

# Local Culture Maja LaboDahu Based Character Education And Motivation To Improve Social Sciences Learning Achievement

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Article Info	Abstract
<p><b>Article History</b></p> <p><b>Received:</b> March 03,2023</p> <p><b>Accepted:</b> June 29 , 2023</p> <p><b>DOI:</b> <a href="https://doi.org/10.5281/zenodo.20755173">10.5281/zenodo.20755173</a></p> <p><b>Keywords :</b> Character,Majalabodahu,Social Sciencelearning Achievement</p>	<p><i>Through the character education, school can motivate students to do it. To having a sublime character, like giving respect and care to others, responsible, obedience and many other values which needed to be applied to improve students' social sciences learning achievement. The value of majalabodahumotivates students to show an attitude to react on to their environment. This attitude that was affected by the local culture majalabodahuwill show the norm or the concept of sublime cultural value that has been believed by a certain individual. This research was purposed to find the value of attitude to improve the student's Social Science learning achievement, the value that consisted in the message of majalabodahutowards the character education in school, the philosophic meaning of majalabodahutowards the character education in school. The data collecting was done through interview, observation, and documentation. Therefore the researcher is using source and triangulation technique. The researcher is collecting interview data from not just one source, but from many resources such as the Bimanese elders and cultural figure. Some of the data sources are used to strengthen the data that the researcher has gained. The subject of this research is the local people, teacher, and students.Based on the result of data analysis, can be concluded that: the definition, purposes, functions, and the principles that contained the value of individual and social so that students can get the optimal achievement in learning Social Science.</i></p>

## Introduction

In this globalization era nowadays the improvement of competency in social field cannot be ignored, because the society's socio-cultural live become more complex and complicated. Every student needs to be thought on the knowledge dimension, values and attitude, and social skill to be able to participate in solving citizenship's social problems in their social and national life. We are afraid that students who have less social competition will have difficulties to fit themselves in to their socio-cultural environments. If this happens, a lot of social deviation and trouble may happen (Sukadi, 2018).

The improvement of students' competency in social field can be managed by the teacher, especially through the Social Science lesson or even the other lessons. This lesson is identical to educate students to be a smart, virtuous, responsible, democratic, and participative citizen and prospective citizen in taking public decision in the level of local, national, and global. In term of internalize the character values to the students, it needed the improvement of the education (Ramastuti et al., 2018).

Character education is very necessary in education world especially on regions in Bima Regency, when the children grow to the age of teens, there are many things that needed to be guarded according to their emotional growth which cannot filter the modernization that can mislead them without knowing the risks that awaited them in the future. Global factor that replace the cultural and social value is also affected the pattern of action that the youth generation do at the moment. (Ulya Amelia, 2017), Meanwhile stated "nyadran culture can become a place for those who are having diversity in their background of social, culture, and religion". That means, the *sadran's* existence could be used as a medium for those who are having differences in their backgrounds to mix and blend in without society levels that defined the poor and the rich. In this kind of case there is a social value like paying respect to each other without seeing their levels in society.

According to Philips, character is a bunch of values that direct to a system, which is a base to the thinking, attitude, and action that made. Character, according to Thomas Lickona in Glanzer, is "knowing what's good, willing good, and doing good". Thomas Lickona mentioned seven essentials and main characters that have to be transferred to the students, they are: honesty, affection, braveness, kindness, self control, cooperation, diligence or hard work (Istiharoh & Indartono, 2019).

In academic transcript *The Development of Culture Education and National Character*, the government made a policy through the Republic of Indonesia's Act No. 20 year 2003 paragraph that mentioned the function of National education is to educate and to form the nation's character. Four values that have been developed in character education is: religion value, the five basic principles of the Republic of Indonesia (*Pancasila*), culture and the purpose of national education. Indonesia as a religious country, of course is following the benefit that they believe from their religion (Ulya Amelia, 2017).

Through the character education, school can motivate students to have the sublime character, like giving respect and care to others, responsible, obedience and many other values that needed to be applied to improve students' social sciences learning achievement. It is supported by the argument of Marzuki (2015) saying that Character Education must be able to gate the students from doing bad, contemptible, and forbidden stuffs (Murwaningsih et al., 2020).

