

Analysis Of Child Story Series Books In Paudpedia Kemdikbud Ristek Perspective Child Pancasila Character Value

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Abstract. Every human being actually has a different character. This character value is found in the phenomenon of good or bad actions. Indonesia applies Pancasila character values from an early age in order to foster superior, creative, and ethical personalities in accordance with Pancasila. One of the strategies in instilling Pancasila character values in children is to cultivate children reading books of children's stories obtained from the PAUD PEDIA KEMDIKBUD RISTEK website of the Republic of Indonesia. A story book that has simple sentences, unique and funny illustrations, and is easy for children to get to know the storyline. This research is a qualitative research of the literature with a content analysis model. content analysis which lies in reading symbols, interpreting the contents of children's stories, and categorizing structural in literary works in understanding the phenomenon of Pancasila character values to children. The results of this study indicate that there are seven titles of children's story books including: (1) Religious Values, (2) Nationalism Values, (3) Integrity Values, (4) Independence Values, and (5) Mutual Cooperation Values. The titles in the children's story book series on the Ministry of Education and Research and Technology's PAUDPEDIA page are: (1) Bara Doesn't Want to Talk, (2) A Special Handkerchief For Lani, (3) Oru Enjoys School, (4) Let's Fix Your Broken Toy!, (5) Garbage in Our Sea. These five children's story books contain Pancasila character values, namely religious values, nationalism values, integrity values, independence values, and mutual cooperation values.

Keywords: Children's Storybooks, Pancasila Character Values, Children

1 Introduction

In the current era of education, it is common to find children committing inappropriate or inappropriate actions in society. Consciously or not, this education system continues to develop rapidly which will indirectly erode one by one the children will be left behind if the values of the child's character and other aspects are not supplied [1]. One aspect of child development as the tip of the child's personality in social life is character. In Indonesia, since 2020, according to the PPA Symphony data, there have been 4,116 cases of immorality in the first 7 months. This number comes from 68 victims of exploitation, 346 victims of neglect, 73 victims of TIP, 978 victims of emotional violence, 2,556 victims of sexual violence, and 1,111 victims of

physical violence. 3,296 are girls and 1,319 are boys. In line with this, many children and students also act immorally.

Child development is so fundamental and fast in the next life. The data above shows that the moral level and character values are getting lower. This has something to do with children in the *golden age*, the golden age which must be supported by education on religious and moral values. Children's character values can be formed by various responses and environmental interactions through active senses. In line with this, President Jokowi and Jusuf Kalla made a mental revolution movement to strengthen character education in 2017. This is in accordance with the five basic values of Pancasila. The Pancasila character values that were passed were religious values, nationalist values, independent values, mutual cooperation values, and integrity values. Conceptually, character education has its own concept, according to Thomas Lickona [2], there are three elements in explaining character education for children, namely, (1) knowing goodness, that is, every human being has boundaries to be kind to siblings, the environment, and other creatures. other. (2) loving goodness, when we are given something whether object, material, or immeasurable value. Then our duty to keep to always do good to them. (3) doing good, loving is not only felt and prayed for, but about the application of goodness according to one's own abilities to complete responsibilities or complete love for the form of kindness to them.

One form of media in strengthening the values of children's Pancasila characters is children's story books. Children's story books are a strategy for developing children's character values. This is because children's story books contain interesting, imaginative and interactive story events so that children can try and get to know the characters of the characters in children's story books. Children's stories are packaged in a simple manner, the sentences are easy to understand, the illustrations are predictable, and are able to present the quality of children's character and moral values. Children's story is a process of blending text books and visual illustrations. According to Crowther, story books are reading textbooks for the learning and learning process for children [3]. Children's story books aim to attract attention, uniqueness, and abstract things can be explained through illustrations of children's story books. Children's story books can illustrate various storyline processes and story backgrounds that are conveyed. From here, children's story books are reading books for children related to simple text and fun illustrations to stimulate children to learn well and be imaginative. The best-selling books in gramedia and stores throughout Indonesia are children's reading books, one of which is children's story books.

