

CHARACTER IN THE LOCAL WISDOM OF *REWANG* OF THE JOTOSANUR VILLAGE COMMUNITY AS A STRATEGY TO STRENGTHEN THE PROFILE OF PANCASILA STUDENTS IN ELEMENTARY SCHOOLS

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Abstract

This study aims to produce an analytical description of the background, understanding, form, and process and reveal the characters in the local wisdom of rewang in the people of Jotosanur Village, Lamongan, East Java Province. Based on the scope of the study, the characteristics that can be adopted, developed, and integrated into learning activities in elementary schools are revealed. The methods include a literature review and field studies using interview techniques, observation, and documentation studies on primary and secondary data sources. The results of this study show that in the Rewang local wisdom of the Jotosanur village community, there is the main character of gotong royong. In contrast, the supporting characters include the characters of harmony, caring, and togetherness. The characters contained through rewang can be adopted, developed, and integrated into learning activities in schools as an innovative learning strategy in elementary schools to strengthen the profile of Pancasila students. Especially in elements 1) global diversity, namely to know and appreciate the culture of the Lamongan region, being able to communicate and interact with others, and responsibility for the implementation of diversity and elements 2) cooperation which includes collaboration, caring, and sharing.

Keywords: *character; local wisdom; rewang; pancasila student's profile; elementary school*

Abstrak

Studi ini bertujuan untuk menghasilkan deskripsi analitis tentang latar belakang, pengertian, bentuk, proses, dan mengungkap karakter yang terdapat dalam kearifan lokal *rewang* pada masyarakat Desa Jotosanur, Lamongan, Provinsi Jawa Timur. Dalam budaya terdapat karakter yang bisa diinternalisasi dalam sebuah pembelajaran, termasuk budaya *rewang*. Berdasarkan lingkup kajian tersebut, diungkap karakter yang dapat diadopsi, dikembangkan, dan diintegrasikan dalam kegiatan pembelajaran di Sekolah Dasar. Metode yang digunakan meliputi kajian literatur dan kajian lapangan menggunakan teknik wawancara, observasi, dan studi dokumentasi terhadap sumber data primer dan sumber data sekunder. Analisis data yang dilakukan dengan menggunakan tahapan Miles dan Huberman yaitu 1) mereduksi data yang diperoleh dari berbagai teknik pengumpulan data berdasarkan tujuan penelitian, 2) mendisplay data hasil reduksi, dan melakukan verifikasi kesimpulan terhadap data yang diperoleh. Hasil kajian ini, bahwa dalam kearifan lokal *rewang* masyarakat desa Jotosanur terdapat karakter utama gotong royong, sedangkan karakter penunjang meliputi karakter kerukunan, peduli, dan kebersamaan. Karakter-karakter yang terkandung melalui *rewang* dapat diadopsi, dikembangkan, dan diintegrasikan dalam kegiatan pembelajaran di Sekolah sebagai sebuah strategi pembelajaran inovatif di Sekolah Dasar untuk menguatkan profil pelajar Pancasila utamanya pada elemen 1) berkebhinekaan global yaitu untuk mengenal dan menghargai kebudayaan daerah Lamongan, mampu berkomunikasi dan berinteraksi terhadap sesama, dan tanggung jawab terhadap implementasi kebhinekaan dan elemen 2) gotong royong yang meliputi kolaborasi, kepedulian, dan berbagi terhadap sesama. Karakter-karakter dari budaya di Indonesia sangat banyak sekali untuk diintegrasikan dalam sebuah pembelajaran di sekolah dasar.

Kata Kunci: karakter; kearifan lokal; *rewang*; profil pelajar pancasila; sekolah dasar

Received : 2022-11-30

Revised : 2023-01-17

Approved : 2023-01-20

Published : 2023-01-31



Introduction

National character is developed through *core ethical values* derived from philosophical and religious principles. Values sourced from the nation's ideology and culture are numerous and diverse. They have high value for the state to build the Indonesian state to have substantial social capital in creating a more advanced civilization. However, the current reality shows that the noble values of Indonesian culture that are practised get significant challenges, which are caused by culture and values from outside cultures that have influenced the original values of Indonesian culture. Therefore, education is the foundation of the Indonesian nation to strive to preserve the original values of Indonesian culture in students as the next generation of the nation faces global challenges in the future. Furthermore, character education in elementary schools is essential (Ibnu & Tahar, 2021).

