



Habituation of Character Values Through the Implementation of Second Precept of Pancasila at MTsN 4 Buton Tengah

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ABSTRACT

This article aims to examine the efforts made by teachers to foster student awareness through the implementation of the second principle of Pancasila at MTsN 4 Buton Tengah. A qualitative case study method was employed, with informants including the principal, Pancasila and Civic Education teacher, and students at MTsN 4 Buton Tengah. The results indicate that teachers foster awareness through various habituation practices: students help their peers in need, students are given responsibilities to maintain classroom cleanliness, mutual respect is cultivated through the 5S principles (smile, greet, salute, politeness, and courtesy), honesty is promoted via an honesty canteen, and discipline is enforced by ensuring students arrive at school on time with sanctions for tardiness. This study is limited by its focus on the second principle of Pancasila. Future research should explore the implementation of other Pancasila principles at the junior high school level.

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INTRODUCTION

Indonesia is a country that bases its political, social, economic, cultural, and educational systems on the principles of Pancasila. As mandated in Law Number 20 of 2003 concerning the national education system, Pancasila is a compulsory subject in university. This applies not only at the tertiary level, but also applies at the school from elementary to senior high school. The existence of Pancasila in the education system in Indonesia have a learning objectives not only focus on cognitive aspects but also on affective and psychomotor aspects. Based on this system of education, it is expected the students can change the mindset, behaviour and quality of the future generations. Pancasila contain of important values such as: God Almighty, humanity, unity, democracy and social justice. The urgency of Pancasila as a source of values, not only in legal but also social, political and cultural values, is a necessity to be implemented in the citizen life (Putra & Suriaman, 2022).

Indonesia acknowledges the equal rights and freedoms of its citizens to receive their rights and fulfill their obligations as outlined in the 1945 Constitution, emphasizing individual freedom while respecting the rights and obligations of others. This approach aims to foster tolerance and cooperation. However, the values of Pancasila are gradually diminishing in students' lives due to factors such as the influence of social media and a lack of efforts to promote awareness of the importance of practicing Pancasila values.

Continuous efforts are essential to consistently practice the noble values of Pancasila. This can be achieved through cultural initiatives and education. Educational institutions should serve as role models in implementing Pancasila values to shape and develop students' character. The philosophical foundation of Pancasila provides a common ground that should be evident in the behavior of every Indonesian citizen. From this explanation, it is clear that Pancasila serves as the guiding foundation for the Indonesian people in their conduct, aiming to realize the nation's ideals with strong character.

The concept of humanity in Pancasila is monodualist, meaning humans function as both individuals and members of society. This idea is reflected in Pancasila's second principle, which emphasizes humanity and asserts that all people, as God's creatures, have equal rights to be treated with respect. This principle mandates that the state uphold human dignity as a civilized entity (Djahir, 2016). It provides guidance on how we should interact, relate, and communicate with others. The principle of just and civilized humanity ensures that people are recognized and treated according to their dignity as creations of God Almighty, with equal rights and obligations, free from discrimination based on ethnicity, ancestry, religion, belief, gender, social status, skin color, and other factors. Consequently, it promotes mutual love, tolerance, and respect among individuals (Abduh & Tukiran, 2017).

MTsN 4 Buton Tengah, originally known as MTsS Lombe, was established in 2002 under the H. Hasan Basri foundation. In 2009, it was officially nationalized and renamed MTsN Waliko. The school adopted its current name, MTsN 4 Buton Tengah, in 2014. Located on the Lombe-Tolandona axis road in Waliko village, Gu district, Central Buton regency, Southeast Sulawesi province, MTsN 4 Buton Tengah currently implements the independent curriculum for grade VII and the 2013 curriculum for grades VIII and IX. Each grade has four classes, making a total of 12 classes across the school. Given by the diversity of social, cultural and economical status of the students, it's important to overview the implementation of principle of humanity among the students.

