

PARENT CLASS AS A FORM OF PARENTAL INVOLVEMENT IN THE ETHICS GROWTH MOVEMENT

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Abstract. This study aims to explore various strategies that can be applied in the growth of ethics of students in schools, as well as the implementation of parent classes in schools as an effort to make the Ethics Growth Movement a success. Literature study as a type of research used in this study, where research is carried out academically which aims to research and develop theoretical benefit aspects and practical benefit aspects of parental involvement in the Movement for the Growth of Ethics in Schools is the object of this study. The involvement of parents and the community in education is a necessity of the school. There is a symbiosis of mutualism when parental involvement can be well facilitated. There are many paths that schools can take to attract parents to be involved in all school activities. But of course, all forms of school encouragement to involve parents in education must pay attention to the social, economic, and educational background of each family. Because all families have different needs and interests for their children.

Keywords: Strategy, Implementation, Parent Class, Ethics

INTRODUCTION

Recently, Indonesia has been hit by the phenomenon of unhealthy mental attitudes, even some of them are depraved, so they worry about feelings, heartache, strengthening, loss of trust. This is caused by many things, such as the persecution of domestic servants to the murder of her, brawls between students, clashes between residents, community demonstrations, students, drivers, fishermen, hotel employees, even members of the DPR / MPR. They blaspheme, slander, destroy and so on. That unhealthy mental state, has a greater negative impact than physical pain. The damaged mentality affects and even disrupts the wider society and the state in various fields; economy, government, politics, security and so on. However, physical pain is only suffered by oneself, most outside of oneself only family (Fitri, 2012).

Finally, the character of the nation turns fragile, easily hit by the waves, falls into a ludicrous cultural trend, and does not think about the consequences. Moral principles, the culture of the nation, and the struggle are missing from their characteristics. This is what causes moral decadence and the loss of creativity and productivity of the nation. Because, when the character of a nation is fragile, the spirit of creativity and innovation in the competence of the right will loosen, and is easily defeated by the instantaneous and sinking spirit of consumerism, hedonism, and pesimivism (Kurniawan, 2017).

Of course, this incident made the world of education, which should be a place to gain knowledge, even smeared because of the lack or weak supervision of parents and teachers.

This act of child delinquency further makes him less responsible as the next young generation of the nation who can be expected to instill moral values in him as a good generation and responsible for realizing the ideals of the Indonesian nation. If you look at the concept of education echoed by Ki Hajar Dewantara, education is not only the responsibility of the government and schools, but education is a shared responsibility between the government, parents, and the community. Of course, this needs to be strengthened the relationship between the school and parents and the community, so that the responsibility of education is not only imposed on the school. The responsibility of society in education should not be ignored. Without the support of society, education will not succeed to its full potential.

Law Number 20 of 2003 concerning the National Education System emphasizes the importance of community participation in education (Chapter XV Article 54 paragraphs 1 and 2) which hints that the participation of the community and parents aims to utilize the abilities that exist in parents and the community for education to realize educational goals, especially in the era of school autonomy (school-based management). Currently, the participation of parents and the community determines the growth of ethics, for this reason, parents need to be involved closely, because parents and teachers are partners who need to join hands when guiding the growth and development of students. In addition, community involvement in the educational process in schools needs to be improved again. Schools should not be used as enclosed spaces, but open one wall to the vastness of reality that exists in society. Invite various elements of the community to share with students at school and also invite students to be actively involved in the life of the community around the school.

One of the thoughts to overcome or prevent the occurrence of fights between students and various student delinquency, then it is time for the cooperation between schools and parents to be improved again, especially in fostering ethics that were "lost" from students. The government through the Ministry of Education and Culture (Kemendikbud) has made efforts to do so by officially launching the Ethics Growth Movement (PBP) through a series of non-curricular activities in accordance with the Regulation of the Minister of Education and Culture Number 23 of 2015. The regulation was created as an effort by the government to foster the ethics of Indonesian children through formal education channels in schools.

The Minister of Education and Culture (Mendikbud) at that time, Anies Baswedan, emphasized that schools should be able to cultivate ethics in students, no longer instill ethics. Growing and instilling, are two words that have different meanings. To grow is to set up an environment that allows children to grow their ethics, not from the outside. Baswedan (2015) explained, the first thing to do to cultivate ethics in students is to be taught and then familiarized and trained consistently. After that, it will become a habit in students which then forms character and subsequently becomes a culture in school (Baswedan, 2015).

