

IMPLEMENTATION OF CHARACTER EDUCATION LOCAL WISDOM CHARGED IN BASIC EDUCATION LEVEL IN SOUTH SUMATRA

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Abstract

The aims of this study is to analyze the implementation of character education charged local wisdom in Basic Education in South Sumatra province and its obstacle factors. This study used a combination of quantitative and qualitative approach with descriptive methods. The study is conducted in three cities (Palembang, Prabumulih and Lubuk Linggau), and three regencies (MusiBanyuasin, Lahat and OganKomerlingIlir), with total respondents are 190 teachers. The data collection by using focus group discussions and questionnaires, while data analysis was done descriptively. The results showed that the implementation of character education local wisdom charged in basic education level in South Sumatra province in general already performing well but is not maximized. The majority (76.84%) of schools have implemented character education charged with quite good local wisdom. In junior high schools have done a good (13.04%) compared with SD (9.92%). In Prabumulih, most schools do it well (16.67%), while most schools do it less well in Lahat (18.42%). The elements of the local wisdom that is used is the poem, folklore, or aphorisms typical South Sumatra, utilization of used goods, the use of distinctive arts areas such as *sarofalanam*, tambourine, weaving mats and sewed roof, making conblock, literacy *Al-Qur'an*, and gardening (pineapple, mango, litchi). Not maximal implementation of character education charged local wisdom is influenced by factors: a lack of understanding and commitment of teachers with a lack of training, limitation of infrastructure of the schools, lack of cooperation of parents and the community, and lack of human resources teachers.

Keywords: *character education, local wisdom, basic education level, South Sumatra*

1. Introduction

Nowadays, moral decadence has become a common phenomenon that plague humanity in various parts of the world, including in Indonesia. Many cases have occurred moral and adorn various media almost every time, ranging from cases of corruption, violence, sexual abuse, pornography, prostitution, drug abuse, and even murder (kholid arifin, 2013; Vance, 2014). In accordance with the phenomenon of moral decadence, the Government represented by the Ministry of National Education since 2010 has launched a program of character education. Even in the next five years, one of the six priorities Ministry of Education and Culture program is to improve religious education, moral and character formation (<http://news.oke>

zone.com/read/2015/03/25/65/1124206/enam-Priority-program-Kemendikbud).

The purpose of character education is to encourage birth and growth of children with good character, so grows the good characters of children will grow up with the capacity and commitment to do things the best and do everything right, and they tend to have a purpose in life (Kepennas, 2010:11). In order to further strengthen the implementation of character education has identified 18 values derived from religion, the basic country Pancasila, culture, and national education goals. In connection with the implementation of character education is, since 2010 the Center for Curriculum has conducted a pilot program implementing character education, entrepreneurial, creative economy, with active learning approach. School as an educational institution must play an active role in imparting values to students and give attention to the value of education in order to shape the character according to the character of Pancasila (Chotimah, 2010; Ridhahani dalam Budimansyah, 2012; Chotimah, 2015).

The program is intended to build competitiveness and national character in several regencies/cities in all provinces in Indonesia which includes early childhood, elementary school, junior school, high school and vocational school. Planting was carried out with the aim to improve the quality of national education that supports the creation of creativity and entrepreneurship in students as early as possible and implementation methodologies that are no longer teaching but for the sake of passing a thorough education that takes into account social skills. In 2010 the implementation of a pilot school program curriculum and character education conducted in 16 regions. Then in 2011 increased 17 regions and in 2012 added 11 regions, so that the total area used as pilot schools a total of 44 regions in Indonesia. In South Sumatra, the initial pilot schools character education, entrepreneurial, creative economy, with active learning approach is SDN 87, SDN 114, SMPN 17 Palembang, SMAN 1 Palembang, and SMKN 3 Palembang.

