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*Research Article*

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**The values of character education in a novel Nun: Pada Sebuah Cermin by Afifah Afra**Yusuf Muflikh Raharjo<sup>\*)</sup>,*Universitas Sebelas Maret*

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**Abstract:** Novel be one of the teaching materials able to provide much in value education for his stories novel very close to human beings. There is also we can find big number of research that appears to dissect the content of educational values in a novel with the aim of making it easier for teachers to teach the values of education to the students. This study aims to describe about content of character education values in a novel Nun: Pada Sebuah Cermin by Afifah Afra. This study focused to discover about the content of characters, such as (1) religious, (2) honest, (3) discipline, (4) hard work, (5) self-reliance, (6) social care, and (7) responsibility that is in the novel. The research is descriptive method of qualitative data sources used the sociology of literature in the form of a novel. The result of this research the findings of characters education can be applied into learning at school, especially senior high school Basic Competence (KD) 3.1 and 4.1 through the use of novel be a source of learning.

**Key Words:** character education, novel, Nun: Pada Sebuah Cermin

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**Article History:** Received: 02/11/2017; Revised: 28/11/2017; Accepted: 07/12/2017; Published: 20/12/2017

**How to Cite (MLA 7<sup>th</sup>):** Raharjo, Yusuf Muflikh, Sarwiji Suwandi and Kundharu Saddhono. "The values of character education in a novel Nun: Pada Sebuah Cermin by Afifah Afra." *Hortatori Jurnal Pendidikan Bahasa dan Sastra Indonesia* 1.2 (2017): 179–186. Print/Online. **Copyrights Holder:** Raharjo, Yusuf Muflikh, Sarwiji Suwandi and Kundharu Saddhono. **First Publication:** *Hortatori Jurnal Pendidikan Bahasa dan Sastra Indonesia* (2017).



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## Introductions

Education at present is still has become an instrument of effective to infuse attitude to the people. Since The Roman Age and system of government still absolute monarchy, kings and the people always provide education informal to their generation. The education certainly leads to the formation of the nature of the child, in accordance with the expectations of his parents. This education also plays a major role in the development of a nation because it has a quality society (Berkowitz & Bier, 2007).

Nation and Country of dignity must have a society of good quality character. Character and culture of the nation become the main target that must be developed, one way is through education. The intended education can be formal, non-formal, or informal. The three types of education must synergize so that optimally what is the purpose of the education.

The Rules no. 20 of 2003 on National Education System explains the importance of character education education to students. Character education is still the basis of reference in learning materials. Character education can be realized explicitly or implicitly in the material so that students are able to understand the concept and practice the character's education into daily life (Althof & Berkowitz\*, 2006).

Character education can be sourced from just about anything. That is, the cultivation of character education can be realized in the example of behavior, oral, or write. Character education in example

behavior can be done by parents, teachers, or someone who is a role model by showing attitudes that reflect the pillars of character education. Orally, this can be the form of direct or indirect speech to someone, such as advice or admonitions. Through writing this leads to a reading source that can have character values, such as literary works.

Through reading activity, students can get more positive values in life. Children's literature has an identity in terms of providing mandates that can encourage children to have honest, courageous characters in good terms, responsibilities, and strong spirits. Therefore, as a literary activist and parent role is expected to introduce children's literature to the children so that they can take the good ones, especially those that contain character education.

But in reality, the current source of reading is also less desirable. It is characterized by less interest of students in reading literary works. In fact, through literary works can be obtained character education, such as religious, honest, disciplined, hard work, self-reliance, social care, and responsibility (Depdiknas, 2010).

Language becomes the medium for everyone to imagine and creativity. The author uses this language to serve as a literary work that has a beautiful language and imagery so as to provide stimulus to the audience of literary works and review it in accordance with their respective understanding. The process of study is what will make the reader get the benefits conveyed by the author. Through language, the author is also good at inserting the benefits of character education through the offerings that are close to the community.

Literary works are not a simple cultural aspect. It is a social institution that uses language as a medium, while language itself is a social creation. Thus it can be said that literature presents a picture of life which is a social reality. The drama script as part of the literary works and as a cultural product showcase the existing cultural treasures in society. Authors or writers not only convey the events that occur in society, but also the wisdom that is presented from the results of deep reflection. Reality in works of fiction is an illusion of reality and a convincing impression that is displayed, but not always the everyday reality.

Novels present as one of the forms of literary works that can be the medium of character education to the reader. Novel became one of the literary works that serve as teaching materials in schools, especially class XII senior high school. Through novels, students can catch the positive things contained in the novel so it can be used as educators other than teachers (Herreid, 1994).