The value of *majalabodahu* motivates students to show an attitude to react on their environment. The attitude that has been affected by the local culture *majalabodahu* will show norm or the concept of sublime cultural value that has been believed by a certain individual. To learn the elements that existed in a culture is very important to understand the culture of human, culture that exists in every country in the world from the simple cultural system inside the villagers to the complex cultural system inside the people in town. A culture will be more understood when it have become an action and work, not only as a understanding but also a greater use for human (Sumarto, 2019).

By that case, a system of local wisdom value *majalabodahu* is usually part of local wisdom that becomes a director and motivator of student's behavior to do good. (Aziz et al., 2016), H. Zainal (one of the historical figures) from the Bimanese people said that "*majalabodahu*" a powerful boat to sail across the sea of life, as he said in the following philosophy;

...We use shame and fear as a weapon. Never stop saying, talking, acting and proving. Greet and remind with your own language, standing upright to build the country...

Farewell for those kids who seek for knowledge, shame and fear to not sit in every house, do not associate with those useless, don't underestimate seeking for knowledge.

*Maja LaboDahu*, a philosophic phrase that have wide meanings. Literally, these words *Maja LaboDahu* means shame and fear ..... (Nurhasanah, 2017). These three words *Maja LaboDahu* is a sign that cannot be separated one and other when it implemented, because it will affect the positive attitude making. Therefore, it also mentioned as a philosophic phrase that have wide meanings. The variety of local wisdom is like cultural art, regional languages, social ethic, life philosophy and etcetera, has always become the strength and potential in building the national character of Indonesia (Sumartias et al., 2020).

The survey result that held by the researcher on June 2017 by doing an interview with a Bimanese cultural figure, Mr. Ismail said that: ... for Bimanese people and youth, it is an adaptation of norm that must be hold as "*fu'umorirowoko*" (life guidance). By that case students will find and build their own knowledge from many sources by paying attention to the value of character and moral of *Maja LaboDahu* as the deepest part of *Dou Mbozo* (Bimanese) that is prestigious, respected and needed to be take care of. One of the efforts that the Bimanese Kings and people did in the past to make the existence of *Maja LaboDahu* in Bimanese people stays as the guidance in thinking, acting, and communicating is by actualizing the moral message. (Mustamin, 2018) Therefore, the philosophy of that is the call of moral to keep the culture *Maja LaboDahu* that have been given through generations to be long lasting.

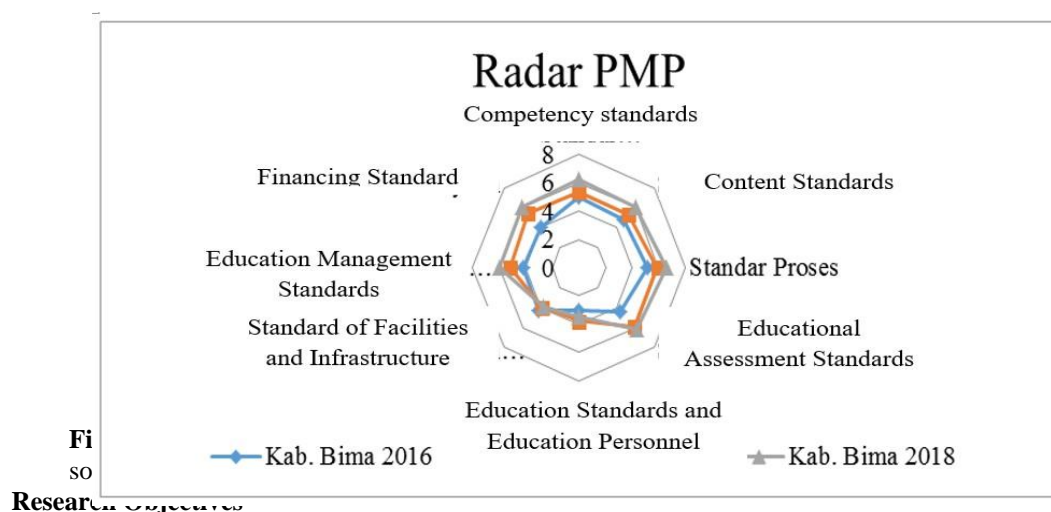
Based on the explanation above, the purpose of character education existed in the law of education that said Education is not only teach about concept, but also implement the values of local wisdom *Maja LaboDahu* in terms of composing their students to not just smart on studying the concept but must have the good characters too. Based on Sunarto and Sagirani's opinion, (2014) the purpose of the character education must put these three fields: logic, emotion and behavior. To achieve this purpose like good behavior, students must have the thinking ability/logic to solve the values/morality of how far they are able to make decision independently in deciding which act that they should take. That means in implementing the value, teacher has to involving three aspects that become the purpose of student's learning achievement.

