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“PECEL JAWARA MADIUN” LEARNER-CENTERED LEARNING AND EXPLORATION ACTIVITIES”

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Abstract

The purpose of this research is to describe Pecel Jawara Madiun as a manifestation of learner-centered learning and exploration. The type of research is descriptive qualitative. The source of data is storytelling and Javanese singing activities every Friday. Data were collected through: observation, interview, and documentation study. The results of the research are learner-centered learning indicated by active learners in learning; emphasis on learning and deep understanding; increased responsibility and accountability of learners. The realization of exploratory learning is shown by the existence of learning stages, namely: the preparation stage, the exploration stage of concept discovery, and the exploration stage of new concept application. The conclusion of the research is that Dongkreng art as a manifestation of learner-centered learning and exploratory learning.

Keywords: *Pecel Jawara Madiun, learner-centered learning, exploratory learning.*

Introduction

The development of Science and Technology cannot be inhibited by anyone. These developments, directly or indirectly, will affect the character of today's society. The erosion of Indonesia's original culture is one of the concerns of all leaders and educators in Indonesia. For this reason, the President of the Republic of Indonesia gave attention to Strengthening Character Education (PPK). This attention is one of the national mental revolution movements because it has the main values of religiosity, nationalism, independence, mutual cooperation, and integrity. These five values are to be instilled and practiced through the national education system so that they are known, understood, and applied in all aspects of life at school and in society. Thus, PPK is regulated in Presidential Regulation (Perpres) Number 87 of 2017

which is explained as an educational movement under the responsibility of the education unit to strengthen the character of students through the harmonization of heart, taste, mind, and sport by involving and cooperating between education units, families, and communities as part of the National Movement for Mental Revolution (GNRM).

Presidential Regulation No. 87/2017 on Strengthening Character Education has the following objectives: a) to build and equip students as Indonesia's golden generation in 2045 by having the spirit of Pancasila and good character education in order to be able to face the dynamics of change in the future; b) develop a national education platform by placing character education as the main spirit in the implementation of education for students by obtaining

support from the public involved through formal, non-formal, and informal education, taking into account the diversity of Indonesian culture; and c) revitalize and strengthen the potential and competence of educators, education personnel, students, communities, and family environments in implementing PPK.

Strengthening character education (PPK) is also a concern of the Madiun City Regional Government with the emergence of Madiun Mayor Regulation (Perwal) Number 14 of 2019. This regulation uses storytelling activities as part of character education strengthening activities. The regulation also implies the involvement of students, teachers, principals, school committees, parents of students, school supervisors, academics, publishers, and community leaders, and other stakeholders. Fairy tale activities are carried out every morning every Tuesday, Thursday, and Saturday (Dopari Sakatu). Dopari Sakatu activities are carried out for 15 minutes by the teacher and one form of evaluation is: students are able to retell and there is a reading corner in each education unit. Perwal Madiun Number 14 of 2019 applies to all Kindergarten, Elementary School (SD), Junior High School (SMP) education units within Madiun City.

Building knowledge and character is the main focus in the current administration. This can be seen from the implementation of the implementation of the Merdeka curriculum (IKM) in the Taman sub-district of Madiun City, 30 out of 32 primary schools are designated as independent learning. In IKM, 4 out of 30 primary schools implement the Pancasila Student Profile Strengthening Project (P-5) using Javanese stories and songs as the cultural roots of building polite education (Pecel Jawara Madiun). The determination of the use of Javanese stories and songs to realize the theme of local wisdom. Taking this theme is based on the low level of students in knowing and understanding the original story from Madiun and its surroundings. The activity of describing events in detail can be said to be an oral tradition activity or often called storytelling. Vansina (Diana Wulandari, 2020) explains that oral tradition is an oral message from the older generation to the younger generation in the form of oral speech, singing. The results of pre-research observations stated that all fourth grade students at SD Negeri Banjarejo, SD Negeri Pandean 2, SD Negeri Manisrejo 3, and SD Negeri Taman 03 Madiun city, did not understand the original story of the origin of Madiun, Magetan, Madiun district, Ngawi, and surrounding areas. For example, the story of the origin of the city of Madiun. The word Madiun comes from Mbedi which means spring and Ayun which means war. The two words are put together into the word Mbediyun and finally become the word Madiun.

