



Research Article

The Influence of Javanese Culture-Based Moral Education on Adolescent Behavior in Kediri

Hari Widyasmoro^{1*}

¹*Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Kediri, Indonesia.*

Article Info

Received: 11st October 2023
Revised: 18th October 2023
Accepted: 04th November 2023
Available online: 05th November 2023

Keywords:

Character Education;
Javanese Culture;
Behaviour;
Gotong Royong;
Modernisation.

p_2775-2682/e_2775-2690/
©2023 The Authors. Published by
Academia Publication. Ltd This is
an open access article under the CC
BY-SA license.



Abstract

This study examined the influence of Javanese culture-based moral education on adolescent behavior in Kediri. Using a qualitative approach, data were collected through interviews, observations, and questionnaires involving adolescents aged 13 to 18 years. The results revealed that values such as mutual cooperation, respect for elders, and simplicity were well internalized by teenagers and reflected in their daily behavior. The study also found that Javanese culture-based moral education effectively shaped responsible and ethical adolescent character, although modernization posed challenges that created tensions between traditional values and global influences. The implications of this study emphasized the importance of integrating cultural values into the education curriculum while adapting to the impact of modernization. Further study is recommended to explore how cultural values can be adapted in the context of globalization and to develop holistic educational strategies. These findings provided valuable insights for the advancement of culture-based character education in Kediri and other regions in Indonesia.

To Cite this article:

Widyasmoro, H., (2023). The Influence of Javanese Culture-Based Moral Education on Adolescent Behavior in Kediri. *Journal of Education and Religious Studies*, Vol. 03 No. 03 Desember 2023. DOI: 10.57060/jers.v3i03.121

INTRODUCTION

Socialization is a fundamental process in which individuals learn and internalize norms, values, behaviors, and social skills essential for functioning effectively in society. This lifelong process takes place through social interactions, allowing individuals to develop their identity and acquire cognitive, emotional, and social competencies necessary for navigating societal life (Mwangi et al., 2019; Paus-Hasebrink et al., 2019).

The significance of socialization lies in its role in shaping individual behavior and facilitating their integration into communities, thus promoting social cohesion and continuity (Paus-Hasebrink et al., 2019). Socialization occurs in different stages, generally classified as primary and secondary socialization. Primary socialization typically happens during childhood, mainly through family members, who instill fundamental norms and values (Mwangi et al., 2019; Paus-Hasebrink et al., 2019). Secondary socialization follows, taking place through interactions with various social institutions such as schools, peer groups, and mass media. This

¹ *Corresponding Author: hariwidyasmoro463@gmail.com

stage further shapes an individual's social identity and enhances their understanding of societal roles (Mwangi et al., 2019; Paus-Hasebrink et al., 2019).

In Javanese culture, *akhlak* (moral character) refers to ethical behavior that reflects the values and norms upheld by society. From an Islamic perspective, *akhlak* is considered a reflection of one's faith, where good and bad behavior is measured based on religious teachings (Rochwulaningsih, 2015; Lusiana et al., 2023). In daily Javanese life, *akhlak* manifests in harmonious social interactions, respect for parents, and adherence to traditions and norms (Rochwulaningsih, 2015; Lusiana et al., 2023). These values not only shape individual identity but also reinforce social cohesion within the community. In Javanese culture, key moral values include mutual cooperation, respect for elders, and simplicity. Mutual cooperation, as a core principle, embodies the spirit of togetherness and mutual support within society (Oktaviyani & Sukmayadi, 2020; Febriani et al., 2020).

In Javanese-based education, the socialization of *akhlak* involves multiple agents, including families, schools, communities, and extracurricular activities. Within this context, the family serves as the primary agent of socialization, where parents play a crucial role in teaching moral values rooted in Javanese culture (Ekalanti et al., 2022). Parents are not only educators but also role models who demonstrate values such as cooperation, respect for elders, and living modestly in daily life (Ekalanti et al., 2022). Instilling these values from an early age aims to develop strong and ethical character in children, aligning with Javanese traditions that emphasize the importance of harmonious social relationships. The socialization of *akhlak* in education plays a vital role in shaping the moral behavior of younger generations in accordance with inherited cultural values.