According to Dellya Halim and Ashiong PM [3], among their findings, developing picture story books with the ADDIE (*Analysis Design Development Implementation Evaluations*) learning model which has an impact on picture story books by testing 2 classes on 22 children using picture stories, the result is 70 percent of children can answering children's story questions correctly, 30 percent fail to answer, because they tend to be noisy and crowded. This is children are not focused and lack concentration. This illustrated story can reflect the reality of children through interesting pictures [3]. In line with character values, the results of Ujang Permana's [4] research concerning the analysis of character education at Tazkia Insani Majalengka Middle School IT that, the accuracy of the learning designed by the teacher is appropriate in the 2013 curriculum, the implementation of character values is in accordance with the Pancasila standards in the lesson plan, this assessment is carried out periodically until finding aspects of skills [4]. In instilling character values in schools, teachers, parents, and children are always involved in acting according to the norms in this Pancasila. Aulia Nuha An'umillah, her research concluded that the need for filtering new things as a result of technological developments, one of which eliminates the Pancasila character of children. This is because Pancasila values in children's

characters can control behavior so that children can behave well, apply according to norms and inculcate national identity so that they are not displaced by other ideologies. From this research, it can be seen that the Pancasila character values can actually be instilled and actualized in children, because Pancasila is the identity of the Indonesian nation with the noble meaning and values that accompany it as a form of the attitude of this nation's personality [5].

At present, with a world of new characters, parents are required to be able to condition their children to learn and play by imitating one of the children's story book media in the values of Pancasila characters [6]. The media book series of children's stories in the Ministry of Education and Research and Technology's PAUD PEDIA old school has seven titles. These provide strengthening of Pancasila character values in Strengthening Character Education for children by covering; (1) Religious Values, (2) Nationalism Values, (3) Integrity Values, (4) Independence Values, and (5) Mutual Cooperation Values. The titles in the children's story book series on the Kemdikbud-Ristek PAUDPEDIA page are; (1) Bara Doesn't Want to Talk, (2) A Special Handkerchief For Lani, (3) Oru Enjoys School, (4) Let's Fix Your Broken Toy!, (5) Garbage in Our Sea. The PAUD education directorate published a children's story series as an appreciation for the winners of the 2016-2017 children's story writing competition. These five children's story books are a contribution to the benefit of children in Indonesia through the perspective of Pancasila character values. This children's story book will be analyzed in depth by categorizing the Pancasila character values and then reflecting on which sentence or context in the children's story book series shows the Pancasila character values for children. From here, there is a need for understanding and hard thinking in concocting data that will be analyzed properly and correctly.

The position of children's story books is to form and also as a reinforcing educational media tool, strengthening existing character values. The position of children's stories for early childhood from zero to six years is as a reflection for reinforcing the Pancasila character values they have and actualizing them in their daily life activities. Character values have been explained in detail in CHAPTER II Article 03 of Law Number 20 of 2003 in the National Education System. Character as a process of moral reasoning and human character in the maturity of a higher age in human character and moral reasoning. According to Kohlberg, in moral and character theory, there are three important stages in the level; namely (1) the pro-conventional or punishment-compliant stage starting from 0-6 years and aiming at the hedonistic-instrumental period aged 9-12 years, (2) the regularity or conventional stage aged 9-12 years in this stage the child is more authority in his personality, (3) stages of social-legalistic control authority aged 22-35 and oriented towards death or the elderly. From here, the stages according to Kohlberg can present research on new things in science both fundamentally in children's lives [7].

In this study, an analysis of children's story book series on the PAUDPEDIA page of the Ministry of Education and Research and Technology will be examined from the perspective of Pancasila character values in children by analyzing seven children's story books to strengthen children's character which are located in books *uploaded* to the PAUDPEDIA Kemdikbud-Ristek page.

2 Research Methods

The research method used is qualitative literature research with a content analysis model. The method is to take accurate data to explore and elaborate on Pancasila character values in the text of a series of children's stories on the Ministry of Education and Research and Technology's PAUDPEDIA page for children [8]. This research model describes a text by

positioning the text to be analyzed directly and objectively according to the storyline and story setting. The text of children's story books on the PAUDPEDIA page of the Ministry of Education and Research and Technology has seven titles, namely; (1) Religious Values, (2) Nationalism Values, (3) Integrity Values, (4) Independence Values, and (5) Mutual Cooperation Values. The titles in the children's story book series on the Ministry of Education and Research and Technology's PAUDPEDIA page are, (1) Bara Doesn't Want to Talk, (2) Special Handkerchief for Lani, (3) Oru Enjoys School, (4) Fix Your Broken Toys Come on!, (5)) Garbage in Our Seas. These five children's story titles will be described in content analysis which lies in reading symbols, interpreting the contents of children's stories, and categorizing structural works in literature in understanding the phenomenon of Pancasila character values for children.