The attitudes of students at MTsN 4 Buton Tengah, like those of many high school students, reflect the characteristics of the millennial generation. Often, they lack a thorough understanding of norms and morality as outlined in the second principle of Pancasila and the first paragraph of the 1945 Constitution, which states: "that freedom is the right of all nations and therefore colonialism in the world must be abolished because it is not in accordance with humanity and justice." This principle underscores the importance of humanity and justice. However, many millennials struggle to fully grasp and embody these values. To address this issue, it is essential to implement habituation practices at MTsN 4 Buton Tengah. This approach ensures that learning about Pancasila goes beyond theoretical knowledge, encouraging students to actively incorporate its values into their daily lives.

RESEARCH METHOD

The research method employed in this study is qualitative method using case study. According to Sugiyono (2016), the qualitative method is grounded in the philosophy of postpositivism, which is utilized to investigate natural object conditions and focuses on understanding meanings rather than producing generalizations. This method involves an in-depth exploration of specific situations or groups to gain a comprehensive understanding of their context and experiences.

In this particular study, the focus is on describing and elaborating in detail the conditions of teachers and students at MTsN 4 Buton Tengah concerning their application of the second precept of Pancasila, which pertains to just and civilized humanity. The research aims to provide a thorough explanation of how these teachers and students interpret and implement this principle in their daily lives. The key informants in this study were the principal, while additional informants were teachers. In addition, non-participant observation data collection techniques, and document review related to the problem under study, were also used by researchers. The collection of research data was conducted for five months (July-December 2022). The data analysis technique was carried out by: data reduction, data presentation, and inference/verification. By using a qualitative approach, this article seeks to capture the nuances and complexities of the experiences and behaviors of both teachers and students, offering rich, contextual insights rather than broad, generalized conclusions. This approach allows for a deeper understanding of the specific social and cultural dynamics at play within the educational environment of MTsN 4 Buton Tengah.

RESULT AND DISCUSSION

The implementation of the second precept helps students understand the importance of equal status, rights, and obligations for all human beings (Raditya, 2023). In this case, teachers play a crucial role in shaping student's personalities and a sense of nationalism. The primary roles of teachers in implementing character education for students are: (1) serving as role models—teachers' attitudes, behaviors, and ethics in everyday life set an example for students, and the positive values they demonstrate cannot be replaced by any media; (2) instilling good habits. This kind of habituation requires time and daily repetition; and (3) acting as partners in self-development—by providing an understanding of character, encouraging reflection, and actively engaging in the character education process, teachers help students build strong and dignified characters (Hulu, 2021).

Zulfikar Putra, Muh. Arifin, Nurtina. *Habituation of Character Values Through the Implementation of Second Precept of Pancasila at MTsN 4 Buton Tengah*

Based an interview with Pancasila and Civic Education Teacher at MTsN 4 Buton Tengah on 30th August 2022, she state:

the habituation made on the second precept of Pancasila in our school are: (1) getting used to saying greetings and shaking hands with teachers and other students; (2) Getting used to being polite and courteous; (3) Getting used to throwing garbage in it's place; (4) Getting used to respecting other people's opinions; (5) Getting used to asking permission when going in and out of class; (6) Getting used to helping and helping others; (7) Getting used to dressing neatly; (8) Getting used to coming on time; (9) Getting used to speak good words (Sumarni, 45 years old).

Continuous efforts in character habituation are essential to instill awareness and make these behaviors part of the students' character. One student mentioned that teachers have implemented the values of the second principle of Pancasila, such as mutual help, mutual respect, and responsibility, although some students still do not practice these values. Given these conditions, the researchers concluded that the success of an activity is not solely measured by the number of participating students. Instead, it is gauged by how effectively continuous habituation efforts can change the students' mindsets, attitudes, and actions.

