

Tembang Macapat Texts -Based Character Education Learning Materials for Secondary School Students

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Tembang Macapat Texts -Based Character Education Learning Materials for Secondary School Students

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ABSTRACT: The study aims at developing learning materials containing character education integrated in teaching and learning *Bahasa Jawa* at secondary schools in Central Java. The model is integrated in the teaching- learning process, curriculum, syllabus, lesson plan, and learning materials. The researchers apply a descriptive qualitative method. The objects cover *tembang macapat* texts containing five character values. Data are collected using library and recording techniques. Data validity is checked using triangulation. Data are analyzed by texts analysis. The result shows that *tembang macapat* texts contain character education and can be used as learning materials integrated in teaching and learning of Javanese Language given to secondary school students in Central Java. This can be implemented by singing *tembang macapat* at the beginning or the end of every lesson. Then, teacher explains the character education beyond the song. Besides, it can be inserted in parts of curriculum, syllabus, lesson plan, and learning materials.

1. INTRODUCTION

Character education has been launched as a national movement since 2010. However, the program has not been strongly enough echoed. It is this condition that makes the government enforce the character education through the National Program of Character Education Reinforcement (CER) instigated by the Ministry of Education and Culture of the Republic of Indonesia starting in 2016. The launch of the CER is the follow-up of the instruction of the President of Republic of Indonesia, Joko Widodo, to the Minister of Education and Culture. The CER is the realization of one of the *Nawacita* items, through the Mental Revolution National Movement. At the beginning of the acknowledgement of this book the Minister of Education and Culture said that a great nation is the one possessing strong characters complemented by high competences growing and developing from pleasing education and environment that apply good and noble values in all aspects of life of the nation and the state (Kemendikbud, 2017 & 2017a).

National character building is a fundamental need in the nationhood and statehood process. Since the Indonesian people have declared themselves as a free nation, at least there are three main obstacles encountered, namely the establishment of a unified and sovereignty state, the building of the state and of the character. The inauguration as a unified and sovereignty state raises a lot of obstacles, since Indonesia is a multicultural nation-state. Recently, there have been some signs from a group of people who want to break out the unity of the Unitary State of the Republic of Indonesia. It is caused by the

weak foundation of character education underlying Indonesian young generations. Therefore, it is necessary to implant and reinforce character education to the young generation through the field of education. Character education is a planned effort to make the students know, concern and internalize values so that they behave as perfect human beings (Kemendiknas, 2011 & 2011a).

Character education should be made as early as possible so that students are used to behave positively and to show noble character. The character should be implanted through various ways namely language and art, history texts, song texts and so on (Setiyadi, 2012, 2012a, 2013, 2014, 2015; Setiyadi & Haryono, 2016; Setiyadi & Wiyono, 2017). If this character building is done in the field of planned and programmed education, Indonesian people will become a nation that is in line with the aim of the programmed national education (Cornelius, O.O., & Greg, E, 2013; Anwar, 2016).

To implement the basic framework of the national character development above, it is important to integrate the character education through learning Javanese language, especially in the areas of Central Java, Special Region of Yogyakarta, and East Java possessing local content of Javanese language subject. The learning implementation of character education is made through the integration in the learning process, curriculum, syllabus, lesson plans and learning materials. Learning materials proposed in this discussion are focused on the *tembang macapat* texts containing noble character education values. It is a pity that in the 2013 curriculum, once the Javanese Language subject was omitted, but because of persistent struggles made by the experts and ob-

servers of Javanese language, the Javanese language subject still exists.

Therefore, it is necessary to think about the learning model, curriculum, syllabus, and lesson plan related to the reinforcement of the character education so that they will be able to integrate and personalize the values of character education in the students' daily behaviors. From such an integration it is expected that students' competence in Javanese language will be developing optimally beside their character and behaviors (Agboola & Tsai, 2012; Banicki, 2017). There are five main interrelated characters that form value network that should be developed as the priority in the CER movement as follows (1) religious, (2) nationalist, (3) autonomous, (4) *gotong royong* (mutual cooperation), and (5) integrity. In the movement, the five main values are not the ones which are independent, but interacted one another, which are dynamically developing and forming a personal unity.

From preliminary studies, it is known that the existence of the learning materials of Javanese language containing character education is still lacking. Based on the interviews with some teachers, at present, junior high school students show the following characters: weak motivation, less autonomous in life, easily hopeless in facing problems, less respect to teachers, and fading manners and ethics at school. Some interviewed teachers agreed if the materials of character education should be integrated in the Javanese language learning with materials of *tembang macapat texts*. Therefore, this present research is intended to contribute to solution of problems encountered by Indonesian People, national character education. On the basis of the descriptions above, it is very urgent to study the *Tembang Macapat Texts Based Character Education Learning for Secondary School Students*. This research was aimed at answering the following questions: (1) Which *tembang macapat texts* contains character education values that may be used as learning materials of character education integrated in learning Javanese language in secondary school? (2) What is the model of integration in learning, curriculum, syllabus, lesson plan, and learning materials like?