Javanese song is one of the choices in building national character. Talita Leilani Putri (2023) states that tembang macapat is a Javanese literary work in the form of songs arranged using certain rules. Javanese songs or tembang Jowo, students have not been able to understand the meaning contained in the song, such as: the word Durma which means derma (giving with sincerity), Dandhanggula means ngajeng-ajenan (waiting for goodness), Kinanthi means menimang, bergandengan, intimate friends. The lack of understanding and comprehension of folklore has the effect that students are also unable to know the character values contained in folklore and the meanings of life that will make students become wise human beings. These character values include: religion, patriotism, independence, mutual cooperation, and integrity. Meanwhile, the meaning in tembang Jowo such as:

sincerity, accepting what is obtained (grateful), tolerance to fellow humans and other creatures.

Abdul Majid and Dian Andayani (2014: 12) explain that character is a basic trait, character, or everything that is inherent or exists in every human being. Maksudin (2014: 3) explains that character is a special characteristic inherent in every human being related to identity (heart power), the result of the essence of inner/spiritual qualities, mindset, behavior (the result of outward attitudes and activities) of human life in socializing with family, community, nation and state. This definition arises based on the statement that character is not derived or innate from birth. However, character is formed from the results of interaction activities with the environment. Ketut Sudiarmaka (2021: 30) states that there are interrelated elements of human character formation, namely: emotions, attitudes, beliefs, habits and will, self-conception. Ketut Sudiarmaka (2021: 30) states that emotion is defined as a form of symptom that processes and moves dynamically in a situation that is felt by humans personally and its symptoms affect consciousness and behavior which becomes a physiological process (control and the process of occurring the order of the body's work system). Meanwhile, Goleman (Binti Maunah, 2015) states that emotions focus on distinctive thoughts and feelings, a state of combination between psychological and biological, a series of ideas and motivations that tend to act.

The character values that exist in storytelling activities and folk songs need to be revealed and used as a basis for building knowledge and character of students to be polite. One method of building character with storytelling activities and singing folk songs (Javanese songs) is through habituation. The habituation method is the oldest learning method in building knowledge and character. Ali Anhar Syi'bul Huda, et al, (2023) explains that habituation is something that is deliberately done repeatedly so that something can become a habit. It is through this description that the Javanese storytelling and song habituation activity program as a cultural root to build polite education, abbreviated as Pecel Jawara Madiun, has become the flagship program of the Madiun city government in building the character of students.

Pecel Jawara Madiun applies the habituation method as a form of internalization of cultural values. Kama Abdul Hakam and Encep Syarief Nuridin (2016: 5) explain that internalization is the process of bringing good values from the external world into internal property for individuals and groups. The characteristics of the internalization process are explained by Lukis Alam (2016) who states that the characteristics of the internalization process in students can be seen from the consistent process and awareness. Noting this description, A. Tafsir (Syihabuddin and Shofa Musthofa Khalid, 2022) explains that the purpose of internalization is so that students know or know (knowing), so that students are able to carry out or do what they know (doing), and so that students become people like what they know. So that internalization has benefits, as Tri Yuliana explained (Sari, at all, 2019) that the benefits of internalization are as development, improvement, and filtering in terms of culture.

The habituation method in Pecel Jawara Madiun activities provides opportunities for students to develop their potential as widely as possible. This is in accordance with the notion of learning with a learner-centered and exploratory approach. Abdullah (2017) states that learner-centered learning as a learning approach in which learners not only choose what to learn but also how and why the topic might be interesting, in accordance with the interests of

learners and relevant to life and learners and teachers are responsible for the learning activities they do. Krishnan (Satriaman, et al, 2018) states that learner-centered learning can help students to develop learning skills such as time management, communication, critical thinking and problem solving skills. While the definition of exploratory learning is explained by Octariani and Halimah (2017) that exploratory learning is a lesson that aims to explore ideas, arguments and different ways of students through a number of open questions and commands so that it can lead students to understanding a concept and solving problems.

Research that is relevant to this research is research from In'amu Dzakiyyatul Jamilah (2022) with the title: *Storytelling Method in Shaping the Courage Character of Class B Students at RA Al Murtadho Kedungwaru Ngawi*. The results of this research are the achievement of brave indicators and appearing confident when telling stories, as a form of achieving persistent and persevering characters in learning, honest and responsible attitudes, as well as enthusiastic and enthusiastic attitudes in learning and playing. So the focus of his research is on the relationship between the influence of courage and confidence on persistence and perseverance in learning. This is certainly different from the research focus of researchers who focus on learner-centered learning and exploration.