Even though character education has been issued for years, but in reality, shows that most of schools not fully meet education goals. A few instruments character education plan, but also has not reached the level of implementation on character education is expected. Besides the weaknesses, character education implemented by most schools also have advantages. There are schools that incorporate local wisdom in the practice of planning and implementation. Research conducted by Trisna Sukmayadi (2012), entitled "Development of Character Education-Based Values Local Wisdom Sunda: A Case Study in SMAN 2 Cimahi" of which indicates that the character education program at SMAN 2 Cimahi through the values of local wisdom Sunda implemented using a model of integrated curriculum in all subjects and models supplement. While learning models using a model example and habituation, but not explicitly contained the values of local wisdom Sunda (Sundanese values not use Sundanese language text), just merely implied. Diversity in the implementation of education, including character education is in line with the agenda of the current government, which eliminates uniformity in education. In the Government's priority agenda contained in nawa ideals 9 stated: "strengthen the diversity and strengthening social restoration Indonesia through policies to strengthen the education for diversity and create spaces of dialogue between residents".

It is necessary that the implementation of local wisdom-laden character education in South Sumatra. Given the large number of existing schools, the focus of this research is only limited to schools at the basic education level with the consideration that the cultivation of good character should have been implanted since as early as possible. Activity this study also supports the vision and mission of the construction of South Sumatra years 2013-2018 contained in the Medium Term Development Plan (RPJMD), namely South Sumatra Prosper, More Developed and International Competitively. Based on the vision of development that has been set, the mission Development of South Sumatra Province Year 2013-2018 are: 1) boosting economic growth; 2) strengthening the stability of the region; 3) improving equitable justice; and 4) improve the sustainable management of the

environment and disaster relief. This study aims to provide policy advice on improving the quality of character education and entrepreneurship. The specific aims of this study were: 1) analyze the implementation of character education charged local wisdom on basic education in the province of South Sumatra; and 2) to analyze the factors that constrain the implementation of character education charged local wisdom on the basic education level in the province of South Sumatra.

2. Theoretical Background

Character education is intended in this study are all efforts that are designed and carried out systematically to instill the values of the behavior of learners associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Implementation of character education in schools aims to improve the quality of educational outcomes in schools through the character formation of students as a whole, integrated and balanced, appropriate competency standards.

Implementation of character education in primary schools is done through the realm: learning (learning activities), development of school culture and learning centers, and co-curricular activities or extracurricular activities, and daily activities at home and in the community. The implementation of character education in the implementation of learning is implemented using the right strategy, the strategy that uses a contextual approach which includes: 1) problem-based learning, 2) cooperative learning, 3) project-based learning, 4) learning services, and 5) work-based learning (Puskur, 2011:9). Cultural development of schools and learning centers is done through self-development activities, routine, spontaneous activities, exemplary, and conditioning. Routine activities are activities that are routine or steady done at any time, student activities continuously and consistently every time (Puskur, 2011:8).

Local wisdom is derived from two words namely wisdom (wisdom/genius), and local (local). In general, the local wisdom/genius (local wisdom) can be understood as the ideas of local (local) that are wise, full of wisdom, good value, embedded and followed by members of the community. Local wisdom is formed as the excellence of local culture and geographical conditions in the broad sense. Local wisdom is a product of the cultural past that should continuously hold onto life. The value of local wisdom in this research is the local wisdom that is created from the adaptation of a community that comes from life experiences are communicated from generation to generation. Local wisdom can be used as a builder of the nation's character. Jim Ife (in Permana, 2010, p 4) dividing the dimensions of local wisdom into: a) local wisdom, b) a local value, c) local resources, d) local skills, e) mechanisms of local decision-making, and f) local group solidarity.

Wisdom can be a learning tool for every human being to become a smart, intelligent, and thoughtful. According Rahyono (2009:3) points out: "Wisdom is something that is produced from a human intelligence that can be used by neighbors as a means smart. Wisdom resulting from the process of thinking and decision-making wise, not detrimental to all parties, and are helpful for anyone who related by that wisdom. Although local but worth the value contained in it is considered very universal. So by integrating local wisdom in the design of the formation of character, indirectly, the child will get a full picture on her identity as an individual and his or her identity as a member of society who are bound by a superior culture and have long been the line taken by his previous. Factors that make the learning of local wisdom has a strategic position are: 1) local wisdom is forming an inherent identity from birth; 2) local wisdom is not a strangeness to the owner; 3) the emotional involvement of the community in the strong appreciation of local wisdom; 4) learning of local wisdom does not require coercion; 5) local wisdom is able to foster self-esteem and confidence; and 6) local wisdom can improve the dignity of the Nation (Rahyono, 2009:8).