Based on data on the achievement of education standards and education personnel at the Bima Regency Junior High School level, the quality of education is not so good compared to the elementary level, which is increasing every year, whereas the highest quality of junior high school education was only in 2017, with only 3.78. Regarding the conditions of the quality of human resources of teachers in general, of course including physical and physical education teachers, this figure shows the quality of physical and physical education teachers aimed at quality is not very good, referring to the National Education Standards (SNP) set by the government.

**Table1:** Condition of National Education Standards for Junior High Schools in Bima Regency

Number	National Education Standards	BimaRegency	BimaRegency	BimaRegency
		2016	2017	2018
1	Graduatecompetencestandard	5,03	5,34	6,24
2	ContentStandard	4,79	5,33	6,06
3	ProcessStandards	5,13	5,92	6,59
4	EducationalAssessmentStandards	4,44	5,87	6,19
5	Educator and Education Staff Standards	3,05	3,78	3,5
6	EducationalFacilitiesandInfrastructureStandards	4,31	3,96	3,85
7	EducationManagement Standards	4,22	5,22	5,98
8	FinancingStandards	4,08	5,48	6,03

The state of education and education staff standards at the junior high school level in BimaRegency from 2016-2018 is a comparison data, with the aim of improving the quality of education in year, and is expected to later give a picture of the state of human resources of teachers in Bima Regency. In 2016 the standard of education and education staff in BimaRegency had a total quality of 3.05, in 2017 the standard of education and education staff in the District of Bima had a total quality of 3.78, while in 2018 the standard of education and education staff in the Regency of Bima had 3.50 quality.



The targets of the current study included:

- Find out the value of attitude to improve the student's Social Science learning achievement?
- Find the value that consisted in the message of *majalabodahu* towards the character education of the school?
- Find the philosophic meaning of *majalabo dahu* towards the character education of the school?

## Method

### Research Design

The researcher saw data of character education with *Maja LaboDahu* based in school to improve the student's Social Science learning achievement using the ethnography approach. This research is using qualitative descriptive method. (Sugiyono, 2013), stated that qualitative research is used because of the factor of the problem that will be studied related to the social situation and could not be equalized.

The researcher gained the data through the implementation of character education and the philosophic meaning of *Maja LaboDahu* such as attitude value to improve the Social Science learning achievement, the value that exist in *Maja LaboDahu* towards the character education in school, and the philosophic meaning of *majalabodahu* for the character education in school. The data collecting was done through interview, observation, and documentation. Therefore the researcher is using source and triangulation technique. The researcher is not collecting the data of

the interview from only one source, but from many informants too like the Bimanese elders and cultural figure. Some of the collected data sources are used to strengthen the other data that the researcher has gained.

### Participants

The subject of this research is the local people, students, and teachers. This study used interview, observation, and documentation guide as the instruments. Next, the researcher becomes the living instrument.

The technique of collecting data was done by the interview of some sources. To know the arrangement of the local wisdom's value, the researcher interviewed society figure who knows and understand about *majalabodahu*. To get the data through interview in school, the researcher interviewed teacher and the headmaster. Next, the researcher collecting the data through observation that the researcher used to know the philosophic meaning of *majalabodahu*, the implementation, and the situation in the event's place and in the school. The other data were consisted in the learning implementation with *majalabodahu*-based documentation and the activity that shows the values of *majalabodahu* in form of photograph at school.