There are two important things in the concept of this research, namely for theoretical and for empirical. Theoretical is part of a series of theories that make a researcher's need on the basis for analyzing and understanding an object as a whole. As for the empirical related to the existence of theories in phenomena and objects which are the point of research in understanding the study of children's story books scientifically [9]. From this, the researcher will know the results of the understanding and meaning of the children's story book series in PAUDPEDIA of the Ministry of Research and Technology in a comprehensive manner from the perspective of Pancasila character values in children.

3 Results and Discussion

Understanding the story books on the PAUD PEDIA KEMDIKBUD RISTEK DIKTI page requires an understanding, formation, and habituation in instilling good character values from an early age, both at home, at school and in society. So there are five story scripts that can instill Pancasila profile characters consisting of (1) Religious Values, (2) Nationalism Values, (3) Integrity Values, (4) Independence Values, and (5) Mutual Cooperation Values. Pancasila character values are carried out through play-learning activities based on children's reading books, besides of course also building children's interest in reading from an early age. The stories to be analyzed are entitled (1) Bara Doesn't Want to Talk, (2) Special Handkerchief for Lani, (3) Oru Enjoys School, (4) Let's Fix Your Broken Toys!, (5) Garbage in Our Ocean. This book is used by parents and teachers through play-learning activities through children's reading books in stimulating all aspects of development holistically so that they are ready for the next level.

3.1 Religious Values Religious

values are actually derived from the word *religion* or *religious* which means religion in English. This word originally came from the Latin term *religie*, namely *re* meaning back and *ligere* meaning related or bound. Religion is a system of teachings about God, in which adherents carry out ritual, moral or social actions based on His rules. Therefore, substantially, religion includes credential (doctrine), ritual (how to relate to God), moral (behavior rules) and social (social life rules) aspects. The religious (religious) phase is included in the third (adult) phase in one's religious life, in which one realizes religion in life on the basis of willingness and in earnest. This phase is already higher than the first *simply religious* phase, namely the phase of children who are religious simply, easily believe and are receptive, while the next phase is

the adolescent phase as *acquiring a religion*, the phase in which a person explores religious truth [10].

Phase *simply religious*, it relates to the content of the story "Bara Doesn't Want to Talk" by Ari Puji Astutik. In the story "On Lake Sentarum, West Kalimantan, there lived a pair of red arowana fish. Their names are Bara and Mimi. Bara and Mimi have playmates, namely Popi the Eagle fish and Sasa the Sapu-sapu fish. That day, Bara was not as usual. Bara was silent when Popi and Sasa greeted him. Bara just took out air bubbles from his mouth. Why doesn't Bara want to talk, he replied that Red Arwana Fish is a rare fish and is protected by the state. Bara live in the rivers of the island of Borneo. When the female Bara releases her eggs, the male Arowana will put the eggs in his mouth. The male Arowana will incubate the eggs. He neither eats nor drinks. The male arowana incubates the eggs for about 60 days.

This part of the story explains that Bara has the full responsibility of keeping his mouth shut. Many of Bara's friends ridiculed, insulted, considered arrogant, because Bara was fasting for 60 days. This new belief during fasting does not drink and eat but has a religious attitude, namely self-confidence. Confidence is instilled from an early age until adulthood is able to master his passions. Just like small humans, namely children. The children learned from Bara's attitude that he had the confidence to keep the eggs in his mouth. This is in line with the Pancasila attitude which reads Belief in the One and Only God, belief in the enjoyment that Bara gets by being able to guard his eggs. Together with Bara Betina, he fasts to incubate the eggs. From here, Bara's actions cannot be disturbed, so Bara's friends who have arrogant views, insult, and say bad things are part of Bara's test. It's the same with children, who while playing and studying are experiencing major test phases, such as being shunned by friends, parents go awry, the child's mood is not good, and others, this is a test from God to be more patient with fasting. However, this patience cannot be separated from the kindness that is always spread to those around him. So that there are virtues obtained from other people that flow in the next phase. From here, Bara's belief in life has survived in the face of his test.

3.2 The Value of Nationalism

The value of Nationalism is a feeling of nationalism or love for one's nation that is very high and excessive so that it looks down on other nations. Etymologically, the word nationalism comes from the English words *nationalism* and *nation*, which in a semantic study the word nation comes from the Latin word *natio* which is rooted in the word *nascor* which means "I was born", or from the word *natus*, which means "I was born". In its development, the word nation refers to a nation or group of people who are the official residents of a country [11].

