

IMPLEMENTASI OF PIIL PESENGGIRI-BASED CHARACTER EDUCATION FOR STUDENTS AT SMP NEGERI 7 KOTABUMI

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Abstract: The purpose of this research is to explain the various strategies used by schools in implementing character education through a Pesenggiri Piil-based school culture at SMP N 7 Kotabumi. This research is a type of descriptive research and uses a qualitative approach. The research subjects were teachers and students at SMP N 7 Kotabumi. Data were collected through observation, interviews, and documentation. Triangulation techniques are used to ensure the validity of the data. The results of the study show that the Piil Pesenggiri-based school culture is very important to strengthen the internalization of character values in schools. Some of the strategies used to implement character education through the Piil Pesenggiri culture include routine activities, spontaneous activities, exemplary teaching, and strengthening the school environment. Principals, teachers, staff, and students have an important role in creating a positive school culture, namely the values of Piil Pesenggiri

Keywords: Character education, School Culture, Pesenggiri Pill, Strategy, Implementation

INTRODUCTION

Education is a systematic process undertaken by individuals to develop their potential in order to benefit their lives, and plays an important role in shaping individuals' cognition and behavior, as described in (Piaget, 1980) cognitive development theory and (Bandura, 1977) social learning theory. Research findings indicate that good education can improve individual well-being and improve the socio-economic conditions of society (UNESCO, 2015). Therefore, quality education is crucial for the survival of a nation, as it can produce a quality young generation capable of making positive contributions to the nation's progress.

Character education is a national effort to shape a young generation that possesses ethics, responsibility, and concern. This concept not only teaches right and wrong but also involves the process of habituation or the formation of good habits in students so that they can behave according to the values that are part of their personality. Relevant theories in character education include good moral knowledge, good moral feelings, and good moral actions. Effective character education must develop moral awareness in students, strengthen moral values, and help students practice moral actions (Lickona, 1991). (Berkowitz, M. W., & Bier, 2004) also argue from their research findings that effective character education should focus on developing empathy, problem-solving, and social skills in students. By considering relevant theories and research, character education can be implemented well and effectively in shaping a young generation with good character.

The school culture approach based on local wisdom plays an important role in the implementation of character education in schools. This is in line with (Bandura, 1977) social-cognitive theory, which states that culture and social environment can influence the formation of individual character. To create a positive school culture, schools need to make various efforts such as character education programs or policies, the formation of school culture, and effective communication with all parties in the school. This is in line with (Lickona, 1991) research findings, which show that effective character education requires a conducive school environment and support from all parties in the school. A positive school culture can support the success of character education programs, while a negative culture can hinder their implementation.

Therefore, the concept of Lampung local wisdom needs to be integrated into efforts to form a positive school culture, and its implementation through school culture is a necessity for schools to create a conducive school environment for the cultivation of character values in students. According to research conducted by (Sari, R. P., & Sari, 2021), the integration of local wisdom in character education can improve the effectiveness of character learning in students. This is in line with Bandura's theory of self-efficacy which states that a conducive environment can increase students' self-confidence in developing positive character (Bandura, 1997). Therefore, the implementation of character education based on Lampung local wisdom is expected to

help schools in creating a positive environment and support the cultivation of character in students.

This research emphasizes the importance of Piil Pesenggiri-based school culture in supporting character education programs. Piil pesenggiri is a philosophy of life of the Lampung community that contains noble values that establish a foundation that can be used as a guide to determine what is good and bad, necessary and unnecessary, and so on, regarding life issues to maintain itself (Fachrudin, 2009). With the existence of this philosophy of life, life will become better and more beneficial, resulting in the formation of good character.

There are five types of manifestation of piil pesenggiri, namely "Nemui Nyimah", "Nengah Nyappur", "Sakai Sambaian", and "Juluk Adek" (Fachrudin, 2009). Nemui Nyimah consists of "nemui" and "nyimah". The word Nemui comes from the word *temui* which means guest. The term guest is closely related to the activity of mutual respect and honor. This means that human existence begins with the ability to appreciate others and be appreciated by others (Irawan et al., 2021).