The novel teaching material is explicitly contained in the composition of Basic Competence (KD) Curriculum 2013 revision 2016. The material is contained in KD 3.1 and 4.1. KD 3.1 contains materials that require students to meet competencies in identifying information, including orientation, interrelated sequences of events, complications and resolutions, in oral or written novel stories, and KD 4.1 students are required to meet the competencies of constructing the values of information story history in an explanatory text. This means, the novel is able to act as a medium of introduction of character education because it is relevant to teaching materials in high school (Liasna & Ansari, 2016).

The real literary learning aims to build character in the students. Hardiningtyas states that literary learning aims to inculcate moral values, ethics, manners, and humanity to learners (Hardiningtyas, 2008). This opinion was confirmed by Andayani that the purpose of learning literature should be able to develop the quality of student personality, such as diligent attitude, diligent, tenacious, always trying to do good to others (Andayani, Suharyanti, & Mujiyanto, 2013).

Along with the emergence of new novels are very significant, there are several novels that lift the culture of a place. One of the novels is the novel *Nun: Pada Sebuah Cermin* (NPSC) by Afifah Afra. This discussion presents the content of the pillars of character present in the novel, such as (1) religious, (2) honest, (3) discipline, (4) hard work, (5) self-reliance, (6) social care, and (7) responsible. These character charges must be owned by each student so as to provide direction and provision to them in the face of real social life (Lickona, Schaps, & Lewis, 2002).

## Method

This research is a qualitative descriptive research by describing the character loads contained in the novel *Nun: Pada Sebuah Cermin* by Afifah Afra. Concretely, this study begins with reading the whole of the novel. After reading and understanding the contents of the novel, the researcher proceeded by selecting the data by way of purposive, ie choosing it based on the consideration of the research focus. Validity test in this research is done with three triangulation. The three triangulations are: (1) theory triangulation; (2)

triangulation of data sources; and (3) triangulation of researchers. Through the validity test step the researchers can more easily to obtain data and validity of the theory as a reference research. Triangulation of data sources is a technique for aligning the correctness of the analysis results with different source interviews, but discussing the same thing.

## Result and Discussions

Character education in schools, all components should be involved, including the components of the education itself, in example: curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities, empowerment of infrastructure, financing, and ethic work of all school/ neighborhood residents. In addition, character education is interpreted as a behavior of school residents who in carrying out education must be characterized.

Character education is also defined as everything that teachers do, which is able to influence the character of learners (Andayani et al., 2013). Teachers help shape the character of learners. This includes examples of how the teacher behaved, the way the teacher spoke or delivered the material, how the teacher tolerated, and other related matters.

As for good human criteria, good citizens, and good citizens for a society or nation, in general are certain social values, which are heavily influenced by the culture of society and its people. Therefore, the essence of character education in the context of education in Indonesia is the education of values, namely the education of noble values derived from the culture of Indonesia itself, in order to foster the personality of the younger generation.

Character education is a systematically designed and executed effort to help learners understand the values of human behavior related to God Almighty, self, fellow human being, environment, and nationality embodied in thoughts, attitudes, feelings, words, and deeds based on religious norms, law, etiquette, culture, and customs.

Character education teaches habitual ways of thinking and behavior that help individuals to live and work together as family, community, and state and help them to make responsible decisions.

The education system in Indonesia recognizes the term values of character education as set forth in Puskur Depdiknas 2010. There are at least 18 pillars of character education values, but in this paper will focus on 7 pillars of character education values, among others (1) religious, (2) honest, (3) discipline, (4) hard work, (5) self-reliance, (6) social care, and (7) responsibility. These seven values become the focus of discussion to explore the education of characters in the novel *Nun: Pada Sebuah Cermin* by Afifah Afra.

### Religious

Religious means the appointment of attitudes and behaviors that are obedient and obedient to the religion it embraces. Religion became the most effective educational tool because in religion it was shown the suggestions and restrictions that every believer should obey (Pépin, 2009). Novel NPSC is loaded with religious education, especially Islam that guides its people to always obey and obey the command of God and keep away from God's prohibitions. Integrated religious education in a work of literature or tradition is said to be able to touch readers, with packaged concrete images close to the reader (Saddhono & Kurniawan, 2017).

Nun, as a figure of a woman with the age of two heads have been educated religiously by their biological parents. One example, the name of Nun Walqolami taken from the first verse in the Qur'an Surah Al-Qolam.