In character education based on local wisdom, guidance values local wisdom the criteria that determine the quality of children's actions. As a decisive criterion, the values of local wisdom can be a foothold for the development of a learning more character. Meaningfulness of learning with the scope of local wisdom will show a dimension of learning that inspires scholarly person, also at the same time the scientific dynamic can be contextual and friendly culture of the area. Dig and replant local wisdom is inherently through learning, can be said to be a movement back to the base value of its own regional culture, as part of an effort to establish the identity of the nation and as a sort of filter in selecting the cultural influence of "other".

The process of integration of the values of local wisdom in learning in primary schools this can be done for all fields of study. In integrating the values of local wisdom in teaching in an elementary school teacher would have to adjust to the level of development of primary school children, adapted to the material / subjects are delivered, the learning method used. It becomes very logical because it is recognized or not the values of local wisdom which incidentally is the sedimentation of the virtues practiced in a region, will give a positive color for the character development of children.

3. Method

This study uses a combination of quantitative and qualitative approaches. The method used is descriptive method. This research was conducted in six regency/cities that belongs to the province of South Sumatra province, Palembang city, MusiBanyuasin, Prabumulih, Lahat, LubukLinggau, and OganKomerling Ilir (OKI). Respondents research is the principal and teachers of all schools. Total 190 schools as sample of this study. The data collection by using a focus group discussion (FGD) and questionnaires. FGD used to explore initial data related to character education charged local wisdom held in each district/city. FGD involving school principals (ElementarySchool/ES and Junior High Schools/JHS, public and

private), UPTD head, and the head of the Department of Education. A questionnaire was used to collect data on character education charged local wisdom that is implemented in schools and the factors that constrain implementation. The data were analyzed descriptively with the aim to describe the implementation of character education charged local wisdom and the factors that constrain implementation.

4. Result and Discussion

The results of data analysis implementation of character education charged local wisdom collected through questionnaires filled out by the principal, obtained a mean value of 19.11 with a median of 20 and 20 mode, standard deviation of 3.27, and a minimum score of 9 and a maximum score of 27. Specifically visits of each school level and district/city demonstrates the value that varies. Judging from the level of the lowest mean school in junior (19.01), while the views of the regency/city is lowest mean in OKI (16.70) and the lowest mean there Prabumulih (21.44). Descriptive statistics data is implementation of character education can be seen in Table 1.

**Table 1. Descriptive Statistics Character Education Implementation
Local Wisdom charged in South Sumatra Province**

	Level			Regency/City					Total
	EPS	JHS	Plg	Muba	Prabu	Lahat	Linggau	OKI	
N	121	69	40	38	18	38	23	33	190
Mean	19.13	19.01	19.78	19.55	21.44	19.21	18.52	16.70	19.11
Median	20	19	20	20	21,50	20	19	17	20
Modus	20	21	21	21	20	20	19	17	20
Standard Deviation	2.986	3.562	2.577	2.638	2.833	3.146	3.591	3.097	3.237
Minimum	9	10	11	13	15	12	9	10	9
Maximum	26	26	24	26	26	25	23	22	27

Furthermore, based on the categorization of the implementation of character education show that of the total 190 schools as sample of this study, the majority (146 schools , or 76.84 %) have implemented character education charged local wisdom fairly well , 23 schools (12.11%) carry with less good, and only 21 schools (11.05%) who carry it out properly. Thus, it can be said that the implementation of local wisdom as character education in the province of South Sumatra are generally categorized quite good, although some have execute poorly (Table 2).

