 8, 2016.
- [26] N. Solihati, "Aspek Pendidikan Karakter dalam Puisi Hamka," *Litera*, vol. 16, pp. 51–63, 2017.
- [27] Nurhadi, Wiyatmi, S. Iswalono, Y. Artabtu, and M. Suryaman, Eds., "Peran sastra dalam pendidikan moral dan karakter," 2012.
- [28] M. Mustari, *Nilai Karakter: Refleksi untuk Pendidikan*. Depok: Raja Grafindo Persada, 2014.
- [29] I. K. Sudarsana, "Relevansi Nilai Pendidikan Karakter dalam Guguritan Suddhamala untuk Meningkatkan Mutu Pendidikan di Indonesia," *J. Penjaminan Mutu*, vol. 3, pp. 223–236, 2017.
- [30] K. Budiyo, *Nilai-Nilai Kepribadian dan Kejuangan Bangsa Indonesia*. Bandung: Alfabeta, 2007.
- [31] A. Septriyani, "Kajian Sosiologis Sastra dan Nilai Pendidikan Karakter dalam Novel Korban Cintaku Karya Ratna Sarumpaet dan Relevansinya sebagai Materi Ajar di SMA," *Univ. Negeri Sebel. Maret*, 2015.
- [32] S. R. Covey, *The 8th Habit: Melampaui Efektifitas, Menggapai Keagungan*. Jakarta: PT Gramedia Pustaka Utama, 2005.
- [33] Haryatmoko, *Etika Publik: untuk Integritas Pejabat Publik dan Politis*. Yogyakarta: Pt Kanisius, 2015.
- [34] A. Wisesa, "Integritas moral dalam konteks pengambilan keputusan etis," *J. Manag. Teknol.*, vol. 10, no. 1, pp. 82–92, 2011.
- [35] Sunaryadi, "Serat Madu Tata Krami dan Relevansinya sebagai Pendidikan Karakter," *J. Litera*, vol. 12, 2013.
- [36] O. N. Rochmadi, "Menjadikan Nilai Budaya Gotong-Royong Sebagai Common Identity dalam Kehidupan Bertetangga Negara-Negara ASEAN," pp. 1–9, 2012.
- [37] M. Irfan, "Crowdfunding Sebagai Pemaknaan Energi Gotong Royong Terbarukan," *Soc. Work J.*, vol. 6, no. 1, pp. 30–42, 2016.
- [38] S. Kurniawan, *Pendidikan Karakter : Konsepsi dan Implementasinya secara Terpadu di Lingkungan Keluarga, Sekolah, Perguruan Tinggi dan Masyarakat*. Yogyakarta: Ar-Ruzz Media, 2013.
- [39] A. Yasid, "Membangun Karakter Peserta Didik Dalam Bingkai Drama : Kajian Pendidikan Karakter Berbasis Karya Sastra," *J. Pelopor Pendidik.*, vol. 3, no. 1, pp. 43–52, 2012.

- [40] M. Wahyuni and A. Mustadi, "Pengembangan Perangkat Pembelajaran Collaborative Learning Berbasis Kearifan Lokal untuk Meningkatkan Karakter Kreatif dan Bersahabat," *J. Pendidik. Karakter*, vol. VI, no. 2, pp. 88–95, 2016.
- [41] B. Nurgiyantoro, *Sastra Anak: Pengantar Pemahaman Dunia Anak*. Yogyakarta: Gadjah Mada University Press, 2016.
- [42] R. P. Irawati and N. Purwani, "Nilai-nilai Moralitas dan Budaya Asing dalam Sastra Anak Terjemahan Melalui Pemaknaan Sastra Anak," *Lingua*, vol. IX, no. 1, p. 46, 2013.
- [43] Y. Widiyono, "Nilai-Nilai pada Serat Sewaka dan Perannya dalam Pendidikan Moral dan Karakter," in *Konferensi Internasional Kesusastraan XXII UNY-HISKI "The Role of Literature in Enhancing Humanity and National Identity"*, 2012, pp. 93–105.
- [44] A. K. Hermansyah, "Nilai-Nilai Kemanusiaan dalam Buku 100 Cerita Anak Pilihan dan Kesesuaiannya Sebagai Bahan Pembelajaran Sastra di SD/MI," *J. Pendidik. Guru MI*, vol. 4, pp. 17–28, 2017.
- [45] Wahyudi, "Reaktualisasi Nilai-Nilai Pancasila Dalam Pembangunan Karakter Bangsa Indonesia," in *Seminar Nasional Inovasi Pendidikan 6 Agustus 2016*, 2016, pp. 382–394.