“Nun itu..tak ada yang tahu artinya. Ada yang mencoba mereka-reka, tetapi guru saya wanti-wanti, agar mengembalikan saja maknanya kepada Allah. Ya, Gusti Allah yang Mahatahu. Kata guru ngaji saya, itu termasuk ayat *mutasyabihat*. Ini mungkin sebuah pesan untuk panjenengan, agar senantiasa berserah diri dan mengembalikan segala sesuai kepada Allah semata.” (Afra, 2015, p. 31).

The quotation shows that through naming the main character in this novel already contains the message that everything we have to surrender ourselves to God Almighty.

In addition, through this novel the author also advised to encourage literacy. The underlying thing is from the message of one of the Qur'an in Surah Al-'Alaq verse 1. As in the following quotation.

“Betul, Nduk. Bacalah dengan nama Rabb-mu yang telah menciptakan. Maha Suci Allah. Kau tahu, Nduk? Alquran itu adalah panduan hidup manusia. Dan, ayat yang pertama kali diturunkan ternyata bukan perintah shalat, perintah zakat, perintah jihad, tetapi perintah apa?”

“Membaca?” Nun tercengung, .. (Afra, 2015, p. 159).

### **Honest**

Being honest means a behavior based on an attempt to establish itself as a person who can always be trusted in words, actions, and work. Honestly it can be an opening gate of goodness for the perpetrators (McCabe & Trevino, 2002). Honesty in the novel NPSC shown by Gatra when delivering Nun register chase Pack C. Gatra asked about his background by Mr. Raharja.

“Jadi, kalian berdua mau mendaftar program kejar Paket C?”

“Cuma dia, Pak!” Gatra menunjuk Nun. “Saya belum lulus SMP.”

“Masih sekolah, atau..?”

“Putus sekolah, Pak” Gatra tertunduk. “Ndak punya biaya.”

“Lha, bukankah sekarang ini banyak SMP yang menggratiskan siswanya?”

“Ngg..nganu, Pak. Simbok saya minta agar saya ndak sekolah, bukan karena biaya saja, tapi karena saya disuruh kerja.”

“Kerja apa jadinya?”

“Kalau siang, bantu bapak usaha tambal ban. Kalau malam, ngg .. main ketoprak. Jadi Punakawan, Pak.” (Afra, 2015, p. 156).

Gatra with her innocent attitude dare to honestly answer Mr. Raharja's question. Honesty Gatra also makes the conversation between the three are connected and leads to a good atmosphere and Nun got trust Pak Raharja to be able to pursue the program chase Package C in SMA Cahaya. Gatra honesty is also not separated from the Javanese custom which always showing *lembah manah* attitude (being humble) in the presence of an older person.

An honest and frank attitude is also shown by Mas Wir to Nun who wonder why he can know if Nun register chase National High School Equivalency Program, but no one knows other than her mother and Gatra. Honesty Mas Wir is also intended to tell the true intentions of mother Nun's worries if he follows National High School Equivalency Program.

“... Kamu main ke SMA Cahaya ya?”

“Lha, kok panjenengan tahu?”

...

“... Kemarin ibumu sempat cerita ke aku perihal niatmu untuk mendaftar kejar Paket C. Ibumu awalnya keberatan.”

...

“Ibumu hanya khawatir kamu akan kecapekan dan jatuh sakit.” (Afra, 2015, p. 164).

### **Discipline**

Discipline means actions that demonstrate orderly conduct and abide by various rules and regulations. Attitudes of discipline can also be realized in the regularity of one's life in carrying out routines in it (Barker & Cheney, 1994).

Usai shalat Shubuh, dia memang akan melakukan serangkaian tugas rutinnnya, mulai dari memberishkan sepetak rumahnya, ... . Nun juga memasak nasi serta lauk-pauk untuk satu keluarga, dan mencuci serta menyetrika. ... Usai shalat Zhuhur, baru dia akan datang ke rumah Mbak Fitri, menjadi tenaga paruh waktu Fitri's Laundry sampai jam empat sore.

The quote shows the discipline of Nun in daily activities, ranging from after waking up to the afternoon. Although this is certainly not only like that, but it is the regularity that shows the attitude of discipline.

### **Hard Work**

Hard work means willingness with a strong determination to achieve performance in a way, of course, accompanied by discipline (Schaufeli, Shimazu, & Taris, 2009). The form of hard work in the NPSC novel is demonstrated by the concrete form of Nun's hard work in earning a living to help her mother who has done for six years, as a ketoprak player and a maid at Fitri's Laundry.