School culture refers to a system of values, beliefs, and norms that are accepted together, and are implemented consciously as natural behaviors, which are formed by an environment that creates a common understanding among all elements and personnel of the school, be it the principal, teachers, staff, or students. A good and conducive school culture will support every individual in the educational institution. Ethics needs to be cultivated to students as a habit, not as knowledge alone. So that if ethics grows as a habit, it will become a character that will subsequently become a culture. Furthermore (Sobri, 2015), Sonhadji gave the assumption that moral values and noble morals based on faith, honesty, justice, independence, simplicity, discipline and obedience to the rules/laws instilled in students in schools can effectively shape the character of students (Sonhadji, 2012).

This research wants to trace the involvement of parents in the growth of ethics, hereinafter abbreviated as PBP, through parents' classes in schools. The focus of the discussion was on the right strategies in growing the ethics of students in schools, and how to implement the parent class as an effort to involve parents in the PBP movement in schools.

RESEARCH METHODS

Literature study as a type of research used in this study, where research is carried out academically which aims to research and develop theoretical benefit aspects and practical benefit aspects of parental involvement in the PBP movement in schools is the object of this study.

This research is based on two data sources, namely primary data sources (in the form of various information obtained from people and books, literature, documents, and other data on the subject of this paper), and skunder data sources (in the form of information either directly, or indirectly can support the writing of this paper). The data of this paper is sourced from books, magazines, journals, or articles that support the problem of this paper.

The collected data is then identified, classified, analyzed, and interprets the data, so that the substance of the problem about the implementation of the parent class as an effort to involve parents in the PBP movement in schools can be understood. Furthermore, these results are then combined with other theories, to get a complete picture of parental involvement in the PBP movement in schools.

RESULTS AND DISCUSSION

1.1 Strategies for Growing The Ethics of Students in Schools

The curriculum that has been designed provides the widest possible opportunity for schools and educators to carry out educational practices in order to develop all the potential of students, both through the learning process in the classroom and through self-development programs (extracurricular). The development of students' potential is intended to strengthen self-awareness about their abilities or life skills, especially their personal abilities. Included in this is the development of the potential of students who are related to themselves.

Teachers in the development of learners in schools, have a strategic position as the main actors. The teacher is a figure who can be imitated or become an idol for students. Teachers can be a source of inspiration and motivation for their learners. The attitude and behavior of a teacher are deeply imprinted in students, so that the teacher's speech, character and personality become a mirror of students. Teachers thus have a great responsibility in producing a generation of character, culture, and morality. Human tasks are transformations, identifications, and understandings of oneself, which must be carried out jointly in an organic, harmonious, and dynamic unity.

PBP in its implementation can continue to be implemented with various steps. Wijayaputra, stated that PBP in building the character of the nation contains three important concepts, namely character, ethics, and behavior. Specifically stated as follows: In ethics education what can be done is to change, direct the behavior of learners and these behaviors specifically can be seen the indicators. Therefore, in building the character of the nation that needs to be educated to students, is to educate ethics by understanding, directing, changing to make the behavior of students more positive or better.

What Wijayaputra (2015) developed seems to be in line with the PBP developed and declared by the Minister of Education and Culture. The focus is on BP education to build the character of the nation. According to him, BP education needs to be done by changing and directing PD behavior, including understanding, directing, and changing to make their behavior more positive or better. Some examples of the character produced by PBP include six pillars, namely: trustworthiness, responsibility, respect, care, sportsmanship, and being a good citizen.