Research from Tyas Puspita Dewi, Purwadi, Mudzanatun (2019) with the title: *Analysis of Religious Character Values and Responsibility Character Values in Dolanan Songs Lir-ilir and Sluku-Sluku Bathok*. The result of his research is that the character value contained in Javanese dolanan songs can be a means of instilling character education from an early age. So the focus of his research reveals the character values in dolanan songs. Meanwhile, the research focuses on learner-centered learning and exploration.

Research from Sedyanta Santosa (2016) with the title: *Moral Education Values in Tembang Macapat as Strengthening Character Education in Curriculum 2013. (Study of Local Culture)*. The result of this research is that the moral values in Javanese literature are still relevant to people's lives today, so they can be used as role models and sources of moral values. So the focus of his research is to examine the influence of the moral values of Javanese literature on people's lives today. The focus of the above research is different from the focus of the research that the researcher carries out, which focuses on learner-centered learning and exploration.

Based on the description above, the researcher can formulate the problem formulation as follows: How can Pecel Jawara Madiun realize learner-centered learning and exploration? The purpose of this study is to describe the activities of Pecel Jawara Madiun to realize learner-centered learning and exploration.

Research Method

This type of research is descriptive qualitative with a case study approach. Sugiyono (2019: 18) explains that qualitative research is a research method in scientific conditions, so that researchers act as instruments, the data obtained is analyzed with qualitative properties, the focus of the research is on emphasizing meaning. Sulistyosari, et al, (2022) state that the case study approach is an explanation of the various aspects of an individual, a group, organization, program, or social situation, as a whole.

The research was conducted from September to December 2023 in class IV at SD Negeri Banjarejo, SD Negeri Pandean 2, SD Negeri

Manisrejo 3, and SD Negeri Taman 03, located in Madiun Municipality, East Java. The subjects in this study were teachers and students. The data source is the Pecel Jawara Madiun activity. While the data collection technique is through documentation studies, interviews, and observations. Primary data are the results of interviews and secondary data are documents on the implementation of extracurricular activities.

Moleong (2019: 48) states that techniques for testing data validation include: extension of participation, persistence of observation, triangulation, peer checking, adequacy of reference, negative case analysis, member checking. In this study, the techniques used to test the degree of trust in the research are observation persistence and triangulation.

The data that has been validated then needs to be analyzed and further synthesized to get the concept. Afrizal (2015) states that analysis is an activity in processing rough data which is still in the form of actions, narrations, field notes, and written materials that support research, so that it can be interpreted. In this study, data analysis activities used interactive analysis from Miles and Huberman, whose stages included data reduction, data presentation, and research conclusions.

Research Results and Discussion

Results

Pecel Jawara Madiun activities in Madiun city elementary schools, the school designs with the activities of students performing every Friday with storytelling activities and Javanese singing. The school facilitates students to ask questions and practice with the speakers. The school has collaborated with parents of students who have the ability to tell stories and sing Javanese as sources. This is revealed from the results of an interview with the principal who stated:

"The school facilitates students to learn and practice with speakers who have the ability to tell stories and Javanese Songs... speakers are parents of students..."

The results of this interview were confirmed by the results of the analysis of the school operational curriculum document which states that the Pecel Jawara Madiun activity is a co-curricular activity that takes 2 hours every week and is carried out every Friday.

The activity of students before performing is to determine the local fragment of the story and the title of the Javanese song that will be displayed to the managing teacher of Pecel Jawara Madiun. The question given to the students is what message is in the fragment of local stories and Javanese songs. This is revealed from the interview with the managing teacher of Pecel Jawara Madiun, who stated that:

"... yes I give the question What message is in the local story and song fragments of Java... if not mean yes I explain the purpose of the question..."

The interview was supported by data from the project module document analysis which states that teacher questions are one form of diagnostic assessment. This assessment aims to see the initial knowledge about local stories and meanings that exist in Javanese songs. The results of the diagnostic assessment stated 65.5% or an average score of 60 which means that students already understand the history of the city of Madiun from the story of the parents but have not understood the values of the characters related to the phenomena that exist in society; 60% or an average score of 60

which means that students know the history of the PKI uprising in 1948 from school lessons but do not understand the value of characters associated with phenomena in society; 70% or an average score of 65 students know the art of jacks from annual performances in Madiun but do not know the value of characters in the art. Meanwhile, the assessment results for Javanese song, 60% or an average score of 60 which means that students have heard but have not been able to develop Java and have not understood the moral message in Javanese song poetry.