Socializing well is the translation of "nengah nyappur". There are several meanings of the word "nengah", such as hard work, skillful, competition, or rivalry (Fachrudin, 2009). "Sakai sambaian" consists of two words, namely "sakai" which comes from the word "akai" which means open and "sambai" which means 'observe', 'watch' and 'take care of'. Openness is a behavior that is expected to make various improvements (Irawan et al., 2021). The nickname "adek" for Lampung people is a respectful greeting for others (Fachrudin, 2009).

As part of the effort to develop students' character, the implementation of Lampung's local wisdom-based character education can be an effective alternative. Therefore, local wisdom-based character education can be the right solution to develop students' characters that are characterized by nengah nyappur, sakai sambaian, and juluk adek.

Related to the above description, supported by relevant theories, it is stated that school culture can influence the success of character education implementation. A good school culture can assist the success of character education implementation, while a poor school culture can hinder it. Therefore, character education also plays an important role

in shaping a positive school culture. Implementation of character education through the Piil Pesenggiri-based school culture is an absolute necessity for every school in creating a conducive school culture and facilitating the cultivation of character values in students (Lickona, 1991; Schein, 2010). This is further reinforced by (Berkowitz, M. W., & Bier, 2004) who stated that a positive school culture can increase the effectiveness of character education.

Character is an attribute or personality of an individual that is formed through the acceptance of values and used as a basis for action. It includes traits, habits, ethics, or personality that are influenced by virtues that are internalized and used as a foundation for worldview, thinking, behavior, and actions. Therefore, the character reflects values that are considered important. According to (Hasan et al., 2010), character includes the nature, habits, morals, or personality of a person that is formed through the internalization of virtues that are used as a basis for worldview, thinking, behavior, and actions. Thus, the character is the result of the manifestation of qualities that are considered good or virtuous.

According to (Kesuma, 2011), character education is a conscious effort to educate children to make wise decisions and apply them in daily life so that they can contribute positively to the environment. Elkind and (Singh, 2019) define character education as a deliberate effort to help people understand, care about, and act on core ethical values. When considering the desired character for children, they must have the ability to assess, care, and act according to their beliefs even in difficult situations.

Character education is a serious effort to help individuals understand, appreciate, and act by fundamental ethical values. We want children to have the ability to judge truth, have a deep concern for these values, and be able to act on their beliefs even in difficult situations and temptations.

A total of 18 character values were formulated as a result of character education development (Hasan et al., 2010). These values are directed to be instilled in individuals.

1. Religious, obedient attitudes and actions in carrying out the teachings of the embraced religion, being able to respect and accept diversity in the

implementation of other religious worship and living in harmony with people who have different religious beliefs.

2. Honesty, an attitude that seeks to make oneself a person who can be trusted in words, actions, and work.
3. Tolerance, attitudes and actions that show respect for differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from oneself.
4. Discipline is an act that shows orderly behavior and obeys various rules and regulations.
5. Hard work is a behavior that shows genuine effort in overcoming various learning and assignment obstacles and completing assignments as well as possible.
6. Creativity is thinking and doing something to produce new ways or results from something you already have.
7. Independence is an attitude and behavior that is not easily dependent on others in completing tasks.
8. Democratic is a way of thinking, behaving, and acting that values the rights and obligations of himself and others.
9. Curiosity is an attitude and action that always seeks to know more deeply and broadly from something that is learned, seen, and heard.
10. The national spirit is a way of thinking, acting, and having insight that places the interests of the nation and state above self and group interests.
11. Love of the motherland is a way of thinking, behaving, and acting that shows loyalty, concern, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment.
12. Appreciating achievement is an attitude and action that encourages him to produce something useful for society, and recognizes and respects the success of others.
13. Friendly/communicative is an act that shows a sense of pleasure in talking, socializing, and working with other people.
14. Love peace is an attitude, words, and actions that cause other people to feel happy and safe in their presence.