Memang tidak tiap hari dia manggung. Seminggu hanya tiga kali, yakni setiap Rabu, Sabtu, dan Minggu malam. Sehari-hari, dia mengerjakan urusan rumah tangga, seperti masak, menyapu, menyetrika, dan membersihkan rumah. ... ia juga bekerja sebagai pembantu pocokan di rumah seorang tetangganya yang membuka jasa laundry. Bekerja empat jam sehari, tugasnya hanya mencuci dan menyetrika. ... (Afra, 2015, p. 60).

The manifestation of hard work in this novel is depicted from Nun and her mother. Ibu Nun always taught to work hard in life. It is solely intended for the fulfillment of daily needs.

"...Ibu nyaris tak pernah bersantai, onggang-onggang kaki, tanpa mengerjakan sesuatu yang bisa menghasilkan uang. Meski uang tetap sulit bertandang, ibu terus saja bersetia melempar jala. Manusia itu tugasnya berusaha, Gusti Allah yang menentukan, selalu begitu perkataannya. Ibu kerja keras begini saja kita masih belum berkecukupan, bagaimana jika ibu hanya bisa malas-malasan?" (Afra, 2015, p. 72).

Nun who always understand the mandate of her mother was embodied in her job as a ketoprak player. Nun always practice every day, although the performances are only three times a week.

"Bu, kan aku main ketoprak ndak tiap hari. Bu'e..."

"Tapi kau berlatih tiap hari. Menghawal percakapan, belajar bernyanyi, setiap waktu. Dan, yang paling membuat ibu banyak pikiran, kau sering pulang malam." (Afra, 2015, p. 129).

### **Self-Reliance**

Self-reliance is an attitude and behavior that is not easy depending on others in completing tasks. Mandiri also can not be separated with one's personality. A person who has a good personality will prefer to solve his/her own problems first rather than have to bother others (Campbell et al., 1996). Independence in the novel NPSC depicted from the figure of Gatra, friend Nun in playing ketoprak. Gatra who had dropped out of school refused the help of Mas Wir who will pay his school fees, although Mas Wir's own economy is quite difficult.

"Lha kamu tahu ndak, Mbak Nun? Mas Wir ternyata juga membayari SPP beberapa anak SD yang tinggal di bantara kali utara terminal. Ndak tahu ya? Hati Mas Wir mungkin terbuat dari emas. Pas aku putus sekolah dulu, Mas Wir juga menawari membayari sekolahku. Tapi aku menolak. Aku ndak mau memberatkan Mas Wir," ujar Gatra. (Afra, 2015, pp. 23–24).

Gatra's explanation of Mas Wir shows independence. Gatra prefers to be a ketoprak player and earn his own without incriminating others.

Nun as the oldest child also showed herself-reliance attitude. He who really understand the hard work of the mother, then did not make Nun depend her mother. Nun also helped to fulfill daily life, by playing as a ketoprak player.

Nun menatap tumpukan sampah di depan rumahnya. Betapa saban hari sang ibu harus bekerja keras, keluar masuk gang, mengorek-orek tong sampah, mengambil yang masih bisa dipulung... Sang ibu membanting tulang, melahap terik mentari, menghirup busuk aroma sampah, ... Sementara, dia, sebagai anak tertua, setiap malam tampil sebagai pujaan, berkostum gemerlapan, tanpa imbalan yang cukup memadai dibandingkan waktu yang dia keluarkan dan segenap kerja kerasnya. (Afra, 2015, p. 136).

### **Social Care**

Social care is the attitude and actions that always want to sympathize and empathize with others and the people in need (Birmingham, Bischof, & Kingstone, 2008). The form of social care is seen in the description of the figure Wiratno Sri Kameswara, or often called Mas Wir. Mas Wir is the opposite of playing Nun in ketoprak. This man is always described as a helper figure for the people around him.

“Mereka lapar. Sejak pagi belum makan,” kata Nun, sambil terus terisak.

“Kalian tunggu sebentar, ya!” katanya kemudian, sembari keliar. Sekitar sepuluh menit kemudian, dia datang membawa plastic berisi beberapa bungkus sego kucing, gorengan, dan tiga plastikteh manis. (Afra, 2015, p. 77).

The quote shows the figure of the young Mas Wir at that time helped Nun and her twin young brothers who had just settled on the river banks of Kali Anyar after moving from Wonogiri. Nun was still a toddler and left by her mother for singing around the street. That day, her mother was exposed to raids Satpol PP so that his children starved at home. Finally Mas Wir as her neighbor also empathize to give food to them.

Mas Wir also became an influential figure to Nun became a ketoprak player. After graduating from junior high school, Nun can not continue to high school because her mother can not afford it. Present Mas Wir invites Nun to try to play ketoprak, rather than having to follow his mother's invitation to scavenging garbage.