Students in preparing for his performance, first learn and practice with the parents of students who have collaborated as a resource person. The number of speakers is 6 people and the implementation of learning and practice is carried out in the afternoon after school. The stages given during learning are: the resource person tells the story in full and continues with the moral message in the story. This is done so that students are interested and can understand the moral message in the story. The theme of the story given is the history of the city of Madiun, Art Jack, PKI rebellion in 1948. As for Javanese Songs, speakers chose Dhandhanggulo and sinom songs. Dhandhanggulo has the meaning of expressing ideals and hopes to humans. This song teaches to always be grateful for the blessings that have been given by God. Sinom gives a picture of life during adolescence. The results of interviews with sources, obtained data that:

"...tells the story of a local story ... yes like The Story Of The History of the city of Madiun, The Art Of The Jack, the PKI rebellion in 1948 ... for the song jaw akita choose Dhandhanggulo and Sinom ... Sinom it tells the time of adolescence while Dhandhanggulo is to reveal how humans should always be grateful to its creator ..."

The results of the interview are also supported by the analysis of the project module documents that can be described that local stories are directed to the story of the history of the city of Madiun, The Art Of The Jack, and the events of the 1948 PKI rebellion. While the Javanese song is directed to Dhandhanggulo which has a meaning so that people always try to continue to be grateful. While Sinom tells of adolescence that has attitudes and behaviors that need to be considered.

Learning conducted by speakers with storytelling competence obtained data that internalize the moral message through the story in full and then relate to the phenomenon in the community through the story. There are two targeted by the speakers, namely: learners are able to absorb moral values and are able to be played or imbued when performing storytelling. Meanwhile, resource persons with Javanese song competence obtained data that the cultivation of character values through how to develop perbait and translated. The overall meaning of Javanese song is related to the phenomena that occur in society. It came to light during interviews with researchers, who stated that:

"...moral values in the story of the history of the city of madiun, Jack art, and the PKI rebellion in 1948 at the end of the story I associate with the events that students understand...my hope after this students are able to absorb and later we will see when performing ... can act with the right spirit... then the cultivation of moral values was successful ..."

The results of interviews with narrators Sumber tembang Java, stating that:

"moral values in Javanese song I mean perbaitnya ... keseluruhan later I associate with the problems that learners know and understand ... planting moral kalua for my size is when the appearance of learners are able to animate each verse perbaitnya..."

The above Data is also supported by data from the observations of researchers. The data is that participants actively ask questions when there is time to be able to ask things they want to understand, ask to repeat verses that need certain strains and pressures, imitate the style of the speaker when giving examples.

Learning that the material has been given by the speaker, students are asked to study and practice to play the soul correctly. The data entered at the stage of practice is that students practice in earnest, are not ashamed to ask questions, express their activities seriously, record all the moral values contained in the story or song of Java. This was revealed during an interview with researchers, namely:

"...students are not ashamed to ask questions...record everything that is important to them...follow my style...it's a good start ..."

This is also supported by observational data, which states that there is no gap between resource persons and learners such as superiors and subordinates. This is shown by the courage of learners to ask questions and express personal opinions. Another way to express to animate moral values is to follow the style of the speaker.

Formative assessment Data describe that 85% or average score of 80 which means that students are able to answer the moral values contained in the activities of storytelling and Javanese songs, as well as being able to relate to existing problems in the community. The implementation of the formative assessment when students will perform on Friday. Moral values that are answered are willing to sacrifice for the benefit of many people, have confidence because it is right but do not need to oppress, dare to learn more passion, and dare to take risks in order to walk without obstacles. Spirit to describe the value of the character, the result is 75% of students got a score of 80 means that students are ready to perform on Friday bercderita and nembang Java. Everything is a moral value contained in the story of Art and Song Sinom Jack.

The results of the appearance on Friday storytelling and Javanese nembang, obtained data that learners are able to perform in storytelling and criteria are very good, intonation and physical movements are able to evoke the focus of his friends to listen. This was revealed during an interview with the manager of Pecel Jawara Madiun, who said:

"...the appearance of students is able to animate between the content of the story of the story of The Art Of The Jack with the value of the character ... the intonation of the song with the verses of each verse... this shows that the cultivation of character can be understood and applied in his life ..."

This is also supported by the results of summative assessment which states that 90% of students have an average score of 90. This can be interpreted that learners have been able to explain the values of the character well and able to animate when performing in front of his friends. While the observation results obtained data that Pecel Jawara Madiun can be said to be successful because the character value planting planning has been right stage, namely planning by choosing speakers other than teachers so that students

are able to learn according to their learning style, character value planting through the stages of stories, stories and habituation.