15. Love to read is the habit of providing time to read various readings that give virtue to him.
16. Having concern for the environment, by always trying to prevent damage to the surrounding environment and seeking repairs to the natural damage that has occurred.
17. Have concern for society, by always wanting to assist other people and communities in need.
18. Responsible for carrying out duties and obligations, towards oneself, the community, the environment (natural, social, and cultural), the state, and God Almighty.

Lickona (Sudrajat, 2011) states that seven factors underlie the importance of character education as follows.

1. Ensuring children (students) develop a positive personality is crucial.
2. There are various ways to enhance academic performance.
3. Some students may struggle to develop a strong character outside of school.
4. It is important to prepare students to respect diversity and coexist peacefully with others.
5. Addressing the root causes of social and moral issues, such as dishonesty, violence, indecency, low work ethic, and sexual misconduct.
6. Adequate preparation is necessary to handle workplace behavior.
7. Learning cultural values that contribute to the advancement of society is essential.

In today's education era, many individuals possess intellectual intelligence but lack good morals. Therefore, it is important to develop the individual character to become a good and trustworthy person. One method that can be used is "knowing the good, feeling the good, and acting the good". According to Albert Bandura's theory of self-efficacy, individuals with strong self-confidence are more likely to engage in good behavior. In addition, recent research by (Gillham & Reivich, 2011) shows that characteristics such as perseverance and autonomy can help individuals achieve better life goals.

Individual character development is not only the responsibility of parents but also of schools and communities. According to Bronfenbrenner's theory of human development ecology, the social and cultural environment around the individual can affect their character development. Therefore, there needs to be cooperation between parents, schools, and communities in shaping good individual character. This is in line with research findings by (Lickona, 2016) which show that effective character education requires active participation from all parties involved.

In conclusion, the development of individual character requires integrated efforts from various parties. By using the method of "knowing the good, feeling the good, and acting the good" and considering the latest theories and research findings, it is hoped that individuals with good and trustworthy characters can be formed.

Character education is an effort to improve the quality of the education process and outcomes by shaping the character and noble morals of students in a holistic, integrated, and balanced manner by the graduation competency standards in each educational unit. The relevant theory in character education is Kohlberg's morality theory, which states that morality develops gradually from basic to more complex levels. Recent research shows that character education can enhance students' social skills and empathy (Santrock, 2016). In addition, character education can also help students develop critical thinking skills and make appropriate moral decisions (Lickona, 1991). Thus, character education is expected to shape positive and ethical daily behavior in students.

(Hasan et al., 2010) explained the purpose of character education as follows.

1. Fostering the moral and emotional growth of students as individuals and citizens who uphold cultural values and national identity.
2. Cultivating positive habits and behaviors in students that align with universal values and the religious and cultural traditions of their country.
3. Instilling leadership skills and a sense of responsibility in students as the future generation of their nation.
4. Developing students' ability to think independently, creatively, and with a national perspective.

5. Developing a school environment as safe, honest, creative, friendly, and with a strong sense of nationalism. The function of character education, according to (Fathurrohman, 2013), is as follows:
6. Development: nurturing the potential of students to exhibit good character and national identity.
7. Improvement: strengthening the role of national education in enhancing the dignity of students.
8. Filtering: filtering out negative national identities that do not align with the values of character and national identity.

A well-established culture is an important factor in the success of the education process. According to social learning theory, school culture can influence student behavior and achievement. If a school successfully builds a positive culture, students will be more motivated and achieve better. In addition, recent research by the Ministry of Education and Culture shows that schools that implement character education have successfully increased students' character values such as honesty, responsibility, and cooperation. Therefore, schools need to build a positive school culture to improve academic achievement and students' character values. (Expert theory: Albert Bandura, 1977; Researcher expert: Ministry of Education and Culture, 2020)

Deal and Kent (Moerdiyanto, 2012:3) define school culture as shared beliefs and values that strongly bind the school community together. Each school has its uniqueness based on the pattern of interaction of school community components, both internally and externally. According to Efianingrum (2008:5), each school has its own unique culture, and has rules of conduct, habits, ceremonies, school anthems, uniforms, and other symbols that give a distinctive character to the school in question. Therefore, by understanding the characteristics of school culture, concrete actions can be taken to improve the quality of school culture.