“Nun, apa sementara ini kamu bergabung saja di grup ketoprak kami? Kemarin Denmas Daruno pusing sekali, karena Tantri mengundurkan diri.” (Afra, 2015, p. 52).

### **Responsibility**

Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which he should do, to himself, society, environment (nature, social and culture), state and God Almighty.

“*Nuun, walqolami wamaa yasthuruun*. Nuun, demi pena dan apa yang mereka tuliskan. Itu ayat pertama dalam surat Al-Qolam. Sedangkan ayat-ayat selanjutnya dalam surat itu menjelaskan akhlak mulia Kanjeng Rasul. ... Mungkin, orang yang memberimu nama berharap kau juga bisa menjadi saksi atas kebaikan manusia-manusia yang kau temui, dan jika perlu menuliskannya.” (Afra, 2015, p. 158).

Through the novel the author also wants to convey that the name is a prayer and a responsibility that must be held firmly by the owner of the name.

In addition, the realization of responsibility also manifested Nun in the following quotations.

“... Dia merasa terenyuh, ketika suatu malam, Bagas dan Bagus merengek kepadanya, minta dibelikan sepeda. Nun pun berjanji, bahwa tiga bulan lagi, dia akan membelikan sepeda itu. Masih dia ingat, bagaimana riangnya bocah kembar itu, saat dia pulang dengan membawa sepeda bekas yang sudah dicat ulang itu.” (Afra, 2015, p. 79).

The quotation shows that the responsibility of a brother to her younger brothers. Although the income as a player ketoprak can be said a little, Nun still present be a sister who is responsible to the wishes of younger brothersto give them a present, a second-hand bike.

Responsibility also becomes a regret if a task does not work well (Ordóñez & Connolly, 2000). This becomes a manifestation of responsibility for a person in carrying the mandate of anyone. As in the following quote that shows the regrets of Nun's mother for feeling unable to take responsibility for the lives of his children properly.

“... Dia merasa sangat berdosa karena tak bisa membahagiakanmu. Dia merasa sangat bersalah karena tak bisa membiayai sekolahmu. Ibumu mengatakan, bahwa dia sangat menyayangimu. Sering tak bisa memejamkan mata karena memikirkanmu.” (Afra, 2015, p. 164).

### ***The Implication of Character Education***

The dominant NPSC novel presents seven pillars of character education values. The seven values of character education are very potential to be used as teaching material in high school because it is also compatible with KD 3.1 and 4.1 Curriculum 2013 revision 2016. The material is contained in KD 3.1 and 4.1. KD 3.1 contains materials that require students to meet competencies in identifying information, including orientation, interrelated sequences of events, complications and resolutions, in oral or written novel stories, and KD 4.1 students are required to meet the competencies of constructing the values of information story history in an explanatory text.

The implications of NPSC with high school learning are the values of character education in novels are considered close to the students, especially for students residing in Surakarta City. The closeness lies in the case of life in which every human being from the outset must be clever in taking the wisdom of an event. The forms of problems raised in the NPSC novel have also been accompanied by how to overcome them so that the reader has also been given a way to solve a problem in life. The education of the characters represented in the novel is said to be capable of having a great impact for students to reflect and be able to take lessons from them so they can show good character in society (Bulach, 2002).

### **Conclusions**

Character education becomes a tool of the essence in the development of human morality. Character education has values that are referred to as pillars of values of character education, some of which are (1) religious, (2) honest, (3) discipline, (4) hard work, (5) self-reliance, (6) social care, and (7) responsibility. Character education can be inserted into a literary work, packed with stories close to the reader making it easy to accept. The seven values of character education can be found in a novel entitled *Nun: Pada Sebuah Cermin* by Afifah Afra. The NPSC novel presents the seven values of character education concretely on issues close to the reader's situation, which in this case is society, complemented by how to address and overcome them. This novel is directed to be a teaching material in high school so that it can make the students more know and understand the reality problem in society and how to respond well. However, the influence of students' backgrounds becomes an influential factor in the absorption of character education, such as local culture and customs.

### **Acknowledgement**

Pada bagian ini, tuliskan orang-orang yang membantu anda secara teknis saat penelitian dilakukan, seperti tempat penelitian, penyedia bahan penelitian, pengolahan data, penyandang/pemberi dana, atau orang-orang yang memberikan kritik membangun sebelum naskah diterbitkan. Jelaskan bagaimana orang-orang tersebut berkontribusi. (11pt)

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