Schools play a crucial role in moral socialization by integrating Javanese cultural values into the curriculum and learning process. This approach combines character education with academic subjects, ensuring that students not only gain academic knowledge but also essential moral values (Fitri & Yefteson, 2021). For instance, learning modules incorporating character values can help students understand the importance of *akhlak* in daily life (Fitri & Yefteson, 2021). Thus, schools function as supportive environments for moral socialization, providing relevant and contextual learning experiences. This aligns with efforts to create a learning environment that not only focuses on academics but also fosters character and moral development among students.

The social environment and community also play a significant role in shaping teenagers' behavior. The surrounding environment, including peers and society, can either reinforce or alter the values taught at home and school (Ekalanti et al., 2022). Participation in communities that uphold Javanese cultural values provides positive social support, helping adolescents internalize good moral values (Ekalanti et al., 2022). Therefore, it is essential to establish a supportive environment that nurtures character and ethical development in youth. Additionally, Javanese culture-based extracurricular activities, such as traditional arts, dance, and cultural ceremonies, serve as effective socialization tools for moral education.

Culture-based socialization is a multifaceted process that significantly shapes the moral and ethical framework guiding adolescents. Socialization plays a crucial role in moral development by transmitting cultural values, norms, and expectations from one generation to the next. Within Javanese culture, this process integrates adolescents into a specific cultural context that dictates acceptable behaviors and attitudes (Mahfud et al., 2023). For instance, values such as respect for elders, mutual cooperation, and simplicity are strongly emphasized, directly influencing moral decision-making and social interactions among adolescents (Mahfud et al., 2023).

A study highlighted the significant impact of culture-based socialization on shaping adolescent behavior. Case studies on Javanese youth revealed that cultural norms manifest in their daily lives. Adolescents raised in environments that prioritize Javanese values tend to demonstrate a strong sense of responsibility toward family and peers. They are also more likely to engage in community activities that reflect the internalization of cultural values, emphasizing social harmony and collective well-being (Mahfud et al., 2023).

However, the dynamics of socialization are increasingly tested by modernization, which often leads to the erosion of traditional values. The rapid pace of social change creates tensions between traditional influences and new cultural forces introduced through digital media and globalization (Sugiarti et al., 2022). Today's adolescents are exposed to various global cultural narratives via digital platforms, which may sometimes contradict the values taught by families and local communities.

In the context of culture-based education, moral socialization serves as a crucial mechanism for preserving and reinforcing cultural values that form the moral and ethical foundation of individuals. Education

that emphasizes local values and traditional culture can act as a barrier against the negative effects of modernization. Therefore, it is essential to develop an educational approach that integrates Javanese cultural values into both formal and informal education systems. This can be achieved through the development of culture-based curricula, incorporating teachings on mutual cooperation, simplicity, and respect for elders (Pakaya, 2023; Fajri & Mirsal, 2021).

Educational policies should also support efforts to integrate cultural values into moral education. This includes policy initiatives that promote collaboration among schools, families, and communities to reinforce culture-based moral education (Halik et al., 2022). Through these measures, culture-based moral education can help shape a generation that is not only academically competent but also morally strong and ethically grounded.

METHOD

This study was conducted using a qualitative approach, aiming to deeply understand social phenomena through descriptive analysis. This approach was chosen because it provided a comprehensive depiction of how Javanese culture-based moral education influenced the behavior of adolescents in Kediri (Susrawan & Erawan, 2017). The primary focus of this study was to explore and interpret the experiences of study subjects within a specific cultural context, offering rich and in-depth insights into the moral socialization process in a complex social environment (Muzakki & Fauziah, 2015). Thus, a qualitative approach was considered the most suitable method for achieving the objectives of this study.

