

Development of Character Education Model based on *Siri'* Value

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ABSTRACT: It had been developed a valid, practical, and effective *Siri'*-Based Character Education Model. The result of developing this model was a product in the form of a Model Handbook. The validity of this model was executed through expert validations and practitioners. The practicality of the model was obtained from the model trials. Meanwhile, effectiveness of this model was obtained through effectiveness test. According to expert validation the level of model feasibility showed that: (1) conceptual model is 4.04 (absolutely valid), (2) book is 3.57 (valid), (3) the instrument of model implementation observation sheet was 4.00 (absolutely valid), (4) instrument validation observation sheet model activities management of 3.93 (valid). The level of operational feasibility of the model was based on practitioners' assessment, that: (a) 54.15% of teachers assess the model can immediately be implemented or practiced. (b) 34.18% of teachers state that the Model could be practiced after being studied more deeply. (c) 11.67% of teachers assess the model can be practiced if they were given training earlier. The results of the t-test showed the value of t count of -14,936 with sig 0,000. Because sig < 0.05, it can be concluded that there are significant differences between the character values of students before and after the use of this model developed. It means that the development of *Siri'* Value-Based Character Education Model in increasing the character value of students in school is effective.

Keywords: Developments, models, character education, *Siri'* value.

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I. INTRODUCTION

Education should be directed at the realization of the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, as mandated in the Law, No. 20 in 2003 concerning the National Education System. The formulation of educational goals is the direction of implementing character education. Character education is important to be implemented considering the civilization of a nation is very much determined by the character of its people (Plato in Heenan. 2006). Character determines the welfare of a nation (Cicero in Lickona. 2004). Therefore, Ir. Soekarno raised hopes of the importance of building a nation characterized by "nation and character-building".

Character education has been sought but has not shown a maximum impact on student character development. Nowadays, there is widespread destruction of destructive behavior, namely behavior that is not following the values and norms that apply in society such as corruption, drug abuse, abuse, and various other forms of negative behavior. This behavior involves a lot of students who have to go through periods of development well. The mass media revealed that based on Komnas Perempuan's records, that various forms of antisocial behavior each year showed an increasing trend. Rini Friastuti (2015) reported that in 2012 the number of cases of violence against women reached 216,156 cases, in 2013 it increased to 279,688 cases, in 2014 it increased to 293,220 cases, and in 2015 there were more than 320,000 cases. Then throughout 2016, there were the highest cases of sexual violence in the personal domain of 72 percent or 2,399 cases, 18 percent sexual abuse or 601 cases, and 5 percent sexual abuse or 166 cases. Meanwhile, based on the results of the Ministry of Social Affairs survey in collaboration with the Ministry of Women's Empowerment and Child Protection, the National Development Planning Agency, the Central Bureau of Statistics, Unicef Indonesia and the Center for Disease Control and Prevention (CDC) showed that 1.5 million adolescents experienced sexual violence (Agustina N. 2016).

The rise of students' destructive behavior reflects the weak order of character values of students. This view is in line with Samad's (2000: 2) view that the occurrence of sharing negative forms of behavior is influenced by the weakness of the value order. Adolescent negative behavior occurs because of a shift in the value structure in society, and the order of values is not able to guide behavior, so that behavior is difficult to

control, both by structure, itself and by educational institutions. Observing this condition is important and urgent for constructive efforts. One of them is through the development of character values derived from national culture and local wisdom. The nobility of national culture must remain a primary consideration during the incessant cultivation of character education for students (Divine 2014: 83).

Observing this, the research and development of character education models based on the values of local wisdom of the Bugis community are carried out, in this case the value of *Siri'*, such as *aslempu'* (honesty), *acca* (intelligence), *sitinaja* (propriety), *getteng* (firmness), and *reso* (effort / hard work).

Problem Formulation

The formulation of the problem in this study is: What is the level of effectiveness of the *Siri'* Value-Based Character Education Model for the development of character values in school?

Research purpose

The general objective of this research and development model is to determine the level of effectiveness of the *Siri'* Value-Based Character Education Model for improving the character of students in school.