There are several strategies that can provide opportunities and opportunities for teachers to play their role optimally in terms of growing the ethics of students in schools, namely: First,

Optimizing the role of teachers in the learning process. Teachers are not supposed to position themselves as actors that learners see and hear, but teachers should serve as directors who direct, guide, facilitate in the learning process, so that learners can perform and discover their own learning outcomes. Second, optimizing self-habituation activities with an insight into the development of ethics and noble character. Teachers (program coaches) through self-habituation programs prioritize or emphasize activities to develop ethics and noble morals that are contextual, activities that lead to the development of affective and psychomotor abilities. Third, teachers create a school environment that is conducive to the growth and development of student ethics. The environment has proven to play a very important role in the formation of the human person (learner), both the physical environment and the social / spiritual environment. For this reason, schools and teachers need to prepare facilities and carry out various types of activities that support the character education development activities of students. Fourth, Establish cooperation with parents of students in the growth of ethics. A form of cooperation that can be done is to place the parents of students as facilitators and resource persons in educational development activities carried out in schools. Fifth, Become an exemplary figure for students. The student's acceptance of the learning material provided by a teacher will not depend on the learner's personal acceptance of a teacher's personality. This is a very human thing, where a person will always try to imitate, modeling what is liked by the model/figure. Moments like this are actually an opportunity for a teacher, either directly or indirectly instilling values in the learner's person.

The above illustrates the role of teachers in the growth of ethics of students in schools who are positioned as catalysts or role models, inspirers, motivators, dynamicators, and evaluators. In acting as a catalyst, the example of a teacher is an absolute factor in cultivating effective student ethics, because of his position as a figure or idol imitated by students. The role of an inspiration means that a teacher must be able to raise the enthusiasm of students to advance to develop their potential. The role as a motivator implies that every teacher must be able to awaken the spirit, work ethic and extraordinary potential in students. The role of a dynamicator, means that every teacher has the ability to push students towards achieving goals with wisdom, patience, dexterity, intelligence and upholding spirituality. Meanwhile, the role of the teacher as an evaluator means that every teacher is required to be able and always evaluate their attitudes or behaviors, and the learning methods used in the development of student character education, so that the level of effectiveness, efficiency, and productivity of the program can be known.

Based on the above presentation, in the context of the education system in schools to foster the ethics of students, teachers must be positioned or positioned themselves in the true essence, namely as teachers and educators, which means in addition to transferring knowledge, also educating and developing the personality of students through the interaction they do in the classroom and outside the classroom. Teachers should be given full rights (absolute rights) in conducting assessments (evaluations) of the learning process, because in matters of the personality of students, the teacher is the party who knows best about their condition and development. And teachers should develop an evaluation system that focuses more on affective aspects, using essay assessment tools and forms and direct interviews with learners. Such tools and forms of assessment are more able to measure the characteristics of each learner, as well as being able to measure the attitude of honesty, independence, communication ability, logical structure, and so on that are part of the process of building a positive character. This will be done even better if it is supported by the government as a policy maker.

1.2 Implementation of Parent Class as an Effort to Make the Ethics Growth Movement a Success

The growth of ethics in schools has actually been carried out by teachers long before there were regulations governing it, but through the Minister of Education and Culture No. 23 of 2015 concerning the Growth of Ethics which has been in effect since July 13, 2015, at least teachers have clear guidelines on the points that must be done. Through this regulation, it is clearly spelled out the mandatory activities that must be carried out and good habituation that can be carried out in schools.

The PBP movement wants the involvement of all parties in fostering the character of students. Teachers, students, education staff, parents/guardians, school committees, alumni and various parties related to learning activities in schools. This explains that educating the character should be a shared responsibility. Students will shape their character and ethics through interrelationships with all parties they can meet.

In this Permendikbud, it is "mandatory" for teachers and education staff to consistently carry out the movement of growing ethics from the time students enter the education unit until they graduate. Furthermore, teachers and education staff must arrive early to welcome the arrival of students in accordance with the applicable values, and parents are expected to consistently chat with their children for at least 20 minutes every night to reflect on their learning outcomes in the education unit. Especially teachers and parents let's synergize, move together consistently in serving future generations of prospective residents.

Important messages from the PBP program that educators must pay attention to in serving the nation's children include the importance of activities in the movement to grow ethics through habituation. Given that humans are creatures of habit, the process of habituation of good things becomes non-negotiable. The need for routines that foster moral values, spirituality, nationality, diversity, positive interactions between students and teachers and parents, between students (*peer learning*), taking care of themselves and the environment, developing the full potential of students and the involvement of parents and communities in schools.