Table 2. Frequency Distribution Character Education Implementation Charged Based Local Wisdom School Level

Category	ES		JHS		Total	
	F	%	F	%	F	%
Good	12	9,92	9	13,04	21	11,05
Enough	93	76,86	53	76,81	146	76,84
Less	16	13,22	7	10,15	23	12,11
Total	121	100	69	100	190	100

If compared to the implementation of character education at the elementary and junior high, conditions are not much different from the situation in general. At primary school level, of the 121 schools sampled as many as 93 schools (76.86%) have implemented character education charged with quite good local wisdom. The remaining 16 schools (13.22%) do it poorly, and 12 schools (9.92%) carry it out properly. In junior high school, from 69 schools into a sample of 53 schools (76.81%) perform well enough, 9 schools (13.04%) perform well and 7 schools (10.15%) carry poorly (Table 2). Furthermore, when compared to the implementation of character education in each district/city, looks too similar circumstances, where the majority of schools have implemented character education uncharged local wisdom quite well, as well as small parts that hold it well, while doing it with unfavorable numbers quite significantly. Even in Lahat,

schools implementing character education charged less good local wisdom with a significant percentage (18.42%) (Table 3). A more detailed comparison of character education implementation indigenous charged by Regency/City and school level can be seen in Table 4.

Table 3. Frequency Distribution Character Education Implementation Local Wisdom charged by District/City

Category	Palembang		Muba		Prabumulih		Lahat		Lb.Linggau		OKI	
	Tot	%	Tot	%	Tot	%	Tot	%	Tot	%	Tot	%
Good	2	5	3	7,89	3	16,67	5	13,16	3	13,04	3	9,09
Enough	34	85	32	84,22	13	72,22	26	68,42	18	78,26	25	75,76
Less	4	10	3	7,89	2	11,11	7	18,42	2	8,7	5	15,15
Total	40	100	38	100	18	100	38	100	23	100	33	100

Table 4. Frequency Distribution Character Education Implementation Local Wisdom Charged by the City / Country and School Level

Category	Palembang		Muba		Prabumulih		Lahat		Lb.Linggau		OKI		Total	
	ES	JHS	ES	JHS	ES	JHS	ES	JHS	ES	JHS	ES	JHS	Jml	%
Good	3,33	10	8	15,38	8,33	0	10	16,67	20	12,5	5,26	14,29	21	11,05
Enough	83,34	80	80	61,54	83,34	83,33	75	72,22	66,67	75	84,21	64,29	146	76,84
Less	13,33	10	12	23,08	8,33	16,67	15	11,11	13,33	12,5	10,53	21,42	23	12,11
Total	100	100	100	100	100	100	100	100	100	100	100	14	190	100

The frequency distribution of respondents' answers to the questionnaire, it is known that the majority of schools have implemented character education quite well, although a small portion is still not good. For the implementation of character education through regular activities, the most widely implemented is picket grade (89.58%), praying before class begins and ends (88.54%), a ceremony Monday (87.5%), and the inspection body cleanliness (80.21%). For the implementation of character education through spontaneous activity, the many activities carried out

are collecting donations when there are friends in the affected areas (70.83%). For the implementation of character education by example, that many teachers be implemented is a personal example that is clean, tidy, friendly, and sociable (46.88%). For the implementation of character education through conditioning, which many activities carried out include the bins in each room (81.25%), the toilets were clean (78.13%), and their words of wisdom posters are on display in the halls and in the grade (70.83%). For the implementation of character education through co-curricular activities and extracurricular activities that are carried out many scouts (76.04%) and sport (43.75%). For the implementation of the realm of character education through collaboration with parents and the community, a lot of cooperation undertaken include environmental hygiene (22.92%), saluted (16.67%), and invites parents committee meeting (15.63).



Figure 1: Sample Students activities in connection to character education

In connection with the charge of local wisdom in the implementation of character education many forms. One is the use of rhymes, folklore, or aphorisms typical South Sumatra in the learning process. A total of 16.67% of the schools that the research samples have been using various forms of local wisdom as a medium of learning, because it contains a moral message that is important for character education. In addition, there are also schools (11.46%), which utilizes second-hand