Benefits of research

The *Siri'* Value-Based Character Education Model is expected to be used as an educational tool in student development, especially in improving the character of students. This model is also expected to be a reference for researchers to carry out further research.

II. LITERATURE REVIEW

a. Definition of character

The word character is defined as "character, psychological traits, morals, or character that distinguishing someone from others" (Ministry of Education and Culture, 1990). The term ordinary character is also called "to engrave" which means to carve, paint, sculpt, or scratch and has the same meaning as the character in English (Echols and Shadily. 1995: 214 in Suyadi. 2013).

Wayne (1991) in Mulyasa (2013: 3) states that etymologically the term character comes from Greek, namely "to mark" which means to mark and focus on how to apply the values of goodness in real action or daily behavior. This term focuses more on actions or behavior. This view is in line with Aristotle's view in the *Educating for Character* book written by Lickona Thomas (1991: 81) Aristotle defines "good character as life by doing the right actions concerning someone and others". On the other hand, Koesoema (2007: 80) states that "character is the same as personality. Personality is considered as a characteristic of a person that comes from the form that is received from the environment ". Meanwhile Megawangi (2007) states that "someone who behaves honestly, is helpful, surely that person is considered to have a noble character. Conversely, if you behave dishonestly, cruelly, or greedily, that person is certainly considered to have worst behavior.

Stedje (2010: 3) in Yaumi (2014: 6) explains that character is the culmination of habits that result from the choices of ethics, behavior, and attitudes possessed by individuals which are prime morals even when no one sees them. A new person can be called a character if his behavior were following moral rules. Thomas Lickona further understands that "character is an operative value, a value in action." "Character as knowing the good, desiring the good, and doing the good" (Lickona. 2012: 81-82). Helen G. Douglas in Samani (2013: 41) states that "Character is not inherited. One builds one day and one way of thinking and acts, thought by thought, action by action."

Based on the various views above, it is simply understood that character is more directed at aspects of personality or showing how a person behaves. Character is moral strength, character, personality, kindness, attitudes, truth that is manifested through thoughts, feelings, words and habits of action. Someone who has good character shows good behavior habits that are driven by his knowledge of good things, a strong desire to do good things, and always doing good actions.

b. Definition of character education

Character education is a constitutional mandate. The mandate of character education is reflected in the formulation of national education goals as stated in Law No. 20 in 2003 concerning Article 3 of the National Education System, that national education functions to develop capabilities and form a dignified character and national civilization in order to educate the nation's life, aiming at developing potential students to become believers and godly people, moral noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.

The concept of character education in Indonesia was pioneered by Ki Hajar Dewantara. The implementation of education is directed at harmonizing and developing the four potential domains of humanity, namely thought, taste, sports, and exercise. Frey. et al (2002: 3) stated that "character education is the deliberate

effort to help people understand, care about, and act upon core ethical values". Meanwhile, Megawangi (2004: 95) defines definition as "an attempt to educate children to be able to make wise decisions and practice them in daily life, so that they can make a positive contribution to their environment". Character education can also be interpreted as "a process of transforming the values of life to be developed in one's personality so that it becomes one in the behavior of that person's life" (Gaffar. 2010: 1). Meanwhile, Lickona Thomas (2012: 81-82) states that "character education includes three main elements, namely knowing good, deSiring the good, and doing the good"

Character education can be pursued through various approaches, as stated by Scerenko, 1997 in Samani (2013: 45), stated that character education is interpreted as a genuine effort by the way in which positive personality traits are developed, encouraged, and empowered through example, study (history and the biography of the wise and great thinkers), as well as the practice of emulation (maximum effort to realize the wisdom of what is observed and learned).

The concept of character education is expected to be developed through its main educational institutions in schools. Berkowitz & Bier Melinda (2005: 2-3) states that character education is "any approach that is deliberately by school personnel who often relates to parents and community members, helps students and adolescents to be caring, full of principles, and responsible". Loockwood (1997) in Samani (2013: 45) states that character education is every school plan, designed with other community institutions, to form directly and systematically the behavior of young people by explicitly influencing non-relativistic beliefs (accepted broadly), which is carried out directly in applying these values. While David Elkind & Freddy Sweet (2004), assume that character education is everything that teachers do, which can influence the character of students. Teachers help shape the character of students. This includes exemplary how teacher behavior, how teachers talk or deliver material, how teachers are tolerant, and various others related things.