The study subjects consisted of adolescents residing in Kediri, a region known for its strong Javanese cultural traditions. The selection of these subjects was based on their relevance to the study focus, which was to understand how local culture influenced the formation of adolescent behavior and character (Ekalanti et al., 2022). Kediri was chosen as the study location because its community strongly upholds Javanese cultural values, making it a representative case for examining the impact of culture-based moral education on adolescent behavior (Mahfud et al., 2023). In-depth data collection was conducted in this region to ensure that the study findings accurately reflect real-life conditions in the field.

The data collection methods in this study included in-depth interviews, participatory observation, and structured questionnaires. In-depth interviews were utilized to explore the subjects' perspectives, experiences, and interpretations regarding the moral education they received and how it influenced their daily behavior (Priyanto, 2016). Participatory observation allowed for a more accurate and contextual understanding of social interactions and cultural practices that persist within the community (Muzakki & Fauziah, 2015). Moreover, structured questionnaires were used to collect quantitative data, which complemented the qualitative analysis, providing a broader perspective on participants' perceptions and attitudes (Susrawan & Erawan, 2017).

After data collection, thematic analysis was employed to identify key themes emerging from the data, uncovering patterns in behavior and understanding related to Javanese culture-based moral education (Ekalanti et al., 2022). Inductive analysis was applied to interview and observation data to determine the relationship between moral education and adolescent behavior, while descriptive analysis was used to interpret questionnaire data, supporting the qualitative findings (Susrawan & Erawan, 2017). Through this comprehensive analytical approach, the study aimed to provide valuable insights into the dynamics of moral socialization within Javanese cultural settings.

RESULT DISCUSSION

Description of Adolescents in Kediri

The data collected from adolescents in Kediri clearly illustrated the impact of Javanese culture-based moral education on their behavior. Findings were presented in narrative text, tables, and diagrams, summarizing key insights from interviews, observations, and questionnaires. These results provided a comprehensive understanding of how moral values taught through Javanese cultural education were internalized by adolescents and how these values influenced various aspects of their daily lives.

Findings from In-Depth Interviews showed that most adolescents in Kediri exhibited a strong understanding of moral values instilled by family and school environments. For example, the value of mutual cooperation, a core principle in Javanese culture, was identified by nearly all respondents as an important value they actively practice in daily life. Respondents reported engaging in mutual cooperation activities within their schools and communities, reflecting a high level of internalization of this value (Ekalanti et al., 2022; Mahfud et al., 2023). Additionally, the values of respect for elders and simplicity were also evident in adolescent

behavior, as they demonstrated deep respect for parents and teachers while avoiding actions perceived as excessive or extravagant (Lusiana et al., 2023; Rochwulaningsih, 2015).

The questionnaire data reinforced these findings, indicating that Javanese culture-based moral education significantly contributed to the development of ethical and responsible behavior among adolescents in Kediri. According to the survey results, 85% of respondents reported feeling a stronger sense of responsibility toward their families and communities after participating in moral education programs. Moreover, distribution charts illustrated that values such as mutual cooperation and simplicity were considered highly relevant and essential in their daily lives. These findings confirmed that Javanese moral education was not only understood by adolescents but was also internalized and actively practiced (Ekalanti et al., 2022).

Analysis of Results

The analysis demonstrated that Javanese culture-based moral education had a profound impact on adolescent behavior in Kediri. The internalization of values such as mutual cooperation, respect for elders, and simplicity played a crucial role in shaping adolescents into responsible, ethical, and integrity-driven individuals. In the context of Javanese culture, the principle of mutual cooperation encouraged adolescents to actively participate in community activities, which not only strengthened social bonds but also fostered a sense of solidarity among them. These findings align with Mahfud et al. (2023), who revealed that adolescents exposed to Javanese cultural values are more likely to demonstrate behaviors that promote social harmony and collective well-being.