The national education system (Law number 20 of 2003) outlines that through education, students are expected to have a character in their personality that follows the objectives of national education. Internalization of character education has an essential role in achieving educational goals. The formation of a solid and dignified national character is characterized by strong national values and character individual and human group character (Hanafi, 2017). Therefore, to achieve the goals of national education, it is necessary to play an important role and implement character education early on in students because, through the internalization of character education, students can learn and be taught how to respect each other in the learning process (Ardhyantama, 2017). The cognitive component is considered central to implementing the value of divinity education both in oneself and the environment (Yulianto, 2018). In the 2013 curriculum, through thematic learning, students will learn character education that has been integrated into learning themes (Nugraha & Sumardi, 2017).

Indonesia is currently facing an era of disruption, which has caused many influences and changes, especially in the order of Indonesian society (Risdianto, 2019). The rapid development of technology causes these influences and changes, so a cautious attitude is needed in dealing with it because technological developments have positive impacts as human friends and negative impacts that can destroy humans (Handayani, 2020). Positive impacts can be adopted from developed countries that can be easily accessed through devices such as work ethic, discipline, and honesty. Meanwhile, the negative impacts of technology include the ease with which western cultures enter the Indonesian state without any filters so that the public can openly access easily outside cultures through gadgets such as how to dress. Technology can help connect or bring someone far from each other through gadgets, but gadgets can also distance those around them (Carstens et al., 2021).

This phenomenon causes the fading of preserved noble values and becomes the identity of the Indonesian nation, giving rise to social dynamics that can threaten the value order, such as the emergence of selfish attitudes, a decreased sense of togetherness, and concern for others. Therefore, it is necessary to re-explore the values of the local wisdom of the Indonesian culture to prevent too far the negative impact of technology on students, who are the nation's future. Indonesia is created from a collection of various cultures, making culture a local wisdom that must be preserved in technological developments to maintain the existence and values contained in the local wisdom of a group / local community. However, local wisdom is still widely seen

as something that does not develop following the current era, so it is necessary to study the values of local wisdom still preserved by the local community (Hidayatloh, 2019).

Local *wisdom* is formed as a local cultural advantage (Njatrijani, 2018). Local wisdom is also interpreted as ideas and values or life behaviours from local communities that are considered of good value and have wise characteristics so that they can be accepted, followed, and become community guidelines for behaviour in everyday life (Qodariah, 2013; Widiningsih, 2020). The people of Lamongan are part of the Javanese culture, including the people of Jotosanur village in Lamongan district, East Java province. In daily life, the people of Jotosanur village have local wisdom preserved by the local community as a form of social community activity, namely *rewang*.

Rewang is a local wisdom still maintained and preserved by the people of Jotosanur village, Lamongan district. *Rewang* is an activity carried out jointly by community members to lighten the burden of work and complete "heavy" work at an event (Hasbullah, 2012). The people of Lamongan, especially Jotosanur village, call cooperation *rewang*. If interpreted, *rewang* and gotong royong are the same terms, but in Lamongan society, especially Jotosanur village, it is better known as *rewang*. The term gotong royong comes from the Javanese language, namely gotong and royong. Gotong means to carry or lift. Royong means together. So gotong royong literally means lifting weights together so that the burden becomes light. Two kinds of gotong royong exist in Indonesian society: gotong royong in community service and gotong royong in the context of helping. In the context of community service, it is generally carried out to work on something with the aim of public interest, which is carried out on the initiative of residents or forced (Afifah, 2022). Meanwhile, gotong royong activities in the context of helping each other occur in agricultural activities, households, party activities, celebratory activities and in the event of disaster or death (Koentjaraningrat, in Irfan 2017). However, in the context of this study, *rewang* is a form of mutual assistance in helping each other organize a celebration or party.