Based on these views, it can be understood that character education is an effort that is conscious, planned, and seriously carried out by teachers or other school personnel to help students, so that they have the knowledge, the willingness to continuously implement goodness in their lives in every situation and situations, both within the family, school, or in the community. This effort can be carried out by teachers with various approaches, planned systematically, not haphazardly, and loaded with positive values that do not seem forcing, just like the transfer of knowledge. Character education should be pursued through the transformation of values that can be accepted, understood, and carried out by students so that they grow into mature individuals who have views, knowledge, attitudes, and behaviors that are loaded with noble values and following prevailing norms.

c. The purpose and function of character education

Kesuma, et al (2011: 9) specify the purpose of character education in schools, namely: (1) strengthening and developing the values of life that are considered important and necessary so that the personality of students is typical as the values developed; (2) correcting the behavior of students who do not conform to the values developed by the school; and (3) establishing a connection that is in harmony with family and society in acting out the responsibility of character education together.

In general, character education aims to achieve national education goals, namely to develop the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, competent, creative, independent and become citizens of a democratic and responsible answer. Specifically character education aims to develop the values that shape the nation's character, namely Pancasila, which includes: (1) developing the potential of students to be good-hearted, good-minded and well-behaved; (2) building a nation characterized by Pancasila; (3) developing the potential of citizens to have an attitude of self-confidence, pride in their nation and country and to love humanity (Ministry of National Education. 2011).

Character education is intended as the formation and development of potential, improvement, and strengthening as well as a filter (Ministry of National Education, 2010). The meaning is that: (1) character education functions as a potential formation and development, that character education shapes and develops students' potential through thought, exercise, taste, and sports in order to have good knowledge, feel well, and behavior that well. (2) Its functions as repair and reinforcement, that each student has different potential and character, both positive and negative. Therefore, it needs to be strengthened and improved comprehensively by involving the role of the family, the education unit, the community, and the government. (3) its functions as a filter, namely filtering and sorting cultural values, both the culture of the nation itself and the culture of other nations.

d. *Siri's* Value Definition

The value of *Siri'* has a universal meaning. The word *Siri'* is interpreted differently by experts based on their respective perspectives. This implies that *Siri'* can build certain understandings that cover many aspects and aspects of community life and culture (Mattulada. 1985: 61).

Siri' is a concept that is very decisive in the identity of its adherents. In various references, *Siri'* is interpreted differently, but in the general context and lexically (literally), *Siri'* is a shame, self-respect, self-esteem, or self-dignity. This is in accordance with the meaning of *Siri'* written by Matthes, B.F. 1872 a: 583 quoted by Chabot, H. Th. 1950: 211 in Mattulada (1985: 62). In other sources, as disclosed by Basjah, C.H Salam and Mustaring, Sappena. 1966: 5 in Mattulada (1985: 62) that *Siri'* means shame. *Siri'* is the driving force for eliminating, alienating, expelling and so on of what or who offends them. *Siri'* is a driving force that can also be aimed at generating energy to work hard, work hard for the sake of a job or business.

The word *Siri'* is found in various expressions *paseng-paseng*. This can be used as a guide to understanding *Siri'*'s understanding. One of these *paseng* expressions contains *Siri'* meaning, it is stated that guarding *Siri'* because *Siri'* is the most important capital. What distinguishes humans from animals is only *Siri'*. If there were no *Siri'*, then borrow *Siri'* (Punagi.1983: 4-5). This expression implies that *Siri'* is "self-respect or self-respect". *Siri'* is the most important capital for someone. Someone who has and maintains self-respect or self-esteem will be noble, and vice versa someone who does not have and is unable to maintain self-respect or self-esteem will be ashamed and even despicable.