The Javanese culture-based moral education also played a pivotal role in instilling respect for parents and elders among adolescents. Respondents in this study exhibited a high level of respect toward their parents and teachers, which was evident in their speech, behavior, and interactions with older individuals. This indicated that moral values were not merely understood cognitively but were also deeply internalized and reflected in daily actions. As emphasized by Lusiana et al. (2023), respect for parents remained a core value in Javanese culture, continuously passed down through generations. This tradition served as a strong moral foundation for adolescents.

The value of simplicity also played a crucial role in shaping adolescent behavior in Kediri. Participants in this study demonstrated a strong tendency to avoid extravagance, reflecting their internalization of simplicity as taught through Javanese culture-based moral education. In Javanese society, simplicity was not only perceived in economic terms but also as an essential moral and ethical principle. Adolescents who embrace this value exhibit strong self-discipline and choose to live in alignment with societal norms, highlighting their awareness of the importance of maintaining social harmony (Rochwulaningsih, 2015).

The findings further indicated that Javanese culture-based moral education played a crucial role in shaping a strong cultural identity among adolescents. Participants in this study expressed a sense of pride in their cultural heritage and actively engaged in preserving the values instilled in them. This was evident in their active participation in cultural and traditional activities within their communities. Beyond instilling moral values, this form of education also served as a mechanism for reinforcing cultural identity, ultimately facilitating their integration into a broader societal framework (Ekalanti et al., 2022).

Despite these positive outcomes, the study also identified challenges in maintaining Javanese cultural values amid modernization. Adolescents in Kediri, like their peers elsewhere, were exposed to global influences that sometimes conflict with traditional values. While the majority of respondents demonstrated a good understanding and practice of Javanese values, some admitted struggling to uphold these traditions when faced with media influences and peer pressure that promote different cultural perspectives. This finding underscored the need for a more adaptive approach in Javanese moral education—one that not only preserves traditional values but also equips adolescents with the skills to navigate modern societal influences (Sugiarti et al., 2022).

DISCUSSION

The findings of this study align significantly with previous study emphasizing the importance of culture-based moral education in shaping adolescent behavior. The internalization of values such as mutual cooperation, respect for elders, and simplicity among adolescents in Kediri is consistent with the study carried out by Mahfud et al. (2023). Their study highlighted that Javanese cultural values, particularly mutual cooperation, played a crucial role in fostering social responsibility and a sense of community among youth. Similarly, Lusiana et al. (2023) found that respect for elders, a core Javanese value, was instrumental in shaping

respectful and ethical behavior among adolescents. These studies reinforced the effectiveness of Javanese culture-based moral education in nurturing responsible and ethical behavior in youth

However, this study added a new dimension to the existing literature by revealing that despite the successful internalization of Javanese cultural values, maintaining their relevance in the face of modernization remained a challenge. The influence of mass media and peer interactions exposing adolescents to global values often created tension between the traditional values taught at home and school and the new perspectives they encounter. This provides a new perspective that has not been widely explored in previous study, namely how Javanese adolescents today strive to balance preserving traditional cultural values while adapting to the ever-evolving influences of modernity (Sugiarti et al., 2022).

The findings of this study reinforced the perspective that agents of socialization, such as family, school, and community, played a crucial role in transmitting cultural values to younger generations (Mwangi et al., 2019; Paus-Hasebrink et al., 2019). The ability of adolescents in Kediri to internalize moral values taught through Javanese cultural education suggested that an effective socialization process was taking place, particularly within family and school settings. However, the challenges faced by adolescents in maintaining these values amid modernization highlighted that socialization was not a one-way process. Instead, it involved a dynamic interaction between individuals and their social environment, where traditional values were continuously negotiated and adapted in response to external influences. This aligns with George Herbert Mead's theory of symbolic interactionism, which suggested that individuals develop their identity and behavior through interactions with others and their social surroundings (Gillespie, 2005).