goods as a form of local wisdom, 10.42% of schools using typical regional arts like sarofalanam, 7.29% using a tambourine, 6.25% to weave mats and sewed roof, 4.17% making conblock, 3.13 implementing learning to read and write the Qur'an as co-curricular activities and extracurricular. There are also schools that conduct gardening (pineapple, mango, litchi) (2.08%). To analyze further on the implementation of character education in the learning process, the following will describe the results of the questionnaire teachers. As for character education integration charged local wisdom in lesson planning in elementary and secondary schools 89.0% Palembang already performing well, and 11.0% has not done well. For the integration of character education charged local wisdom in the planning of learning in elementary and secondary schools 97.4% Muba district already performing well, and 2.6% have not done well. For the integration of character education charged local wisdom in the lesson planning in elementary and secondary schools 87.8% Prabumulih city already performing well, and 12.2% has not done well. For character education integration charged local wisdom in the planning of learning in elementary and secondary schools 86.8% Lahat already performing well, and 13.4% has not done well. For character education integration charged local wisdom in lesson planning in elementary and secondary schools 78.1% LubukLinggau already performing well, and 7.4% have not done well. Furthermore, character education integration charged local wisdom in lesson planning in elementary and secondary schools 89.5% OKI has been performing well, and 10.5% has not done well.

Based on the results of the questionnaire regarding the implementation of character education teacher charged local wisdom in the learning process in elementary and junior schools, high schools in Palembang city, the implementation of character education in the learning process (57.8%) have been implemented and (42.2%) have not been implemented. Based on the results of the questionnaire regarding the implementation of character education teacher charged local wisdom in the learning process in elementary and junior high schools in the district Muba,

then the implementation in learning (63.0%) has been implemented, and (37.0%) have not been implemented. Furthermore, based on the results of the questionnaire in the implementation of character education teacher charged local wisdom in the learning process in elementary and junior high schools in Prabumulih city (70.7%) has been implemented and (29.3%) have not been implemented. Based on the results of the questionnaire regarding the implementation of character education teacher charged local wisdom in the learning process at the elementary and junior high Lahat regency, then the implementation of character education has been carried out (50%) and (8.7%) have not been implemented. For urban areas LubukLinggau already implemented (47%) and (10%) have not been implemented. Furthermore, to the district of OKI (45.3%) have been implemented and (8.4%) have not been implemented.

The following will be presented in succession on the implementation of character education charged local wisdom in the assessment of learning in elementary and secondary schools in the city of Palembang, Muba, Prabumulih, Lahat, LubukLinggau and OKI. For Palembang, based on teacher questionnaires, it is known that an assessment has been carried out in character education (59.2%) and (40.7%) have not been implemented. In Muba district, based on teacher questionnaires, it is known that an assessment has been carried out in character education (59.6%) and (40.4%) have not been implemented. In Prabumulih city, based on a questionnaire that teachers, it is known that an assessment has been carried out in character education (54.9%) and (45.1%) have not been implemented. In Lahat district, based on teacher questionnaires, it is known that an assessment has been carried out in character education (45.4%) and (11.7%) have not been implemented. Further to the implementation of character education charged local wisdom in the assessment of learning in elementary and junior high school inLubukLinggau, then vote in character education has been carried out (47.7%) and (11.1%) have not been implemented. Last,for the implementation of character education charged local wisdom in the assessment of learning in elementary and

junior, high school in OKI, then the assessment has been carried out in character education (57.5%) and (17%) have not been implemented.

From the above description, based on the results of the questionnaire teachers on the implementation of character education charged local wisdom in lesson planning, processes, and assessment in a row in the city of Palembang (89.0%) (57.8%) (59.2%), Muba Regency (97.4%), (63.0%) (59.6%), Prabumulih (87.8%) (70.7%) (54.9%), Lahat regency as much (76.1%) (78.1%) (68.3%), while in LubukLinggau (50%) (47%), (45.3%), and in OKI (45.4%) (47.7%) (57.5%). For more details can be seen in Table 5.

Table 5. Integration of Character Education Charged Local Wisdom in Lesson Planning, Implementation and Evaluation

Aspects	Palembang (%)	MUBA (%)	Prabumulih (%)	Lahat (%)	Lubuk Linggau (%)	OKI (%)
Lesson Plan	89.0	97.4	87.8	76.1	78.1	45.4
Learning Activities	57.8	63	70.7	78.1	54.7	47.7
Assessment	59.2	59.6	54.9	68.3	45.3	57.5

Based on the results of the questionnaire regarding the implementation of character education teacher charged local wisdom in planning, processes , and assessment in six districts /cities result (78 %) the implementation of the implementation of character education in South Sumatra has been running well .