The basis of the practice of gotong-royong is helping each other to ease someone's burden. Several terms of gotong-royong have the same meaning in Indonesian regions. Some of these terms include sakai sambaiyan, known by the Lampung community. In the Bengkulu community, the term Ngacau Gelamai is mutual cooperation in making snacks. In addition, the Lamaholot community, East Nusa Tenggara, is known as Gemohing, a term for cooperation in cleaning fields, planting, harvesting, and building houses (Fatmawati in Supriatna, 2020).

Based on this description, it is necessary to examine the characters in *rewang* activities more deeply. The results can be considered in preparing lesson plans, especially in developing learning strategies in elementary schools. This will also teach students to appreciate and preserve traditional heritage or activities with wisdom values. The focus of the study is limited to an analytical description of the background, understanding, origin, form and process and character contained in the local wisdom of *rewang* in the Jotosanur Village community so that it can be adopted and promoted as a value or character that can be integrated into learning in elementary schools.

Research Methods

This is a literature review and field research using a qualitative approach based on the post-positivism philosophy. Namely, the researcher is the vital instrument to explore data and information on natural objects (Pratiwi, 2017) to describe the local community's natural state of

local wisdom *rewang*. The research was conducted in the village environment of Jotosanur, Tikung Subdistrict, Lamongan Regency, East Java, where the Jotosanur village community was the research object. Data collection techniques were carried out using interviews, observations, literature studies, and documentation studies of primary and secondary data sources.

The data sources in this study are the community and community leaders of Jotosanur village. Data analysis was carried out using the Miles and Huberman stages, namely 1) reducing data obtained from various data collection techniques based on research objectives, 2) displaying the reduced data, and verifying the conclusions of the data obtained (Dewanti, 2021). In the first stage, data were collected from primary data sources and secondary data sources. Furthermore, the data was processed by sorting and selecting based on the need to answer research questions. In the second stage, the data were descriptively presented following the focus of the study. In the third stage, data interpretation was carried out from the data that had been described, and conclusions were drawn to answer the research questions.

Results and Discussion

Demographics, Definition, and Origins

Based on the research, the demographic data of the Jotosanur village community can be found. Jotosanur Village is one of 13 villages in Tikung Sub-district, Lamongan Regency, East Java Province, with a population of 4,344 people in 2022. Statistical data on the people of Jotosanur village shows 25.81% (1,121 people) work as entrepreneurs, 13.21% (574 people) as farmers, and 11.63% (505 people) take care of households, and the rest vary (*jotosanur.com*). Jotosanur Village is also known as a religious tourist destination for the Namira Mosque, located at KM 5 of the Mantup Highway or 3 km from the Lamongan city centre (*lamongantourism.com*). Jotosanur Village has local wisdom preserved by the community, one of which is *rewang*. The term *rewang* is interpreted as one of the cooperation activities in the Javanese ethnic group, which is contained in a tradition and is one of the cultures that develop in society, especially Javanese society (Sefriyanto, 2022). Generally, *rewang* is interpreted as a gathering of people at a wedding party (Hasbullah, 2012). *Rewang* is not only an activity to gather people at a wedding party, but *rewang* is also done when there is a birth, circumcision, or death.

The people of Jotosanur village preserve *rewang* as a form of cooperation and an ancestral tradition that should not be abandoned to maintain social harmony. This is reinforced based on the results of an interview with Arifin (2022), one of the community leaders of Jotosanur village, who revealed that *rewang* is a community activity that has been passed down from time immemorial and is a form of harmony and cooperation of local community members. Cooperation activities are a characteristic of the life of Indonesian society, especially those living in rural areas (Fatmawati, 2020). Every society has a cultural system that distinguishes it from other societies. Likewise, the people of Jotosanur village have a *rewang* tradition and culture that is still maintained and practised in everyday life and passed on to the next generation.