Interpretation of Findings

The findings of this study had significant implications for Javanese culture and moral education. Firstly, the internalization of values such as mutual cooperation, respect for elders, and simplicity among adolescents demonstrated that Javanese cultural values remained highly relevant and served as a strong moral foundation in shaping the behavior of the younger generation. In Javanese society, mutual cooperation was not merely a form of cooperation but a deep expression of social solidarity. The observed practices of mutual cooperation strengthened social cohesion and instilled a sense of community responsibility among adolescents. This suggested that culture-based moral education not only transmitted ethical values but also reinforced the cultural identity of adolescents within their communities.

Secondly, the strong sense of respect for elders among adolescents highlighted its continued importance as a fundamental pillar in Javanese social structure. This respect was not merely a form of politeness but a mechanism for maintaining social hierarchy and cultural continuity across generations. In moral education, respect for elders was integrated into both curriculum and daily practices, helping adolescents understand the significance of intergenerational relationships in preserving cultural heritage and ethical values. These findings align with previous studies emphasizing that parental respect is a deeply ingrained value in Javanese culture, passed down across generations (Lusiana et al., 2023).

However, the challenges adolescents face in maintaining traditional values amid modern influences must also be addressed. Mass media and peer interactions that introduce global values often create value conflicts for adolescents, influencing how they perceive and apply the cultural values taught to them. In this context, Javanese culture-based moral education must evolve to remain relevant, equipping adolescents with the skills to navigate diverse values in their daily lives. This adaptability is crucial to ensuring that Javanese values continue to be meaningful and applicable in an ever-changing modern landscape.

In summary, this study demonstrated that Javanese culture-based moral education played a vital role in shaping adolescent behavior in Kediri. Values such as mutual cooperation, respect for elders, and simplicity were well-internalized among adolescents. However, the challenge of maintaining these values in the face of modernization necessitated a more adaptive and dynamic approach to moral education. By acknowledging these challenges, educators, parents, and communities could more effectively support adolescents in appreciating and practicing their cultural values while also equipping them to navigate the complexities of the modern world.

CONCLUSION

This study concluded that Javanese culture-based moral education significantly influenced adolescent behavior in Kediri. Core values such as mutual cooperation, respect for elders, and simplicity had been effectively internalized by adolescents and were reflected in their daily conduct.

The findings answered the study question regarding how Javanese culture-based moral education affects adolescent behavior, demonstrating that this approach was effective in shaping responsible, ethical, and integrity-driven behavior. However, the study also identified challenges in maintaining the relevance of traditional values amid modernization, which often created tensions between taught cultural values and the new influences adolescents encounter in their daily lives.

The findings of this study had significant implications for educational development and the preservation of Javanese culture in Kediri. First, the study reaffirmed that Javanese culture-based moral education was an effective means of strengthening cultural identity and moral character among younger generations. By incorporating local cultural values into the education curriculum, schools could instill a sense of pride in students' cultural heritage while fostering character development aligned with societal norms. Second, the study underscored the need for moral education to adapt to the challenges of modernization. In this context, moral education should be designed to remain relevant to adolescents' social realities, addressing the influences of mass media and global interactions.

ACKNOWLEDGEMENT

This journal article was written by Itsna Rusydiana from the Islamic Education Study Program, based on research conducted under the Institute for Research and Community Service (LPPM) of Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Kediri, Indonesia. The content and findings of this article are solely the responsibility of the author.