Factors that affect the implementation of character education charged local wisdom gathered through FGD with principals and interviews with teachers. FGD is known that all schools have to implement character education, not only some schools are entering the charge of local wisdom in the implementation of character education. In addition, character education charged local wisdom held not maximized due to various constraints. Among the obstacles encountered is the lack of understanding and commitment of teachers in implementing character education, so that only some teachers who have a reasonable understanding in implementing character education, but also the commitment of the teachers themselves are lacking. In addition, the implementation of character education that lasts not

maximized because only incidental without planning in earnest and became a common awareness for all teachers to be responsible for developing it. Another constraint is the limited infrastructure that is owned by the school. For example to carry out a religious character education but prayer room and perform ablutions advice in schools do not exist, to the character of honesty there is no honesty canteen, to the character of hygiene means trash is still limited. The next obstacle is the lack of cooperation of parents and communities in the process of habituation characters that have been developed at the school. FGD in Prabumulih known that lack of parental supervision at home in terms of the application of Islamic doctrine that has been taught in school. FGD in Palembang is known that there is no control of the parent to a child's everyday behavior.

Especially for the implementation of character education uncharged local wisdom, the main constraint is the lack of human resources master teachers of regional culture. FGD results in Musi Banyuasin showed that problems in the school in incorporating elements of local content in character education is the lack of a cultural area and understand fluent Muba distinctive art, such as literature says to teach art in schools. FGD in Palembang also shows a lack of teachers of art that can be said art Palembang. According to interviews with teachers showed that the factors that constrain the implementation of character education that charged local wisdom is the teachers themselves. As Chusorn, Pornpimona Ariratana, Wallapha, Chusorn, Prayuthc (2013) stated that factors in the local wisdom application of a sustainable school emphasis on the role of teachers. Many teachers do not understand the nature and implementation of character education in the learning process. Most simply interpret the implementation of character education was limited to incorporate character education into the lesson planning format without understanding how its implementation in learning. This is because of lack training. Moreover, the lack cooperation of parents in monitoring children's behavior at home is also an obstacle in the process of the formation of habits taught in schools.

5. Conclusion and Remark

Based on the results and the above analysis, it can be concluded as follows;

- The implementation of character education uncharged local wisdom on education basic education (primary and secondary) in the province of South Sumatra in general already performing well but is not maximized. The majority (76.84%) of schools have implemented character education uncharged local wisdom quite well, but there is still 12.11% who execute poorly. A number of obstacles encountered in the implementation of character education uncharged local wisdom. If the comparison between elementary and junior high school, then in junior high school more and more schools have done a good (13.04%) compared with SD (9.92%). If compared between district/city, then in Prabumulih most schools hold it well (16.67%), while most schools that carry less well in Lahat (18.42). The elements of the local wisdom that is used is the poem, folklore, or aphorisms typical South Sumatra, utilization of used goods, the use of distinctive arts areas such as *sarofalanam*, tambourine, weaving mats and sewed roof, making conblock, literacy Al -Qur'an, and gardening (pineapple, mango, litchi).
- The maximum implementation of character education yet charged local wisdom on basic education in South Sumatra is influenced by a number of factors, which include: 1) a lack of understanding and commitment of teachers in implementing character education due to lack of training, 2) limitation of infrastructure owned by school, 3) the lack of cooperation of parents and communities in the process of habituation characters that have been developed in schools, and 4) lack of human resources master teachers of culture/arts area.

Based on these results, then some of the proposed suggestions are as follows: 1). For the central government, in this case the Ministry of Culture, Primary and Secondary Education, and local governments, in this case the Department of Education provincial and regency/city, there should be more intensive training for teachers so that they can have the commitment, understanding, and skills sufficient

to implement character education both in the realm of learning as well as outside the realm of learning. In addition, it should also provide support of funding for the provision of infrastructure and human resources needed. 2). For schools, should give more attention to the implementation of character education through well-planned programs, either through short-term, medium term and long term. In addition, the need to involve the participation of parents and communities in the implementation of character education uncharged local wisdom. 3). For teachers, should always learn to improve understanding and skills in applying local wisdom-laden character education by involving themselves in various activities debriefing and training, and are committed to implement it in order to produce students who have the character to be expected.

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