Form and Process

In Javanese customs, *rewang* is a form of community harmony that aims to help each other entirely or carry out specific wishes of neighbours, relatives, or the surrounding community (Ratnawati, 2020). The form of community participation in *rewang* culture is in the form of donations, labour assistance and thoughts (Widiyaningsih & Yani, 2022). For the

people of Jotosanur village, *rewang* is a form of harmony in helping each other launch someone's wishes or public events. This is reinforced by the conclusions of the results of interviews with the community and community leaders of Jotosanur village, who stated that, in general, *rewang* in the Jotosanur village community is divided into two types in terms of its interests, namely, *rewang* for personal interests and common interests (general.) *Rewang* is carried out to help carry out an activity or event together. The activities carried out are to help carry out activities, both personal and common interest (general). Personal interests include holding a wedding party, a circumcision party, thanksgiving for the birth of a child, and *tahlilan*. Shared interests (general), such as the *tasyakuran* night on August 17.

Rewang in the Jotosanur community can be seen in various forms. Among them are a) helping *ulem*. *Ulem* is an activity to help the host carried out by the family or closest neighbours to invite neighbours to inform them that someone (the host) will hold a celebration and inviting them to *rewang* or help; b) helping to cook (making cakes, preparing invitations etc.); c) helping to spread invitations to celebrations, d) helping to prepare celebration equipment such as tables, chairs, kitchen utensils, making a large kitchen; f) helping to welcome guests at the event, g) helping to serve guests by inviting them to sit in the place provided and inviting them to eat the dishes that have been served; h) helping to return the celebration equipment to the owner or in this case, returned to the *ronda* post.

Based on observations and interviews, the *rewang* activity has a sequence of processes in which the process is systematic among the people of Jotosanur village. The *rewang* process is divided into two: *rewang* for mothers and *rewang* for men. *Rewang* for mothers is carried out with several processes, namely 1) *uleman*; 2) coming to the host with cooking utensils; 3) helping with food processing; 4) helping prepare party invitations; 5) helping spread party invitations; 6) helping send *blessings* (food from the host of the celebration) to close neighbours; 7) helping with the implementation of the event; and helping after the event. Meanwhile, *rewang* for men is carried out with the following process: 1) *uleman* from the host or the host's representative two days before the event; 2) residents come H-1 *ba'da* (after) *dhuhr* to the host's house; 3) residents eat together; 4) residents help take tables and chairs at the Rukun Warga (RW) post; 4) residents help arrange tables and chairs; 5) residents help spread *kenduri* invitations; 5) residents help distribute *blessings* to guests invited to the *kenduri*; 6) residents help give *blessings* to guests invited to the *kenduri*; Furthermore, on the day of the party, residents help to receive party guests and help to serve snacks and eat party guests. On the event day, residents help return the equipment to the RW post and then eat together.

The character contained in the local wisdom of *rewang*

The National Policy for National Character Development 2010-2025 emphasizes that character is the result of the integration of four parts: heart, mind, body, taste and spirit. Exercise of the heart is related to feelings of attitude and belief/faith. Exercise of mind is related to the process of reasoning to seek and use knowledge critically, creatively, and innovatively. Exercise is related to the perception, readiness, imitation, manipulation, and creation of new activities accompanied by sportsmanship. Exercise of taste and spirit is related to the will and creativity reflected in caring, imaging, and creating novelty (Government of the Republic of Indonesia. National Policy for National Character Development 2010-2025, 2010). Character education is an education system that instils values following the nation's culture with components of knowledge aspects (*cognitive*), attitudes (*affection feeling*), and actions, both towards God Almighty (YME) both for themselves, society and their nation (Muchtari & Suryani, 2019).

Based on observations and interviews, the people of Jotosanur village recognize the term *rewang* in their daily lives as a form of harmony and cooperation to help each other carry out an event together. *Rewang* has become a habit and tradition inherited from the ancestors of the Jotosanur village community. In their daily lives, the people of Jotosanur village try to preserve the noble values or traditions that have existed for generations despite external influences in their social life. This is done to maintain harmony between community members to realize a personality with character, no exception for the people of Jotosanur village who try to preserve the local wisdom of *rewang*. The local wisdom of *rewang* is maintained and preserved because it is considered to have character and wisdom values for the people of Jotosanur village.