Table 1. Aspects of habituation in students' baseline and final conditions

| No | Habituation Aspect | Initial Condition | Final Condition |
|----|--------------------|---|---|
| 1 | Helping hands | When he sees his friend who is in trouble, he just laughs at him | Students already have a helping attitude |
| 2 | Responsibility | Students give responsibility by the teacher to cleaning the class | Students already understand their responsibilities when given the task of cleaning the classroom |
| 3 | Mutual respect | Students are still ignorant when passing their teachers | Implementation of the 5S habit (<i>senyum, sapa, salam, sopan and santun</i>) when meeting the teacher. |
| 4 | Honesty | To find out the honesty of students, the teacher only ask the students concerned | <i>Kantin Kejujuran</i> (honesty canteen) was organized |
| 5 | Discipline | Students who arrive late are only sanctioned with a note, sanctioned with an absence note (alpa) in the attendance list and those who leave early are only given a skipping note. | Organized a roving picket teacher |

Source: interview with principals, teachers and students at MTsN 4 Buton Tengah, year 2022

Habituation in Fostering Student Awareness Through the Implementation of the Second Precept of Pancasila MTsN 4 Buton Tengah

Principals and teachers play a crucial role in ensuring the effectiveness of habituation efforts to foster student awareness. They are responsible for achieving educational goals aligned with the school's vision and mission (Astuti, 2016). Additionally, teachers act as parental figures at school, serving as living examples for students. According to a Pancasila and Civic Education teacher, these habituation efforts to raise awareness are carried out by:

conducting an assessment for each student who carries out the value of the second principle of Pancasila by giving rewards to the students. This proven have a positive impact on student behavior (Sumarni, 45 years old).

A teacher's exemplary behavior means that their actions, speech, character, dress, and overall demeanor serve as a model for students. Without such role modeling, character education loses its core essence and becomes mere rhetoric. Although it is easy to talk about being a role model, implementing it is challenging. Exemplary behavior does not emerge spontaneously but rather through a long educational process. This process involves material enrichment, reflection, appreciation, observation, perseverance, and consistent practice (Rianto, 2016). Teachers at MTsN 4 Buton Tengah are experienced in dealing with their students. They have their own strategies for dealing with student characters.

Character cultivation needs to be practiced repeatedly until it becomes a habit and shapes the desired character. Habituation is considered an effective teaching method (Mansyur, 2016). Teachers act as secondary role models, stepping in for parents at school, and serve as living examples for students (Sulthoni, 2016). Consequently, if teachers exhibit poor morals, students are likely to imitate this behavior. Over time, these habits will become ingrained and form a lasting culture among students.

The implementation of the second principle of Pancasila at MTsN 4 Buton Tengah involves several key aspects: (1) recognizing and treating individuals with the dignity they deserve as creations of God Almighty; (2) acknowledging the equality of status, rights, and obligations among all people; (3) fostering love for one another; (4) promoting tolerance; (5) avoiding arbitrary actions towards others; (6) upholding human values; (7) engaging in humanitarian activities; and (8) having the courage to defend truth and justice.

These seven value principles are translated into five core habits for the students at MTsN 4 Buton Tengah: helping others, taking responsibility, showing mutual respect, practicing honesty, and maintaining discipline. These habits are regularly reinforced to ensure that students internalize these values and integrate them into their daily lives, promoting a respectful and ethical school culture.

1. Helping Others

Humans have a fundamental need to both ask for and offer help (Rahman, 2013). Helping others transcends boundaries of race, ethnicity, and religion, and is a natural human inclination. Despite this, some people find it difficult to help others due to a lack of empathy. Helping others can enhance one's self-concept (Putra & Rustika, 2015). Cooperation, a key form of social interaction, is considered by some sociologists to be the primary form of social interaction (Idad, 2016). In a school setting, helping others is particularly important as it provides valuable benefits for students in

Zulfikar Putra, Muh. Arifin, Nurtina. *Habituation of Character Values Through the Implementation of Second Precept of Pancasila at MTsN 4 Buton Tengah*

society. Without a willingness to assist peers in difficulty, the sense of social responsibility towards others will diminish (Pertiwi, 2019).

Teachers must instill character education in students by fostering habits of helping others while at school. Acts of helping others include lending stationery, assisting with difficult material for classmates who need help, and sharing food. Students are also encouraged to help teachers by carrying their books. These acts of kindness are assessed by teachers at the end of the semester. Teachers reward students who consistently help their peers. Based on the researcher's observations, this approach is quite effective within the school environment. It is expected that students will continue to practice helpfulness outside of school as well.