### Data Analysis

The researcher used the Creswell theory (McDavid, James C.; Huse, Irene ;Hawthorn, 2019), to analyze the data. The data analyzing step is as follow:

- a. To process and prepare all the data that want to be analyzed. The researcher transcribed all file of interview result, scanning, typing the observation data, then selecting and arranging them during this step.
- b. To read all the data. The researcher, in this step, must express the general idea that consisted in the speech. what is the idea? How is the narrative information's impression? In this step, the researcher's action is that they can manage to note down particular things and the general idea from the gained data.
- c. To start coding all the data. Coding is an action to rearrange the data from the collected texts or pictures.
- d. To implement the process of coding to define the setting, the participants, the categories, and theme that they want to analyze.
- e. To show the description and the theme that soon be represented in form of narrative report/qualitative. Narrative approach are used to presenting the analysis result. The event's topics, particular theme or the correlation between the themes are included in this approach.
- f. To make the explanation in form of qualitative research and the data interpretation. Submitting a question about what lesson could be taken refers to this thing? In the end, it helps the researcher to express the essence of the idea.

### Result And Discussion

#### Result

The attitude value to improve the Social Science learning achievement in the local culture *majalabodahuis* having a great correlation with the behavior of well mannered in society live. Therefore *majalabodahu* can be implemented by the people or schools in the region of Bima regency or the people and schools outside Bima regency because to be able to repair a cultural crisis problem in the education world, it is now become one rare thing, that is why it has to be kept for the continuity of the nation's education and the value of well mannered also determined the intensity of learning activity. A positive attitude of learning will cause the higher intensity compared to a negative attitude of learning. The attitude is not only having a role to determine what someone sees, but also how they see it.

The values that consisted in *majalabodahu* towards the education's characters in school is as follow: 1) giving advice to relatives, children, grandchildren, and family members so they don't do anything that people won't like that can make them feel upset by that behavior which is out of the norms in society life for example like in school environment: scratching to school's wall, coming late, breaking the school's rules, not making the task, cheating (the consequences are; regretting their selves, getting punishments/grounded) and not fear to the God by breaking the religion's value. 2) To motivate the students to study wholeheartedly, sincere, diligent, and not being lazy so that they can enjoy their hard works in the future that can make their parents, relatives, and family members feel proud for the achievement that they get.

The philosophic meaning of *majalabodahu* for character education in school towards the students is the philosophic meaning of *majalabodahu* in Bimaese life which give them the positive effect towards the society's character when the moral message was completely understood by the Bimanese, *Maja LaboDahu* that means "shame and fear", lexically "*Maja*" is Bimanese for 'Shame', "*Labo*" is Bimanese for 'with' or 'and', and "*Dahu*" which is Bimanese for 'fear'. Therefore, *Maja LaboDahu* is 'Shame and Fear' in English. Philosophically, "*Maja LaboDahu*" is translated as: first, *Maja*; concepted as human's moral to feel 'shame' towards their deviated action, or break the rules of religion, national's law and socio-culture etiquettes that shows the local wisdom of a social community. The philosophic functions divided into two: preventive and corrective. The preventive function is such as self guidance to the children, grandchildren, and family members/relatives. The corrective function is to give advice to the people who made mistake so they don't make the same mistake in the

future. Meanwhile, the philosophic principle is as follow: (1) the philosophy must be given to those who are in conflict with others to get them getting back together, (2) the leader or those who are possibly making a long-term mistake will be taking responsible to the consequence. (3) Philosophy is not attractive.

Based on this discovery, the philosophy of *Maja LaboDahu* is having a logical meaning towards character education in schools based on the concepts: comprehension, purpose, function, and principle. (Shartzter and Stone, 1981). Generally character education was defined as a process of giving help to an individual continuously and systematically by a counselor who have trained for that. Based on that definition, the conveying philosophy can be defined as an effort to giving help/advice to an individual or a group of people.

These are the things that will be applied to the Junior High students in Bima regency. According to the observation, the researcher have gained an information that the implementation of local wisdom's values could be managed using some activities and it was managed through refraction in this Junior High School in Bima regency.

## Discussion

Learning achievement in the implementation of learning process needs evaluation that will be the maximum standard of the students' learning achievement after they have done the learning activity for a certain time. When we think that the material is enough, teacher can do the test which the result will be used as the standard of learning achievement that is not only consisted the score of the lesson, but also consisted the score of students' behavior during the teaching and learning process.

The achievement of school's academic in this research will be used as the students' achievement in school lesson, such as language literature and math. Since there is no language and math's test in China, following the previous study, the researcher collected the students' final exam score for these two lessons (Chinese and math) as the indicator of their school's academic achievement. In China, school achievement will usually be scored by a test that has been edited by the teacher who checked the learning and students' understanding on some lessons such as math and language literature in the middle and in the end of every semester. In this study, the raw score of the test of every lesson is about 0-150, where the higher score shows a higher performance in that lesson (Li et al., 2020).