Character education developed in the field of education serves as one of the ways in forming one's character early. Experts in education in general agree with the importance of improving character education through formal education. However, differences in opinions happen among them especially those dealing the approach and mode of education. In terms of approach, some experts suggest the use of moral education approach that has been developed in western countries such as moral cognitive, value analysis, and value classification approaches. Some others suggest the use of traditional approach namely through implanting certain social values in students (Althof & Berkowitz, 2006; Aqib, 2012;

Aqboola & Tsai, 2013; Ashraf, Bano, Ilyas, & Abur, 2013; Anwar, 2016; Banicki, 2017).

Based on the grand design developed by *Kemendikbud* (2010), psychologically and socio-culturally, character formation in individuals is the function of all individual potentials of human beings in the contexts of socio-cultural interaction that happens all the time. In 2016, in Indonesia, a national movement of Character Education Reinforcement was launched to strengthen the application of previous character education which is necessary to be improved. This movement is then followed up by integrating character education into learning activities. There are some types of texts, one of which is literary texts covers prose, poetry and drama. *Tembang macapat* is a literary text included into the poetry type (Setiyadi, 2012; *Kemendikbud*, 2013; Wodak, 2011; Collin, 2012; Saj & Sarraf, 2013; Pujianto, Emilia, & Sudarsono, 2014; Pino, 2016; Merino & Fina, 2017).

Tembang macapat is an original poetry of Javanese people. The classification of *tembang macapat* texts as a Javanese poetry text is related to the existence of characteristics of the number of lines in stanza, interlude, or juncture in the musical measure, the number of syllables in a line and the final rhyme for each line. *Tembang macapat* covers *Pangkur*, *Maskumambang*, *Sinom*, *Asmaradana*, *Dandanggula*, *Durma*, *Mijil*, *Kinanti*, *Gambuh*, *Megatruh*, and *Pocung* (Setiyadi, 2012).

Macapat was developed by the Walis (the revered saints of Islam in Indonesia, especially on the island of Java). This genre possesses a social function as a proper medium for the activities during their time. It is still very relevant and proper to be used as a medium for implanting character education, especially into the students. It is because there are materials still taught in elementary and secondary schools, especially in Central Java, Special Region of Yogyakarta, and East Java. In the 2013 curriculum, the materials of *tembang macapat* are still listed as teaching materials. There is an expert saying that literary works, either classic or modern, possess great potentials in character education, even they serve as the core of character education (Widyahening & Wardhani, 2016; Mardikarini & Suwarjo, 2016).

2. METHOD

In this present research, a descriptive qualitative method was adopted. The data source was *tembang macapat* texts from *Serat Wulangreh* written by *Paku Buwana IV*, *Tripama* and *Wedhatama* written by *Mangkunagara IV*, and *tembang macapat* taken from internet. The techniques adopted in collecting data were documents, recordings, note making, and in depth-interviews (Sudaryanto, 2015). Document technique was used to collect data in the forms of

tembang macapat texts that have been composed into audiovisual form such as MP3, You Tube, or website such *ki demang.com*. In-depth Interview technique was employed to obtain information related to *tembang macapat* and anything dealing with the implementation of learning Javanese language. Interviews were made with informants knowing much about *tembang macapat*, and teachers. The data were validated using triangulation, namely data triangulation, researchers and methodology techniques. Data from library and audiovisual instruments and website were collected using the library, recording, notes, and interviews techniques. The researchers compared some research results on texts with the theme of character education. Data reduction was made to choose relevant data. Then the data which are in the form of texts were analyzed using the texts analysis technique.

3. RESULTS AND DISCUSSION

3.1 *Teks Tembang yang Dipakai sebagai Bahan Ajar*

On the basis of the collected data, *tembang macapat* texts used as the teaching materials are those containing values of character education. The values may be integrated in the learning of Javanese language in secondary schools since in the 2013 curriculum it is possible to make such an integration. In the 2013 curriculum for Junior High School, there is a basic competence of “studying texts *Serat Wulangreh pupuh Kinanti*”, while for Senior High School, there is a basic competence of “describing the content of *Serat Wedhatama pupuh Pangkur*”. Therefore, it is possible to integrate the character education contained in the *pupuh*s to the students. The descriptions of examples of *pupuh*s that may be used as teaching materials are given below.