REFERENCES

- Anfi, M. (2023). Peran orang tua dalam membentuk akhlakul karimah anak sejak dini di RT 005/RW 005 Gaya Baru III. *Berkala Ilmiah Pendidikan*, 3(1), 21-30. <https://doi.org/10.51214/bip.v3i1.550>
- Ekalanti, I., Arafik, M., & Rini, T. (2022). Implementasi nilai-nilai karakter berbasis budaya Jawa di SD. *Jurnal Pembelajaran Bimbingan Dan Pengelolaan Pendidikan*, 2(9), 831-843. <https://doi.org/10.17977/um065v2i92022p831-843>
- Etikawati, A., Siregar, J., Jatnika, R., & Widjaja, H. (2019). Pengembangan instrumen pengasuhan berbasis nilai budaya Jawa. *Jurnal Ilmu Keluarga Dan Konsumen*, 12(3), 208-222. <https://doi.org/10.24156/jikk.2019.12.3.208>
- Febriani, F., Tessa, A., Utami, R., & Dwandaru, W. (2020). The effect of mutual cooperation values towards people's lifestyle in the form of maps. *Jurnal Civics Media Kajian Kewarganegaraan*, 17(1), 60-66. <https://doi.org/10.21831/jc.v17i1.29617>
- Fajri, N., & Mirsal, M. (2021). Implementasi penguatan pendidikan karakter di satuan pendidikan sekolah dasar. *At-Tarbiyah Al-Mustamirrah Jurnal Pendidikan Islam*, 2(1), 1. <https://doi.org/10.31958/atipi.v2i1.3289>
- Fitri, V., & Yefteson, R. (2021). Pengembangan modul pembelajaran sejarah bermuatan nilai-nilai karakter. *Jurnal Kronologi*, 3(4), 524-547. <https://doi.org/10.24036/jk.v3i4.259>
- Gillespie, A. (2005). G.H. Mead: Theorist of the social act. *Journal for the Theory of Social Behaviour*, 35(1), 19-39. <https://doi.org/10.1111/j.0021-8308.2005.00262.x>
- Halik, W., Nawawi, J., & Rusli, A. (2022). Implementasi kebijakan transparansi bidang pendidikan di kota Makassar. *Publik Jurnal Manajemen Sumber Daya Manusia Administrasi Dan Pelayanan Publik*, 9(1), 10-26. <https://doi.org/10.37606/publik.v9i1.284>
- Hulkin, M. (2023). Media pembelajaran audio visual untuk meningkatkan akhlak sopan santun siswa sekolah dasar. *Edukatif Jurnal Ilmu Pendidikan*, 5(3), 1553-1562. <https://doi.org/10.31004/edukatif.v5i3.5027>
- Lusiana, L., Marsela, S., & Derung, T. (2023). Nilai-nilai kristiani yang terkandung dalam upacara temu manten pada perkawinan adat Jawa. *InTheos*, 1(10), 312-318. <https://doi.org/10.56393/intheos.v1i10.1198>