Hans Kohn, gave terminology that is still used relevantly today, namely: "*nationalism is a state of mind in which the supreme loyalty of the individual is felt to be due to the nation state*". Whereas nationalism is an ideology which views that the highest individual loyalty must be left to the nation-state. Whereas in the political conception, the term nationalism is an ideology that includes the principles of freedom, unity, equality, and personality as the orientation of the collective life values of a group in its efforts to realize political goals, namely the formation and preservation of a national state [12].

In a storybook entitled "*Special Handkerchief for Lani*" by Ari Puji Astutik. This book has a characteristic story in nationalism. As for the story, "*Sasi and Lani were doing a coloring activity with watercolours, Lani accidentally spilled the Watercolor onto Sasi's handkerchief, Lani washed it but the color didn't wash off, the same thing Sasi did too. Then, Sasi and Lani approached their father and mother while they were making batik cloth. Then Lani was invited to make batik with a special handkerchief. Sasi and Lani feel happy*" the story above conveys a

message to preserve local cultural traditions, namely batik. Children will recognize objects that can be used for batik. They also recognize shapes and colors. Making batik is a nationalist value that will strengthen the bond of love between parents and children, which is a basic need for early childhood welfare. Not only that, batik also makes natural colors to form protection for children.

The batik that Lani and Sasa made was Banjarmachine batik with Jumputan batik as the motif. Lani and Sasa are friends who love their homeland. He diligently learns from his parents, even though he has a lot of knowledge and experience from school. From here, the task of parents is always to provide a special experience for children in child development activities. Children often have many unique ideas because they imitate what they get from the five active senses. It was the same with Lani and Salsa when she saw her father making batik.

3.3 Integrity

Value Integrity value is a word that comes from the Latin language, namely, "integer" which means whole and complete. Therefore, integrity requires an inner feeling that shows the integrity and consistency of character. In a short sense, integrity means the concept of consistency of actions, values, methods, measures, principles, expectations and results. Plato, Aristotle and Aquinas (in Olson, 1998a) argued that integrity comes from the Latin word *integrity* which means "*as whole and represents completeness*", that is, integrity shows wholeness and completeness. They also explain that integrity is the whole of certain parts. Integrity is a character that has been integrated into one's life which is used to achieve all virtues and happiness [13]. This value of integrity must be instilled in early childhood so that they have an honest and wise personality. From here, integrity in children is sometimes difficult to maintain when individuals experience loss, abandonment by friends, independence, and social significance, causing despair which is displayed through hatred, revenge, insulting other people and other attitudes that do not accept reality [14].

In the story book "*Oru Happy School*" by Ari Pratiwi. In her story, "*Oru is going to school tomorrow. He is happy and thumping as one. Oru is afraid of not having friends at school. He is also afraid of not being able to do the job. Father, mother and older siblings invited Oru to play in schools so that Oru dared to go to school. As a result, Oru feels happy that he has made many friends at school*", this story gives a message to children to always accept circumstances and be enthusiastic about studying or wanting to learn and play, even though there is anxiety that Oru has, but in dealing with anxiety by bringing favorite objects in school. This will help children fulfill their psychological well-being needs.

As long as Oru studies and plays at school, it can help identify school situations so that he is calmer. Moreover, support from parents in recognizing their emotions will help fulfill their needs for care and protection. From here, Oru's activities find parents specific with illustrations that help children recognize focus and detail. Recognizing the position of higher and lower objects can help in developing sensory perceptual abilities in the world of children. So the importance of educating children in instilling Pancasila character values begins when the child recognizes something that is around the house, then the child responds to find out from the five active senses until the child understands the meaning of Pancasila from the story Oru is at school.

3.4 Independence Value Independence

is an attitude that allows a person to act freely, to do something on his own for his own needs, to pursue achievement, full of perseverance, and willing to do something without the

help of others, able to think and act original, creative and full of initiative, able to influence the environment, have self-confidence in one's own abilities, respect one's own condition, and obtain satisfaction from one's efforts. Independence is one aspect of personality that is very important for individuals. Independence is obtained gradually during development, where individuals will continue to learn to be independent in dealing with various situations in the environment, so that individuals will eventually be able to think and act independently [15]. Just as early childhood is taught to be independent starting from getting up in the morning, bathing, having breakfast, dressing, and so on. So that children do not continue to rely on their parents or spoiled. From here, an attitude of independence can provide many things to children, one of which is that children can think critically by solving problems on their own without the help of others. Parents also help if the child has not been able to complete it on his own.