Figure 1. Students assisting their friends

The picture above depicts a student helping a friend who fell on the stairs of the classroom building while she was descending. This is one example of how the second precept, specifically the indicator of helping others, is successfully applied by students at the school. There are many other instances of helpful behavior that have been successfully implemented in the school environment beyond what is shown in this picture.

2. Responsibility

Humans are innately endowed with the quality of responsibility (Rochmah E, 2016). It is crucial for students to possess the quality of responsibility when completing learning activities and tasks in the present online learning environment. Students who demonstrate responsibility in their participation in online learning can be identified by their preparedness to learn the material prior to the learning process. The following are signs of conscientious students: 1) being prepared to learn on one's own; 2) taking the initiative to engage in active learning; and 3) maintaining discipline in the administration of learning resources (Widyanti, Hasudungan, & Park, 2020). (Aisyah, Nasution, & Kurniawan, 2014), offered an alternative viewpoint, stating that students bear responsibility if they exhibit the following traits: 1) dedication to the assignment; 2) initiative in finishing it; and 3) the ability to put in maximum effort and complete tasks on time. Responsibility can also be observed in students' involvement in carrying out group assignments.

For example, homeroom teachers assign groups of daily officers responsible for keeping the classroom clean each day. This division of duties helps instill a sense of responsibility in students as they contribute to maintaining a clean and orderly learning environment. Students are divided into groups of seven, with each group member assigned specific tasks. One student is responsible for cleaning the blackboard, another for cleaning the windows, one for cleaning the classroom floor, two for lifting chairs, and the remaining two for maintaining the cleanliness of the class yard. This structured approach ensures that each student understands their specific responsibilities and does not rely on others to complete their tasks. This method is effective in fostering a sense of responsibility, helping students develop the habit of taking responsibility for their assigned duties.



Figure 2. students cleaning the class

Based on the picture above, it shows that a student is cleaning their classroom, sweeping, lifting chairs, cleaning the board and cleaning the windows. One example of the application of the second precept in the aspect of responsibility is successfully applied by students in the MTsN 4 Buton Tengah.

3. Mutual Respect

Mutual respect is a characteristic of a cultured human being who believes in God Almighty. Individuals who have been taught from an early age to develop their conscience will feel guilty when their actions harm others. The sense of responsibility in individuals grows and evolves alongside their psycho-social development. To instill, nurture, and enhance awareness of responsibility in attitudes and behaviors, education and counseling can be employed through teaching methods, modeling, and fostering piety towards God Almighty (Rochmah E. Y., 2016). Children often perform moral or religious actions by imitating and modeling their teachers, eventually adopting these actions on their own initiative. Initially, these self-initiated actions are carried out under self-control or supervision. The highest level of moral development is acting based on conscience, without expecting rewards or praise. This level of morality can potentially be achieved by individuals in late adolescence, although individual and environmental factors significantly influence its attainment (Rochmah E. Y., 2014).

Applying the 5S (*senyum, sapa, salam, sopan, and santun*, or smile, greeting, politeness, and civility) is one way to develop habits in the area of mutual respect. When students come into contact with peers and teachers, they are used to using the 5S. When a teacher greets a pupil, even the students have become used to kissing her hand. However, a lot of students still appear to avoid their teacher when they see them or go by them. It is anticipated that students will be able to use the 5S outside of the classroom.



Figure 3. Students pass a teacher and give 5S

Based on the picture above, it shows a student crossing paths with his teacher and give smile. The student greeted and said hello to the teacher. This is example of the application of the second precept for the indicator of mutual respect was successfully applied by students in the school.

4. Honesty

Character is shaped by the behaviors that individuals regularly exhibit in their lives. One such behavior is honesty. Individuals who prioritize honesty in their daily lives experience a sense of peace without inner turmoil. When a person's words do not align with reality, they feel uneasy and are constantly burdened by their dishonesty. Many individuals fear facing others because of their dishonest behavior (Fadilah, 2019). Honesty can be categorized into five levels: (1) Honesty in speech, which involves providing accurate information or news; (2) Honesty in intention, characterized by sincerity and acting without expecting anything in return; (3) Honesty in fulfilling desires, recognizing that it is easy to express desires but challenging to achieve them; (4) Honesty in action, demonstrating sincerity by aligning actions with one's true intentions; (5) Honesty in religion, considered the highest and most noble form of honesty (Batubara, 2015).