- Mahfud, A., Wibowo, M., Mulawarman, M., & Japar, M. (2023). Evidence of the validity of the fairness character scale for adolescence: A confirmatory factor analysis (CFA) technique. *Psikohumaniora Jurnal Penelitian Psikologi*, 8(1), 35-50. <https://doi.org/10.21580/pjpp.v8i1.13589>
- Marhayati, N. (2021). Internalisasi budaya gotong royong sebagai identitas nasional. *Jurnal Pemikiran Sosiologi*, 8(1), 21. <https://doi.org/10.22146/jps.v8i1.68407>
- Martin, J. (2006). Reinterpreting internalization and agency through G.H. Mead's perspectival realism. *Human Development*, 49(2), 65-86. <https://doi.org/10.1159/000091333>
- Mwangi, E., Gachahi, M., & Ndung'u, C. (2019). The role of mass media as a socialisation agent in shaping behaviour of primary school pupils in Thika Sub-County, Kenya. *Pedagogical Research*, 4(4). <https://doi.org/10.29333/pr/5950>
- Muzakki, M., & Fauziah, P. (2015). Implementasi pembelajaran anak usia dini berbasis budaya lokal di PAUD full day school. *JPPM (Jurnal Pendidikan Dan Pemberdayaan Masyarakat)*, 2(1), 39. <https://doi.org/10.21831/jppm.v2i1.4842>
- Nafilasari, H. (2023). Integrasi nilai budaya Jawa tepa salira dalam bimbingan kelompok teknik sosiodrama untuk mengembangkan empati peserta didik. *G-Couns Jurnal Bimbingan Dan Konseling*, 8(01), 444-452. <https://doi.org/10.31316/gcouns.v8i01.5457>
- Natsir, M., Suryadi, A., Kamil, M., Sudiapermana, E., & Juliá, J. (2021). Structural equation model (SEM) of matrilineal parenting, family and community environments on adolescent behavior in Padang city, Indonesia. *The Open Psychology Journal*, 14(1), 310-318. <https://doi.org/10.2174/1874350102114010310>
- Nofianti, M. (2023). Integrasi pendidikan karakter dalam pembelajaran kurikulum 2013 di sekolah dasar. <https://doi.org/10.31219/osf.io/qhkct>
- Nurdin, A. (2020). The influence of the learning environment in student character building. *Tarbawi Jurnal Keilmuan Manajemen Pendidikan*, 6(02), 175. <https://doi.org/10.32678/tarbawi.v6i02.3042>
- Pakaya, I. (2023). Peran tri pusat pendidikan Ki Hajar Dewantoro dalam transformasi kurikulum merdeka. *Pedagogika*, 14(2), 172-180. <https://doi.org/10.37411/pedagogika.v14i2.2740>
- Paus-Hasebrink, I., Kulterer, J., & Sinner, P. (2019). Discussion and conclusion. https://doi.org/10.1007/978-3-030-02653-0_9
- Paus-Hasebrink, I., Kulterer, J., & Sinner, P. (2019). The role of media within young people's socialisation: A theoretical approach. https://doi.org/10.1007/978-3-030-02653-0_3
- Pratiwi, W., Hasriani, S., & Asnuddin, A. (2022). Peran keluarga terhadap kepatuhan remaja menerapkan protokol kesehatan. *Sakti Bidadari (Satuan Bakti Bidan Untuk Negeri)*, 5(2), 45-48. <https://doi.org/10.31102/bidadari.2022.5.2.45-48>
- Priyanto, P. (2016). Pengembangan potensi desa wisata berbasis budaya tinjauan terhadap desa wisata di Jawa Tengah. *Jurnal Vokasi Indonesia*, 4(1). <https://doi.org/10.7454/jvi.v4i1.53>
- Rochwulaningsih, Y. (2015). The role of social and cultural values in public education in remote island: A case study in Karimunjawa Islands, Indonesia. *Komunitas International Journal of Indonesian Society and Culture*, 7(1), 1-16. <https://doi.org/10.15294/komunitas.v7i1.3336>
- Safitri, D. (2023). Pendidikan akhlak dalam keluarga (studi kasus pola asuh orang tua dalam internalisasi akhlak anak usia dini). *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini*, 7(5), 6439-6452. <https://doi.org/10.31004/obsesi.v7i5.3655>
- Sugiarti, R., Erlangga, E., Suhariadi, F., Winta, M., & Pribadi, A. (2022). The influence of parenting on building character in adolescents. *Heliyon*, 8(5), e09349. <https://doi.org/10.1016/j.heliyon.2022.e09349>
- Susrawan, I., & Erawan, D. (2017). Pengembangan bahan ajar Bahasa Indonesia berbasis budaya lokal Bali di kelas VII SMP PGRI 3 Denpasar. *Jurnal Santiaji Pendidikan (JSP)*, 7(2), 227-238. <https://doi.org/10.36733/jsp.v7i2.71>

Thufail, D. (2023). Pentingnya peran guru pendamping khusus bagi siswa berkebutuhan khusus di kelas inklusi sekolah dasar. Pendas Jurnal Ilmiah Pendidikan Dasar, 8(3). <https://doi.org/10.23969/jp.v8i2.10301>