Seeing the identification of the values of independence, there are similarities in the story entitled "Fix Your Broken Toy, Let's Go!" by Cipta Rumsari, Asep Saefudin, and Muhammad Hasbi. The contents of the story, *"His name is Kris. He is a boy who has many toys in his house. Meanwhile, Kris's father, mother and brother also have a lot of things. One time there were toys and other items that were broken. Because they were no longer being used, Kris and his father, mother and brother worked together to sort and dispose of items that were no longer used. When Kris piles up his used goods which are getting higher and higher, then Kris does something so the goods don't pollute the environment. Kris saw a robot with a broken arm, he wanted to fix it himself, asked his brother for glue and Kris could put the robot's hands back together. Robot toys can function again."*

This story illustrates that Kris is a diligent, kind, and independent child. Kris' independent attitude can be seen from Kris' activities in finding broken robots and then repairing them himself without the help of his mother, father and older siblings. Not only that, the attitude of independence also mineralizes a sensitivity to help broken things to be put together as one. Kris likes to help his parents, because Kris' parents always instruct and model activities that make Kris live independently. Kris wants to live independently. From here, every problem Kris always conveyed to his parents, but Kris has a personality when he can do without parents.

3.5 The value of Gotong-royong

Gotong royong is a term in Indonesia which means working together to achieve the desired goals. Gotong-royong comes from the word gotong which means "to work" and royong means "together". In general, Gotong royong means lifting together or doing something together. Gotong royong can also be interpreted as an active participant in every individual in society who is involved and gets positive value for every object, problem, or need of the people around him. This active participation can be in the form of energy, material, mental, skills or so on [16].

In a story entitled "Garbage in Our Sea" by Dhian Gowinda Luh Safitri, Yulia Hidayati, and Asri Hikmatunnisa. In her cheerful content, *"Welly and Piyu feel sad because the ocean is full of trash. Piyu can no longer rush. Welly could no longer swim happily. Then he had an idea that is, all the inhabitants of the sea collect garbage into the fishermen's network, the fishermen pull the net. He found nothing but trash. Fishermen are starting to realize that because of the condition of the sea there is a lot of garbage. Then Andi told local residents that the sea is full of garbage. They work as a tray cleaning the environment. Until the sea looks clean"* in this story, Welly and his friends don't like the actions of humans who litter. Many marine inhabitants are affected by the pain caused by polluted garbage in the sea. From here, children gain awareness that an environment where there is a lot of garbage affects human life patterns.

Apart from that, Welly and his friends agreed to make fishermen aware so that fishermen's nets get trash. It's as if the fishermen are sad they don't get a lot of fish but trash. So the fishermen flocked to clean up the marine environment and some dived into the sea to pick up trash so that the fish returned to a beautiful life. Growing in the sea also came back to life. It is from here, that the act of mutual cooperation is based on the awareness of humans who live together in the local environment. Children learn from the natural surroundings, children have sensitivity to the environment, starting from the child's hygiene patterns, children's eating patterns, children's traditional patterns in responding to fellow human beings. Children will learn many things from the story of Welly and his friends at sea. Especially the values of mutual cooperation. In Pancasila, the value of gotong-royong is indeed needed to develop Indonesia's homeland, starting from mutual cooperation regarding education, economics, politics, religion, to social matters. In this way, children learn an important lesson that life requires fellow creatures to help each other, namely mutual cooperation. From mutual assistance, it is easier for children to work to complete their tasks quickly and precisely.

4 Conclusion

In accordance with the results and discussion of research regarding the discovery of Pancasila character values contained in story books on the PAUD PEDIA KEMDIKBUD RISTEK DIKTI page, it requires an understanding, formation, and habituation in instilling good character values from an early age, both at home, at school and in society. So there are five story scripts that can instill Pancasila profile characters consisting of (1) Religious Values, (2) Nationalism Values, (3) Integrity Values, (4) Independence Values, and (5) Mutual Cooperation Values. Pancasila character values are carried out through play-learning activities based on children's reading books, besides of course also building children's interest in reading from an early age. The stories to be analyzed are entitled (1) Bara Doesn't Want to Talk, (2) Special Handkerchief for Lani, (3) Oru Enjoys School, (4) Let's Fix Your Broken Toys!, (5) Garbage in Our Ocean. This book is used by parents and teachers through play-learning activities through children's reading books in stimulating all aspects of development holistically so that they are ready for the next level. Children can represent and reflect on the five story books on the PAUD PEDIA website.

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