The main characters that can be observed in the local wisdom of *rewang* of the Jotosanur village community can be described as follows: a) *gotong royong* is the main character found in the local wisdom of *rewang* of Jotosanur village community. *Gotong royong* can be seen from the term *rewang* as well as the form and process in which the people of Jotosanur village help ease the burden on the host in organizing a party. With *gotong royong*, it stimulates activities to help each other because one day, other people will also need help when holding a party or event; b) *harmony* is a supporting character in the local wisdom of the Jotosanur village community. Harmony can be seen in the form and process of *rewang*, where people come to help without any rewards or strings attached. This fosters an attitude and awareness of the importance of harmony in social life; c) *caring* is another supporting character where the community has a sense and attitude of caring for neighbours to help ease the burden on the host in organizing a party or event; and d) *togetherness* is another supporting character in the local wisdom of *rewang* of the Jotosanur village community. *Togetherness* in *rewang* can be seen from the community coming together when going to *rewang* and then helping to prepare the event together, such as taking and preparing tables and chairs and other equipment. In addition, the community also helps together when the event is over by returning the party equipment to the initial place, namely the *ronda rukun warga (RW)* post.

Strengthening the Profile of Pancasila Students

Based on the study results, it can be seen that the main characters and supporting characters contained in the local wisdom of *rewang* of the Jotosanur village community are the characters of *gotong royong* as the main character and the characters of harmony, caring, and togetherness as supporting characters. The characters in the local wisdom of the Jotosanur village community can be adopted and integrated as a *rewang* strategy in learning in elementary schools. The cultivation of character values is a demand that teachers must prepare in the learning process. However, strengthening character values is not an integrated part of learning (Rosita et al., 2022). The *rewang* strategy can support the achievement and strengthening of the Pancasila learner profile.

The profile of Pancasila students contains the Regulation of the Minister of Education and Culture number 22 of 2020 concerning the Ministry of Education and Culture strategic plan for 2020-2024. The profile of Pancasila students is part of the vision and mission of the Ministry of Education and Culture, which is very important to be implemented in educational institutions to develop students as Pancasila students, which shows the value of faith, devotion to God Almighty and noble character, critical reasoning, global diversity, cooperation, independence and creativity (Jamaludin & Hasdin, 2022). In the profile of Pancasila students, six elements are the main focus of strengthening Pancasila students, namely 1) faith, fear of God Almighty, and noble character; 2) global diversity; 3) cooperation; 4) independence; 5) critical reasoning; and 6) creative. From the six main elements of the focus on strengthening the student profile of

Pancasila, the characters contained in the local wisdom of rewang can be integrated. The main character of gotong royong, supporting characters' care and togetherness, can be integrated into strengthening the profile of Pancasila students point 3, namely the element of gotong royong where the elements of gotong royong are collaboration, care, and sharing. Strengthening the profile of Pancasila students based on local wisdom rewang can be done by carrying out innovative rewang strategies as a learning strategy to strengthen the attitude of cooperation and students' concern for others. In addition, the supporting character of harmony in rewang local wisdom can be integrated as a strategy in learning to strengthen students' global diversity attitude. Elements of global diversity are recognizing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for practising diversity so that harmony in rewang can be adopted and integrated into learning to strengthen the attitude of respecting the culture and being able to communicate and establish intercultural harmony with others.

Conclusion

Based on the results of the research and discussion that has been carried out, it can be concluded that rewang is one of the local wisdom of the Jotosanur village community that continues to be preserved because it has character or wisdom values. The character contained in the local wisdom of rewang of the Jotosanur village community is the character of gotong royong as the main character and supporting characters, namely the character of harmony, caring, and togetherness. These characteristics can be adopted, innovated, and integrated into learning in elementary schools as an innovative learning strategy that can be carried out by teachers to strengthen the profile of Pancasila students, especially in elements of cooperation and global diversity. Thus, it is expected that integrating rewang as a learning strategy in elementary schools can stimulate and foster and strengthen the attitude and character of gotong royong and respect for culture by students as Indonesian citizens and global citizens.

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