The application of PBP at the junior high, high school / vocational level, and special education schools is carried out through student independence, such as familiarizing with regularity and repetition starting from the orientation period of new students, the process of extracurricular, intracurricular activities, until graduation. Meanwhile, at the elementary level, the implementation method is in the form of observing and imitating the positive behavior of teachers and principals as a direct example in getting used to regularity and repetition (consistent).

Mandatory activities that must be carried out in schools include: (a) Teachers and students pray together according to their respective beliefs; (b) Carrying out flag ceremonies; (c) After praying every start of the learning day, teachers and students sing the national anthem Indonesia Raya and/or one national compulsory song or one current song that describes the spirit of patriotism and love for the homeland; (d) Before praying at the end of the learning day, teachers and students sing one folk song (folk songs throughout Nusantara); (e) The school meets with parents of students in each new school year to socialize: vision, rules, materi, and learning outcomes plan; (f) Familiarize meetings in school and home settings for group learning known to teachers and parents; (g) Perform devotional work to clean up the school environment by forming cross-class groups and sharing assignments according to the age and ability of students; (h) Use 15 minutes before the learning day to read books other than the mata pelajaran book (daily); (i) All school residents (teachers, education staff, students) take advantage of the time before starting the learning day on certain days for physical exercise activities such as physical freshness gymnastics, carried out periodically and

regularly, at least once a week; and (j) Hold an exhibition of student work at the end of each school year by inviting parents and the public to appreciate students (Indonesia, 2015).

In addition to the mandatory activities that must be carried out, there are also examples of habituation both that can be applied in schools and in the home environment, such as: (a) Getting used to performing worship together according to their religion and beliefs both at school and with the community; (b) Familiarize the celebration of Religious Holidays with simple and wisdom; (c) Introduce the diverse uniqueness of the potential of the student's home area through various media and activities; (d) Familiarize the celebration of the National Holiday by reviewing or introducing the thoughts and spirits that underlie it through various media and activities; (e) Greetings, smiles and greetings to everyone in the school community; (f) Teachers and education personnel arrive early to welcome the arrival of students in accordance with the prevailing values; (g) Accustom students (and families) to say goodbye to their parents/guardians/occupants of the house when leaving and report when returning home, according to the customs/customs established by each family; (h) Jointly the learner expresses a respectful greeting to the teacher before the lesson begins, led by a learner in turn (Indonesia, 2015).

In addition to the refracted above, a movement of concern for fellow school residents can also be applied by visiting school residents who are experiencing disasters, such as illness, death, and others. Habituation to students to help each other if there are students who are experiencing disasters or difficulties. Efficient use of school resources (water, electricity, telephone, etc.) can also be applied as habituation through various creative campaigns from and by students. Schools can also organize canteens that meet health standards, build a culture of students to always maintain cleanliness in their respective benches as a form of individual responsibility and cleanliness of the classroom and school environment as a form of shared responsibility. Next, teach a simulation of queuing through the lines before entering class, and at the same time taking turns using school facilities. Students carry out cleaning pickets in a team manner and alternate squads, maintain and care for plants in the school environment, rotate between classes, carry out waste bank activities in collaboration with the local cleaning service. Learners make it a habit to have savings in various forms (bank accounts, piggy banks, and others). Build a culture of asking and training learners to ask critical questions and familiarize students with raising their hands as a gesture of asking questions; Accustom each student to always practice being a leader by giving each student the opportunity without exception, to lead in rotation in activities together / in groups. Parents can also accustom children to give 20 minutes each night to chat with children about activities at school. The community by collaborating with the school to accommodate volunteering activities by students in solving problems that exist in the environment around the school. People from various professions are involved in sharing knowledge and experiences with students within the school.

Most of us must have done some of the mandatory things and examples of habituation both above, but may also not have been thorough or may have done better than the elaboration of the rules. It is our hope all to create a better and more moral next generation.

To be able to implement PBP, schools implement the 5 (Five) "E" strategy, namely: *first, Example*: Every party in the school environment must apply all the basic values that are built to be able to be an example for students/ learners. *Second, Explanation*: The teacher continuously explains the basis of action to be able to encourage students to understand and accept the established moral principles. Understanding the basic value of an action can encourage children to apply the values that have been instilled in each new condition. *Third, Exhortation* (remind): The teacher constantly reminds students to apply the values set in order to improve their behavior. *Fourth, Environment*: The school climate, how to carry out activities and relationships between individuals in the school must be able to support the implementation of moral values in the classroom. *Fifth, Experience*: The school as a

structured environment must be able to be used by students to learn what should and cannot be done. Conditions should be created that can support students to practice attention to others, accept responsibility and opportunity in making decisions.