Siri''s definition is also embodied in the phrase Mattulada (1985: 64-65) said, that "only for *Siri'* we live in the world. I am loyal to *ade'*. It is because we keep *Siri'*. The *Siri'*'s soul is the reward". The word *Siri'* in this expression has a very deep meaning. Someone lives in the world only for *Siri'*. Everyone must really guard *Siri'* because *Siri'* stakes are lives. Someone will take care of his manners (*pangngadereng*) because of the *Siri'* in him.

Siri' is a personality value system, a concrete manifestation in human reason that upholds honesty, balance to safeguard human dignity. *Siri'* is a cultural value system that is a defense institution of self-esteem, morality and law, and religion as one of the main values that influences and colors the human mind, feelings, and will. *Siri'* in the social system dynamizes the balance of individual and community have existence relations to maintain continuity of kinship (Marzuki. 1995: 50).

Following the description, it can be understood that *Siri'* has a broad meaning not only limited to personal aspects but also reaches out to cultural and social aspects in general.

e. Character values in Bugis culture

Based on the results of identification through *paseng-paseng* to riolo) quoted directly from the Silassa I source by Machmud, A. Hasan (2001) obtained several elements of Bugis cultural values which contain meaning of character values, including: (1) *taueridewata e*, meaning fear of God, (2) *lempu'*, meaning honest, (3) *acca*, meaning competent, intelligent, scholarly, (4) *sitinaja*, meaningful or proper, (5) *getteng*, meaning strict, (6) *reso*, meaning hard work or effort, (7) *warani*, meaning brave, (8) *sabbara*, meaning patience, (9) *deceng*, meaning: kindness, (10) *mapereng*, meaning fortitude or toughness, (11) *mapato*, meaning diligent or obedient, (12) *mapata*, which means calm, (13) *tinulutmangingngi*, the meaning of perseverance, not easily discouraged, (14) *sipakatausipakalebbi'*, meaning mutual respect, (15) *sipakainge'*, meaning mutual reminder, (16) *pesona*, meaning sure, (17) *situlungtulung*, meaning mutual help, (18) *salewangeng*, meaning serene (19) *sule'sanangeng*, meaning wise, generous, (20) *seajing*, meaning kinship

These twenty values are elements of Bugis cultural values that may be found in other tribes in Indonesia but have different names or expressions. The whole elements of cultural values contain character values and are potential values that can be internalized in learning activities, especially in the effort to develop character education of students. The value elements are in line with the points of character value recommended by the ministry of education in Indonesia.

f. The main values in the *Siri'* concept

Siri' in principle is closely related to almost all noble deeds. A noble deed will only be born and be found in the person who has and maintains *Siri'* in him (Ibrahim, 1983 in Marzuki. 1995: 40). The person who maintains the *Siri'* in him always adheres to the *limapassalengakkateningeng*, meaning: five articles of grip/principles. The five articles referred to are contained in Lontara Bugis Literature as mentioned by Ibrahim (1983) in Marzuki (1995: 40), that: (1) *adatongeng*, meaning: the right words); (2) *lempu'*, meaning: straight, honest); (3) *getteng*, meaning: firm, consistent, firm in the right belief); (4) *sipakatau*, meaning: mutually humanizing); (5) *mappesonaridewatasewwa'e*, meaning: surrender to the One God / the Almighty God).

Siri' as a system of personality and socio-cultural values contains the main values that must continue to grow in each individual, so they are reflected in their attitudes and behavior. Mattulada (1985: 456-457) describes that "who determines someone as a human is a value of *lempu'* (honesty), *tongeng* (truth), *acca* (skill), and *warani* (courage). These values are intact, not a partial or individual value. Similar with it is a currency that has two sides, the price on both sides. One of them is lost then the other is worthless.

Some of the cultural values mentioned above have values that are considered as the main values that give a distinctive style to the culture. According to Rahim (1985: 100), there are five values which are

considered as the main values of many Bugis cultural values, and the five values in question are *lempu* (honesty), *acca* (skill), *sitinaja* (propriety), *getteng* (constancy), and *reso* (effort or hard work).