Character education in schools requires attention to individual behavior in the school environment. In school culture, character formation can be done through continuous modeling and habituation. This is supported by social learning theory which states that individual behavior is influenced by the surrounding environment. Therefore, school activities should focus on the development of character values. This is in line with

research results that show that character formation can be done through the interaction between individuals who are bound by rules and norms that apply in school.

The implementation of character education in school culture is closely related to the involvement of all parties within the school. The school principal holds a crucial role in determining the policies for character education. Meanwhile, teachers act as the main educators who implement these policies for the students. Additionally, the school employees also contribute to creating a school environment that aligns with the character education being implemented. Lastly, students themselves have an active role in promoting and modeling the character values developed in the school to their peers.

METODE PENELITIAN

This research is a descriptive study using a qualitative approach. The purpose of this study is to describe how the implementation of character education based on *piil pesenggiri* is carried out through the school culture at SMP N 7 Kotabumi. Data collection techniques used were interviews, observations, and documentation. Interviews were used to obtain information about the policies implemented by the school in character education implementation. Observations were conducted to see how character education implementation was carried out through the culture of the school. Documentation was used to obtain data about the school's routine activities and lesson plans made by teachers. To ensure data validity, triangulation techniques were employed.

HASIL DAN PEMBAHASAN

Result

This research shows that a school culture based on *Piil Pesenggiri* is crucial in the internalization process of character values in schools. Several strategies can be employed in implementing character education through *Piil Pesenggiri*-based culture, such as routine activities, modeling, teaching, and strengthening the school environment. Additionally, the role of the school principal, teachers, staff, and students is also essential in creating a positive school culture that aligns with *Piil Pesenggiri*'s values. The implementation of character education based on *Piil Pesenggiri* can

contribute positively to the development of student's character and improve the overall school environment. Therefore, it is recommended that other schools also adopt Piil Pesenggiri-based culture in their efforts to implement character education in schools. Next, the discussion section of these research findings will be reviewed.

Discussion

Profile of SMP N 1

SMP Negeri 7 Kotabumi was established on November 7, 1983, by Decree No. 0472/0/1983 as SMP 5. In 2002, the name was changed to SMP Negeri 7 Kotabumi. In 2004, SMP Negeri 7 Kotabumi was designated as a National Standard School (SSN). In 2008, it was designated as a Preparation School for International Standard Schools (PRSBI). In 2009, SMP Negeri 7 Kotabumi was designated as a Prototype School for International Standard Schools. In 2012, based on the decision of the Constitutional Court of the Republic of Indonesia number: 5/PUU-X/2012 regarding the status of RSBI schools, it returned to a regular school and based on the Circular Letter of the Ministry of Education and Culture number 17/MPK/SE/2013 dated January 30, 2013, regarding the Transitional Policy of RSBI schools. With the change in status, SMP Negeri 7 Kotabumi returned to a regular school. In 2021, SMP Negeri 7 Kotabumi received a new name, namely the Technical Implementation Unit of SMP Negeri 7 Kotabumi.

The vision of SMPN 7 Kotabumi is "Realizing a Healthy School, with Noble Personalities and Excellent Achievements." This vision is elaborated into the following missions:

1. Raising awareness among school members of the importance of healthy living, starting with oneself and the environment.
2. Cultivating the 7 S activities, namely smile, nature, greet, polite, courteous, spirited, and wholeheartedness, among all school members.
3. Fostering an appreciation of the religious teachings as a foundation of local wisdom in socializing and acting.
4. Cultivating and preserving the nation's culture.
5. Developing institutional quality and management.
6. Implementing active and competitive learning and guidance.

7. Encouraging and assisting students to recognize their potential so that they can develop optimally.
8. Instilling a spirit of excellence intensively among all school members.

Implementation of Character Education Based on Piil Pesenggiri nn SMP Negeri 7 Kotabumi School

Based on research results, in building human resources that excel in achievement and have good personalities, SMP N 7 Kotabumi works together with all school components (principal, teachers, staff, students, and parents or guardians) and together unite to build good character in the school environment. The strategy used by SMP N 7 Kotabumi in implementing character education is through school culture.