In addition, schools in the implementation of ethical education strategies in daily activities, can technically be carried out through: (a) Exemplary: In the daily activities of teachers, principals, administrative staff, even supervisors must be able to be good role models or models for students in schools. For example, if the teacher wants to teach patience to students, then first the teacher must be able to be a patient figure in front of his students. Likewise, when the teacher wants to teach about the importance of discipline to students, the teacher must be able to set an example first as a teacher who is disciplined in carrying out his work duties. Without example, students will only regard the moral invitation presented as mere nonsense, which in the end the moral values taught will only cease acknowledge without meaning; (b) Spontaneous activities: i.e. activities that are carried out spontaneously at a moment's notice. This activity is usually carried out when the teacher knows the attitudes/behaviors of students who are not good, such as fighting with their friends, asking for something by shouting, crossing out walls, taking other people's belongings, speaking harshly, and so on. In each spontaneous event, the teacher can instill moral values or good ethics in the students, for example when the teacher sees two students fighting/fighting in class because of fighting over something, the teacher can include values about the importance of an attitude of forgiveness, mutual respect, and mutual affection in the konteks of religious and cultural teachings; (c) Reprimand: The teacher needs to reprimand the learner who is doing bad behavior and remind him to practice good grades so that the teacher can change their behavior; (d) Environmental conditioning: The school atmosphere is conditioned in such a way through the provision of physical means that can support the achievement of ethics education. Examples are the provision of trash cans, wall clocks, slogans about ethics that are easy for students to read, and school rules/rules that are affixed to strategic places so that they are easily read by each student; and (e) Routine activities: are activities that are carried out by students continuously and consistently at all times. Examples of these activities include marching into classrooms to teach the culture of queuing, praying before and after activities, saying hello when meeting with others, and cleaning classrooms where learning is placed.

The five methods of ethics education above, must contain three parts, which, according to Thomas Lickona, are interconnected, namely knowledge (*cognitive*), feelings (*feelings*), and actions (*action*). Those three parts, knowing the good thing, want the good and do the good through habits in the way of thinking, habits in feelings and habits in actions. When thinking about the kind of ethics that children want, of course, they want children to be able to judge what is right, care deeply about what is right, and then do what they believe is right despite facing external temptations and pressures (Lickona, 2016).

As a means of developing the ethics of learners, schools need to assess how much and how well learners learn the educational programs provided. To measure the level of student learning, there are several ways that can be done, namely: (1) Behavioral checklists, (2) Personal responses and ethics education questions, and (3) Simple activities that can reflect students' understanding of the principles taught through cooperative behavior in a group.

There are several programs run by schools in an effort to establish good cooperation with parents as a form of parental involvement in the PBP movement, including: *First*, training or training for parents. This *training* is carried out by the school as an effort to establish silaturahmi and aims to equalize perceptions between schools and parents. This *training* is held personally and as a whole. After being declared accepted as a student, parents will be personally invited to the school to explain how to fill out the Student Daily Activity Card (KHS). In addition, the school also invites all parents to participate in *training* held by the school. At this meeting, parents will meet directly with the principal, and all educators and educators.

In this *training* activity, the principal will convey all concepts, curricula used by the school and various matters related to children's education at school. Parents will also be explained how to educate children in accordance with pbp technical guidelines based on Permendikbud No. 23 of 2015 concerning the Growth of Ethics. That way, there will be continuity between education carried out at home and at school because both use the same concept. One of the obstacles to this training is when there are several parents who have not been able to attend the *training* activities. Some reason that the material presented is the same, so they are lazy to come.