III. RESEARCH METHODS

The development of this model was a type of research and development that adopts the steps of developing the 4D model. According to Trianto (2009: 93) that "research on the development of the 4D Model consists of 4 stages of development: namely define, design, development, and disseminate. This study used a qualitative and quantitative approach. This research was conducted in Pangkajene Regency and Islands in the Liukang District of North Tupabbiring. The time of the study was conducted from January to December 2016. The data collection techniques were carried out through questionnaires, Focus Group Discussion (FGD), interviews, and observations.

IV. RESULTS AND DISCUSSION

The effectiveness of the *Siri' Value Character-Based Education Model* was measured through analysis of the results of learning activities in the control class (X) and experimental class (Y), where the experimental class (Y) was intervened with this model. The effectiveness of this model was seen based on pretest and posttest data analysis using the formula N-Gain and t-test.

1. Analysis of pretest and posttest data with the n-gain formula

Gain data and N-Gain pretest and posttest scores are as follows:

Class	Pretest Scores	Posttest Scores	Gain	N-Gain	Category
X	1464	1594	130	0,24	Low
Y	1446	1709	263	0,47	Middle

The data above shows that in the control class (X) the pretest score is 1,464 and the posttest score is 1,594, which means there is an increase in the score with a gain of 130 and N-gain of 0,24 in the category of "Low". Whereas in the experimental class (Y) there was also a significant increase, namely the pretest score of 1,446 and the posttest score of 1,709. from the increase in scores that occur it can be seen that the gain value is 263 and N-gain is 0.47 which is categorized as "Medium".

These conditions reinforce that the intervention of the development of *Siri' Value-Based Character Education Model* has contributed significantly to the learning outcomes of students, who at the same time pointed out that there is an increase or development of moral knowledge and attitudes or commonly termed the moral knowing and moral feeling of students.

2. Data analysis with t-test (t-test)

The t-test (t-test) was conducted to test for differences in the mean pretest and posttest. Based on the analysis of the pretest and posttest scores in the experimental class the following results were obtained:

The output above shows the average pretest value of 72.30. Whereas the posttest in 85.45 number. The number of respondents was 20 students. The pretest standard deviation value was 1.949 and the posttest was 2.892.

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pretest	72.3000	20	1.94936	.43589
Posttest	85.4500	20	2.89237	.64675

While the value of Std. Error Mean pretest was 0.435 and the posttest was 0.646. Because the value of the Pretest average is 72.30 < Posttest 85.45, then this means descriptively there are average differences between pretest and posttest. Furthermore, the relationship between pretest and posttest is shown in the following output:

	N	Correlation	Sig.
Pair 1 Pretest & Posttest	20	-.296	.205

The output above shows the test results of the pretest and posttest correlation. Based on the output, it is known that the correlation coefficient is 0.296 with a significance value (Sig) of 0.205. Because of the value of Sig. 0.205 > probability of 0.05, it can be said that there is no relationship between pretest and posttest. Next, to see whether the differences in pretest and posttest are really real (significance) or not, the following are the outputs of the results of the Paired Sample T-Test:

Paired Samples Test									
	Paired Differences					t	df	Sig. (2-tailed)	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference					
				Lower	Upper				
Pair 1	Pretest - Posttest	-13.15000	3.93734	.88042	-14.99273	-11.30727	-14.936	19	.000

Based on the Paired Sample T-Test table above, it is known that the value of the t count is -14,936 with sig 0,000. Because sig <0.05, it can be concluded that there are significant differences between the character values of students before and after the use of the *Siri'* Value-Based Character Education Model developed. Based on this, it can be concluded that the *Siri'* Value-Based Character Education Model developed was effective in increasing the character value of students in school.

V. CONCLUSION

The effectiveness test results show that the *Siri'* Value-Based Character Education Model was effective in improving the character of students in the school especially the moral knowing and moral feeling. Therefore, it becomes the basis for him in realizing it in daily life (moral action). The development of the *Siri'* Value-Based Character Education Model is expected to have implications for solving educational problems, especially the development of character education, science, and further research. The development of the *Siri'* Value-Based Character Education Model is expected to be one of the reference models to improve the character of students in school. The results of this model development contribute to the development of science. Especially, the development of character education has essential function in educational worlds.

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