Discussion

Pecel Jawa Madiun is a character development activity by directing to actively learn to build knowledge about local storytelling and Javanese nembang. The activeness of students in learning is evidenced by the presence in the place of speakers, storytelling and Javanese song learning emphasizes the cultivation of character as evidenced by the character internalization methods, namely: story method, story method, and habituation method. Pecel Jawa Madiun provides space for students to have and develop responsibility for the obligations of students to perform in Friday activities.

The description above emphasizes that Pecel Jawa Madiun is a form of learning activity that centers on students. This is confirmed by Teguh Prasetya (2021) who states that learning centered on learners has principles, namely: active learners in learning; emphasis on deep learning and understanding; increased responsibility and accountability of learners. The activeness of the students was proved by not only coming to the speakers but also actively building knowledge, namely about the history of the city of Madiun, Jack art, and the events of the 1948 PKI rebellion.

Activeness of building knowledge can be evidenced from the smooth learners mention moral values or characters of storytelling and Javanese songs, relate to the phenomena that exist in society, as well as being able to animate the value of the character through the appearance during Friday storytelling and Javanese songs, showing that learners are able to improve their existence. Such existence results in the ability to communicate (skill development), regulate more productive relationships (emotional or affective development), and increase knowledge (cognitive development).

The increase shown by the students is evidence that the activities of Pecel Jawa Madiun have realized learner-centered learning. This is because the learner-centered approach has learning advantages as described by Rao (Abdullah, 2017), namely: learners can help build social skills and self-esteem, with the development of skills shown; and learners get more emotional and cognitive support, which is shown by the development of Affective and cognitive areas.

Pecel Jawa Madiun in the learning stage has been well planned. Stages of learning Pecel Jawa Madiun, in the design as follows: the preparation stage is shown with the material has been set and arranged in fragments of the story, taught by speakers who have the competence of storytelling and Javanese nembang competence, there is a diagnostic assessment as a gauge of the level of understanding; the concept discovery stage is shown by the flow of character values and knowledge development, namely through the story method shown by the history of the city of Madiun, The Art Of The Jack, and the history of the betrayal of the PKI in 1948; the story method is to link the value of the character with the phenomena that exist in society and the moral message of the Javanese song; and the habituation method is shown by the training routines of students and learning to animate which is based on the value of the characters contained in the story material and Javanese songs.

The stages of applying the concept are shown by the appearance during Friday storytelling and Javanese songs. The results obtained are 90% of students have a score of 90 can be interpreted that

students have been able to explain the values of character well and able to animate when performing in front of his friends. This condition emphasizes that the activities of Pecel Jawa Madiun have used exploratory learning stages. The stages of exploratory learning described by Octariani and Halimah (2017) explain the stages in the exploratory approach, namely: preparation stage, exploration of concept discovery, and exploration of new concept applications.

Stages in exploratory learning can be described by researchers as follows: preparation stage: the teacher gives open-ended questions to explore the initial knowledge of students, diagnose and correct weaknesses in mastery of concepts that have been obtained by students related to new concepts to be learned; exploration stage discovery of new concepts: students are given the opportunity to put forward ideas and different ways and put forward arguments for the ideas and ways put forward. The new concept is then communicated in its own language; Taha exploration of the application of new concepts: learners are given the opportunity to put forward ideas and different ways of solving the problem. Students are also required to provide arguments for the ideas and ways they put forward.

The success of Pecel Jawa Madiun is supported by the benefits of exploratory learning. Rachmawati and Kurniati (2017: 55) explained that the benefits of the exploratory approach, namely: providing opportunities for learners to gain insight into broader and real information, this is shown storytelling material is a true story that happened in Indonesia; foster a sense of curiosity about something that has been known for a long time or just known, this is shown by the method of internalization of character, which stage is the story, the story to relate to the phenomena that exist in society; exploration can clarify the concepts and skills it has, this is shown by the knowledge that is built not only; acquiring new experiences and new situations, this is shown by learning that is carried out not only in the classroom but the environment is also a source of learning to build knowledge; as well as obtaining how to use it, shown by how the relationship between moral values that exist in storytelling and Javanese songs with phenomena that exist in the community environment.

Conclusion

Pecel Jawa Madiun activities prove to be a manifestation of learning centered on learners and exploratory learning. The realization of learner-centered learning is shown by: active learners in learning; emphasis on deep learning and understanding; increased responsibility and accountability of learners. The realization of exploratory learning is shown by the stages of learning, namely: the preparation stage, the exploration stage of concept discovery, and the exploration stage of new concept applications.

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