At MTsN 4 Buton Tengah, efforts to instill honesty in students are implemented through an "honesty canteen." In this canteen, students are free to pay for their purchases and take their own change without supervision. The canteen offers cakes, snacks, and other types of food, all provided by the school. Located outside the classroom, the canteen does not interfere with learning activities. Through the honesty canteen, teachers hope to assess the level of honesty among students.



Figure 4. Students making purchase at the honesty canteen

The picture depicts a student shopping at the honesty canteen without supervision from friends or teachers. This setup is designed to test the student's honesty, determining whether they will pay for their items or take them without paying.

5. Discipline

Discipline involves self-control and is demonstrated by completing tasks on time and adhering to established norms. Students with high self-discipline show significantly greater initial knowledge, although there is no consistent link between this and their learning when guided by a teacher. These students are also more careful in avoiding careless mistakes (Gong, 2009). Maintaining a disciplined attitude is heavily influenced by the school's role. Students who exhibit disciplined behavior can self-regulate and develop good character (Sofia, 2023). Obedience or discipline is evident when individuals consciously choose to follow the rules of an organization or institution (Dakhi, 2020). Discipline is displayed through orderly and compliant actions or attitudes towards specific rules (Rahmat, 2017).

Discipline is crucial to instill through education and can be nurtured from an early age both at home and in school (Yasmin, 2016). The process of fostering a disciplinary attitude in schools involves the collaborative efforts of the school administration, teachers, and students, ensuring adherence to agreed-upon regulations (Mardikarni & Putri, 2020). Building a disciplined environment is achieved through behaviors and attitudes that demonstrate obedience, loyalty, and order (Julia & Ati, 2019). Developing a disciplined attitude also requires individuals to be aware of and willing to follow established rules and social norms (P. Julia & Ati, 2019).

At MTsN 4 Buton Tengah, promoting discipline is a collective effort among all teachers. The designated duty teacher patrols all classrooms to check student attendance during the first and last hours of the school day. However, the existing disciplinary practices have proven insufficient. For instance, students who arrive late are only marked with a late notice, and those who leave early receive an absence note.

To address this, a new strategy has been implemented where the duty teacher conducts attendance checks twice a day. In the morning, the duty teacher records the names of absent students, and in the afternoon, they check attendance again. Students who leave early are summoned the next day for a verbal warning and are assigned to clean the school environment. If a student repeats this behavior for three consecutive days, the school issues a written warning to the parents. Continued non-compliance results in the student being excluded from class. Researchers

find this new roving duty teacher system effective in enhancing student discipline, which positively impacts their overall character.



Figure 5. Students arrive to class promptly

The picture above shows a student arriving to class on time, demonstrating the application of the second precept of Pancasila. Civics teachers have implemented assessment methods to evaluate students who embody this value, which researchers consider part of a positive stimulus. However, it is important to recognize that true adherence begins with the student's own awareness. Cultivating this awareness requires continuous and consistent habituation. In conclusion, fostering a disciplined environment through regular, positive reinforcement and consistent expectations is crucial for instilling the values of Pancasila in students.

CONCLUSION

Efforts to instill student awareness in applying the second principle of Pancasila are most effective when teachers are actively involved. As role models, teachers' behavior, speech, demeanor, and dress serve as examples for their students. The established habituation practices are crucial and should be consistently maintained to foster this awareness. Based on observations at MTsN 4 Buton Tengah, the implementation of the second precept of Pancasila is evident through various habitual practices: (1) students help their friends in need or when they fall, (2) students complete assigned tasks and take responsibility for cleaning the classroom, (3) students apply the 5S principles (smile, greet, salute, politeness, and courtesy), reflecting mutual respect, (4) the honesty canteen run by students and teachers promotes honesty, and (5) students arriving at school on time demonstrates discipline.

However, this research has limitations as it focuses primarily on the second principle of Pancasila. Further research should explore the implementation of other Pancasila principles, such as belief in God, unity, democracy, and social justice, to provide a more comprehensive understanding of Pancasila's application in the school environment.

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