The implementation of character education in school through the "local wisdom"-based learning is an effort to improving the quality of the government's formal education that they expected. Character education implemented in formal education because a lot of results that show the derivation of students' morality. Faridoh and Mustaji (2015) explained that one of the causes of this morality derivation is the lack of character education that he students receive at home and school. The derivation of nation's character as the effect of globalization nowadays is a big problem for Indonesian people (Haryati, 2016). The lost of these character values will have a bad impact towards our future. The character education is absolutely needed because the nature of education has never far from character as mentioned by Ki Hadjar Dewantara. (Sukadari et al., 2020) Education is an effort to improve the character (inner power), intellectual, and students' body. The making of someone's character is a continuous process in lifetime.

According to Endaswara the values in the character education if character education involving many kind of element of value (religion value, moral value, general value, and citizenship value), than the main problem that will show up will be related to the naming of value in character education, especially the relation to the value option (Muslim, 2016).

From its main purpose, especially from the sociology and politic term, character education basically is for nation's sake. It is because every country has their sake so that individual who is an adult can have a good preparation when they are demanded to start the politic life of the society normally and naturally without any difficulties. Without a preparation to be a citizen, a non-adult individual will having some difficulties and will not understand their rights and duties as a citizen; that's why they have the potential to be an intruder for the social's dynamics and stabilities.

In daily life's reality we often face many problems, where the goods and the bads become very complex. (Pranata, 2016), The very difficult life's problem becomes the cause, with the moral option that is very hard to separate between black and white in a complex life and a fast change, unavoidable competition, unstoppable exchanges of values and cultures, philosophy development, science, technology, the cultures that keep evolving, globalization that affected the moral of national culture's aspect (Sutarman et al., 2020).

According to Galus (2008:19) character education have a greater meaning than the moral education, since it is not jus thought of which is right and which is wrong, but more than that it created the repeatation of doing good things so the students can understand (cognitive domain) about which is right and which is wrong, can feel (effective domain) the good value and willing to do it (psychomotoric domain). Like what Aristoteles said, character has a great relation with habit that practiced and done continuously (Restina Mauliana Sinurat, 2013).

According to Act number 32 year 2009, about the protection and management of local wisdom's environmental life consist of glorious values that have been implemented in social life to protect and to manage life continuously. Local wisdom based lesson can keep the local culture's value last long. The implementation of this culture's

glorious values in character education is an effort to create the harmonic and continuous educational environment through the utilization of local wisdom by using the contextual and participative approach. Special District of Yogyakarta have many local wisdoms in culture field, such as games, dances, songs, foods, and etcetera that must be kept (Setyorini & Izzaty, 2016).

By that case, culture's local wisdom could be functioned as a way to apply many values. It suits Purna's opinion (2012) who stated that the source of local wisdom which can manage particular people's life is called the source of wisdom that consisted in reliance system (religion and religious ceremony). From that statement, the existence of local wisdom can control the people's life whois having a bad habit at the beginning to become good and it becomes a culture that make people have a good and well behaved character.

### Conclusion

From the research discovers, we can conclude that *majalabodahu* based education to improve student's Social Science learning achievement can be implemented by the people in Bima Regency or people from out of Bima Regency. Based on the gained data, we can draw a conclusion that the character education's implementation can run well managed by teachers in teaching and learning process routine and also can be managed through the integration of these values into the lessons in classroom.

By the existence of culture's local wisdom could be functioned as a way to apply those values. The local culture *majalabodahu* also can be used as a life guidance of the people because it has the character of education's values. A formal institution such as school can adopt those values especially in the Elementary, Junior High, and Senior High School because the students' are still growing.

The suggestion for the reader and the next researcher; character or moral is very important for the students nowadays because there are so many amoral cases that were done by the students. Therefore the character based learning design is very needed. Especially for those researcher fellows from Bima Regency to implement the *majalabodahu* character in student's learning process.

More research about local wisdom and character education *majalabodahu* to improve the students' Social Science learning achievement needed to be take action to. By this Acton, the researcher hopes it can improve the literature in the educational world with the same topic.

### Dedicatory

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