Routine school activities

Routine activities are activities carried out consistently and continuously by all members of the school community. At SMP N 7 Kotabumi, routine activities that are carried out include the following.

1. 8S Culture

SMP N 7 Kotabumi has an 8S culture that is reflected in smiles, greetings, politeness, courtesy, spirit, success, and wholeheartedness. The 8S culture is carried out every Monday to Saturday in the morning before school starts. The 8S culture is carried out by the principal, teachers, and staff by standing in the school lobby to greet students with a handshake.

The 8S culture applied in the school has values that are in line with the philosophy or guidelines for the Lampung people's way of life, namely Piil Pesenggiri. Piil Pesenggiri consists of four values, namely Nemui Nyimah, Nengah Nyappur, Sakai Sambaian, and Bejuluk Adek. Nemui Nyimah teaches to honor and respect each other, which is reflected in the 8S culture with greetings and handshakes between the principal, teachers, and staff with students every morning. Nengah Nyappur teaches us to blend in

with various characters, which is also reflected in the 8S culture with the spirit and success applied by all school members. Sakai Sambaian teaches openness and mutual respect, which is reflected in the 8S culture with courtesy and politeness carried out by all school members. Finally, Bejuluk Adek teaches to use good greetings to everyone, which is reflected in the 8S culture with greetings and hellos carried out by all school members. By implementing the 8S culture in line with Piil Pesenggiri, it is hoped that the school can create a harmonious environment and produce quality generations.

2. Tadarus

Every Friday and Saturday for 15 minutes, the school holds a tadarus activity for Muslim students and a religious guidance session for non-Muslim students. This is done before the start of the teaching and learning activities. The purpose of this activity is to instill religious character and responsibility in students. The activity also teaches students to blend in and respect each other if there are students who are not fluent in reading the Quran. By implementing the culture of reading the Quran every Friday and Saturday in line with the concept of Nemui Nyimah, it is hoped that the school can create a harmonious environment and produce a religious generation.

3. Lampung Tapis Clothing

Character education based on piil pesenggiri can be implemented in various aspects of life, including in the selection of clothing. One example is by using Lampung traditional clothing, tapis, as a form of introduction and respect for Lampung culture.

SMP N 7 Kotabumi wears tapis clothing every Wednesday. This activity can be a means to introduce Lampung culture to students and shape their character to appreciate the local culture. In addition, the use of tapis clothing can also be a medium to strengthen the values in piil pesenggiri, such as nemui nyimah, nengah nyappur, sakai sambaian, and bejuluk adek. For example, by wearing tapis clothing, students can show an attitude of respect and honor for Lampung culture (nemui nyimah), as well as blend with various characters and backgrounds (nengah nyappur).

The use of tapis clothing can also be a means to open up and appreciate differences, as found in the value of sakai sambaian. In this context, the use of tapis clothing can be a medium to appreciate cultural and traditional differences between regions in Indonesia.

In the implementation of character education based on piil pesenggiri through the use of tapis clothing, the role of teachers and parents is also very important. Teachers and parents can provide understanding and motivation for students to appreciate the local culture and strengthen the values in piil pesenggiri through the use of tapis clothing.

Thus, the use of tapis clothing as a form of character education based on piil pesenggiri implementation can help shape students who have a positive character, appreciate local culture and appreciate differences.

4. Congregational Prayer

Character education based on piil pesenggiri can be implemented in various aspects of life, including religious activities. One example is by performing congregational Zuhur prayer every day at SMP N 7 Kotabumi. In congregational Zuhur prayer, students are taught to respect and honor each other, as contained in the value of nemui nyimah in piil pesenggiri. Congregational Zuhur prayer can also be a means to strengthen the religious values taught in previous religious education, such as responsibility, discipline, and devotion to Allah SWT contained in the value of nemui nyimah piil pesenggiri of Lampung.

5. Gotong Royong

Character education based on local wisdom teaches the values of local wisdom that are characteristic of a region. One of the local wisdom values that can be implemented in Gotong-royong activities is Gotong-royong itself. Gotong-royong is a highly valued value in Indonesian culture, especially in the Sumatra region.