Second, Mini-Parenting, which is carried out at least once every three months by schools and parents and this activity is scheduled. When *mini-parenting*, parents and teachers convey each other's problems and obstacles faced when educating children. However, teachers do not have to wait for *mini-parenting* time to convey the problems that the child is doing. The teacher will directly communicate with the parents by phone and convey what problems the child is doing when at school. The teacher will ask how the conditions and how to educate parents to children when at home because the teacher knows that problems that arise at school are sometimes caused by problems at home, for example, frequent scolding, inattention, and so on. After the teacher knows the condition of the child's education at home, the teacher will provide motivation and some direction to parents so that the child's education can develop properly and optimally.

Third, the provision of a Student Daily Activity book (KHS). The provision of KHS books to parents aims to build a lifestyle for students at home that is integrated with education in schools, in the framework of student PBP. Thus, schools can manage and control the activities carried out by their students when at home with the existence of the KHS so that what is taught in schools will be able to be applied at home as well. With this KHS, parents will also be directly involved with children's activities as well as knowing the process of forming their child's personality, especially PBP. Parents will always supervise the activities their children do, from waking up to going back to sleep. After that, the parent will assess what the child has done. So that the responsibility of parents as educators for their children can also be carried out properly because of the existence of the KHS.

The assessment of students' daily activities is an effort to motivate students to have great attention to carry out daily activities in accordance with the pattern directed in this KHS. Then, the school gives appreciation to outstanding students carrying out charity as directed by KHS. The KHS provided by the school consists of several sheets: (1) A pattern sheet of students' daily activities (containing instructions for filling in the KHS); and (2) Communication sheets for parents and homeroom teachers. This communication sheet for teachers and homeroom teachers is a form of effort to establish good cooperation between the school and parents. So, parents and teachers will know each other regarding children's education and when a problem arises, parents and teachers together find a solution to the problem.

In addition to filling in by parents, filling in this KHS is also done by students if they understand how to fill it out. However, parents still control what students fill in according to their ethical reality. So that students are trained to honestly fill out KHS. The provision of KHS by this school is in accordance with the theory that has been presented in chapter four that one effort that must be made by teachers in establishing good relations with students' families is to provide a liaison book between the school and parents so that both parties know the condition and development of the child.

According to Wulandari & Kristiawan, teachers and parents have a vital role in building children's character. They must be able to facilitate fertile land as a place for seeding character values that can later shape each individual to have a distinguisher that characterizes and has good moral behavior (Wulandari & Kristiawan, 2017). In reality between what teachers teach learners in school and what parents teach at home, it is often counterproductive or there is a

clash of values. For this reason, in order for the ethics education process in schools to run optimally and effectively, the school needs to build communication and cooperation with parents regarding various ethics education activities and programs that have been formulated or planned by the school. The goal is to synchronize the values of ethics education taught in schools with what parents teach at home.

In addition, in order for ethics education at school and at home to run in the same direction, it is better if possible for parents to also be involved in the process of identifying the needs of ethics education programs in schools. With the involvement of parents in the process of planning ethics education programs in schools, it is hoped that parents will not only hand over the process of their children's ethics education to the school, but also be able to take responsibility in the process of ethics education of their children in the family. Literature study as a type of research used in this study, where research is carried out academically which aims to research and develop theoretical benefit aspects and practical benefit aspects of parental involvement in the PBP movement in schools is the object of this study.

This research is based on two data sources, namely primary data sources (in the form of various information obtained from people and books, literature, documents, and other data on the subject of this paper), and skunder data sources (in the form of information either directly, or indirectly can support the writing of this paper). The data of this paper is sourced from books, magazines, journals, or articles that support the problem of this paper.

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CONCLUSION

The growth of ethics requires synergy between parents and schools, especially the role of teachers in teaching students. There are several things that parents need to do in cultivating ethics in children, namely: teaching honesty, politeness, justice, restraining anger, tolerance, patience, positive thinking, responsibility, and discipline. Based on the context of the education system in schools, to foster the ethics of students, teachers must be positioned or positioned themselves in the true nature, namely as teachers and educators, which means in addition to transferring knowledge, also educating and developing the personality of students through the intraction they do in the classroom and outside the classroom.

The involvement of parents and the community in education is a necessity of the school. There is a symbiosis of mutualism when parental involvement can be well facilitated. There are many paths that schools can take to attract parents to be involved in all school activities. But of course all forms of school encouragement to involve parents in education must pay attention to the socio-personal, economic, and educational backgrounds of each family. Because all families have different needs and interests for their children.

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