In Gotong-royong activities, students at SMP N 7 Kotabumi are taught to help each other and work together in cleaning up the school environment. This can shape students' characters to be independent, responsible, and have empathy for the environment. In addition, Gotong-royong activities can also be a place to teach the values of cleanliness and environmental beauty. Students at SMP N 7 Kotabumi are taught to dispose of rubbish in its place, maintain the cleanliness of the environment, and take care of the school garden. This can shape students' character to be caring and responsible for the environment.

In this case, character education based on local wisdom can be implemented by teaching the values of Gotong-royong, cleanliness, and environmental beauty in the daily Gotong-royong activities carried out by SMP N 7 Kotabumi. Thus, students can grow and develop into individuals who have good character and are ready to face challenges in the future.

Environmental Care

The activities carried out at the school are in line with the implementation of character education based on piil pesenggiri. One of the values contained in piil pesenggiri is nemui nyimah, which means respecting and establishing good relationships with others. In this context, students are taught to respect the environment by cleaning and taking care of it, both inside and outside the classroom. In addition, the value of nengah nyappur, which is to appreciate differences, is also realized through these activities. Students are taught not to graffiti walls or litter, as it can damage the beauty of the environment. Additionally, the activity of making compost also teaches the value of sakai sambaian, which is to work together and collaborate to achieve the same goal. Thus, the activities carried out at the school can serve as an example of the implementation of character education based on piil pesenggiri in the school environment.

Modeling

In addition, the implementation of character education based on piil pesenggiri can be an effective way to shape students' characters. The concept of piil pesenggiri, which includes values such as nemui nyimah (respecting each other), nengah nyappur (appreciating each other), sakai sambaian (helping each other), and juluk adek (loving each other), can be taught and applied in daily life at school.

Headmasters, teachers, and staff can be good examples of implementing piil pesenggiri values. For example, by respecting and appreciating each other among teachers and staff, as well as by providing assistance and support to students in need. Thus, students will be encouraged to emulate such behavior and practice it in their daily lives.

In addition, the value of *juluk adek*, which teaches loving each other, is also applied in classroom learning. Teachers provide a special time for students to share experiences and talk about their feelings with each other.

Teaching

The implementation of character education based on *piil pesenggiri*, such as *nemui nyimah*, *nengah nyappur*, *sakai sambaian*, and *juluk adek*, is also integrated into classroom teaching. Teachers introduce these values to students through various learning activities and experiences, as well as social projects that involve students in activities that involve the surrounding community. Teachers also integrate *piil pesenggiri* values into each subject by including them in the syllabus and lesson plans. In addition, teachers develop an active learning process that allows students to internalize these values and demonstrate them in appropriate behavior. Therefore, character education based on *piil pesenggiri* can be implemented well in schools and help shape students who have good character and appreciate local cultural values.

Strengthening School Environment

The implementation of character education based on the *piil pesenggiri* principle can also be part of strengthening the school environment. *Piil pesenggiri* is a way of life of the Lampung community that teaches values such as *nemui nyimah* (visiting), *nengah nyappur* (discussing), *sakai sambaian* (helping), and *juluk adek* (calling someone with a polite term). These values can be applied in the school environment by teaching students to visit and discuss with each other politely, help each other without expecting anything in return, and call their friends with respectful terms.

The implementation of *piil pesenggiri* is carried out through activities such as visiting other classes, group discussions involving all students, and giving awards to students who have shown care and helped their friends. In addition, this school also has a clean and healthy physical environment, which is an implementation of the *sakai sambaian* value.

CONCLUSION

The implementation of character education based on piil pesenggiri involves the participation of all stakeholders in the school. The school principal plays a vital role in determining the character education policy, while teachers are responsible for implementing the policy. Other staff members also contribute to the development of a positive school culture. Students, on the other hand, play an active role in promoting and modeling character values based on piil pesenggiri.

To achieve this, the school provides various programs and facilities that support the cultivation of character values in the school culture. These programs are designed to help students develop positive character traits through activities that are consciously or unconsciously aligned with the school's character values.

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