(1) Texts containing the main values of religious character

In either the texts of *Wulangreh pupuh Dhandhanggula (Jroning Kuran nggoning rāsā jati, 'In the Holy Quran a true feel rests'*, also *Wedhatama* contains religious education values. Religious value is a value showing attitudes of faith to the One Supreme God by implementing the teachings of the religion/faith believed in, respecting differences in religions, showing tolerance, living harmoniously and peacefully with other believers. The religious value is also reflected in the relation between human beings and their Creator, other human beings and the universe. Attitudes of loving peace, anti bullying and violence, friendship, sincerity, no coercion of will, cooperation among believers, strong determination, self-confidence, loving the environment, and protecting the weak are nobles characters that should be grown. These attitudes are very important for

maintaining the peaceful life of Indonesian citizens since the Unitary State of the Republic of Indonesia is a multicultural state. Knowledge of anything dealing religion should be improved so that all members of this country possess the attitude of tolerance since the citizens consist of various tribes, races, groups with various religions

(2) Texts containing the main character of nationalist attitude

Texts of *Tripama pupuh Dhandhanggula (Wontên malih tuladhan prayogi, 'a more good exemplary exists, satriyā gung nagari Ngalêngkā, 'a great knight from Ngalengka country')* contains the main value of nationalist. The value of nationalist covers how one or citizen thinks, behaves and does to his/her country. This attitude is the one showing loyalty, concern, high respect to language. Indonesia possesses *Bahasa Indonesia* as the national and state languages. Then, physical, social, cultural and political environments of the nation should also be treated equally. Citizens with nationalist attitude is the one placing the nation and state interests above his/her interests and his/her group's interests. This character also covers some appreciations to the culture of the nation and to the diversity of cultures, tribes and religions existing in Indonesia by keeping and maintaining the richness of the cultures, instead of destroying them. Attitudes of willingness to sacrifice, loving the homeland, obeying the law for the betterment of the nation and state are also demanded. Any attitude of discipline in all our actions will make this nation to have high achievement and to show superiority.

(3) Texts containing the main value of autonomy

In the texts of *Wulangreh pupuh Mijil (Pomā kaki pādā dipun eling, 'my children, remember', ing pitutur ingong' in my teaching)* the value of autonomy is contained. Attitude of autonomy is an attitude and behavior that is not dependent upon others. In this *pupuh*, it is portrayed as an attitude shown by a knight possessing a polite attitude in all his actions. A knight is also a symbol of someone that may be dependent upon and that may solve any problems in life by working hard using all his bravery, ability, struggle, professionalism, and creativity. In all his activities he always improves his knowledge so that he will always update his competences to solve any new problems appearing in the era.

(4) Texts containing the main character *gotong royong* (mutual cooperation)

The texts of *tembang "Bawa Pucung" (Gugur gunung gotong royong sambang sawung 'Implementing mutual cooperation and calling one another' in the form of video recording in You Tube uploaded by Paguyuban Seni Pustaka Rakyat* contain the value of *gotong royong*. This value reflects attitudes of respect, spirits of cooperation, and help one another, and volunteerism in solving problems, making

communication and friendship, and helping others. This attitude shows that there is a commitment to help one another and to show an empathy among the citizens in developing the nation in all aspects of life. Moreover, there is also a value to give priority on deliberation in solving any problems in the life of the nation. This value also contains an attitude of not making any discriminations and of anti violence.

(5) Texts containing the main value of integrity

The texts of *tembang macapat Serat Wedhatama pupuh Sinom (Nuladha laku utama, 'imitate positive behaviors')*, contains the value of integrity, namely any effort to create someone with special characters namely one whose words, deeds, and works are reliable. He must be assigned to implement state duties because when he becomes a leader he will be able to make his subordinates peaceful. The value of integrity covers attitudes of responsibility as a citizen with rights and duties that should be implemented in a balanced way. Sub values of integrity are attitudes of citizens who are actively involved in social activities, sincere, righteous, loyal, dependable, just, and also someone who respect individual dignities. If all of these attitudes are implanted into students, the sustainability of the Unitary State of the Republic of Indonesia may be fully depended on young generations. These characters may also be imitated by all citizens.

3.2 Model of Integration into Learning

The model of integration into learning may be seen in the local content of the 2013 curriculum of Javanese Language for *SMP/SMPLB/MTs* or *SMA/SMK*. In the curriculum, parts containing *Standar Kelulusan* (Standard of Graduation) was integrated into attitudes that are then described in details in the competences of content and in the basic competences of which one part studies the texts of *piwulang Serat Wulangreh, Tripama, and Wedhatama*.

A syllabus that has been described in detail according to what exists in the curriculum was made. The syllabus has been made and published at the same time as curriculum. The syllabus and curriculum contains learning outcomes related to students characters as written in core competence and basic competence.

Dealing with the lesson plan, teachers made the lesson plan together in activities of Deliberations of Subject Teachers. RPP itu disusun berdasarkan kurikulum dan silabus yang telah ada dan kemudian dipakai sebagai bahan ajar di dalam kelas.

Teaching materials had been provided by the publishers appointed by the Education Service in each regency or municipality. The textbook that had been made may be used as the learning guidance

materials. Therefore, the character education learning model may be made based on the pattern.

The teaching method chosen depended on the topic. Other method is singing *Tembang Macapat* containing values of character education in each teaching and learning process. The learning medium used is internet in the website of *ki demang.com* or *Yout Tube* containing examples of *tembang macapat* in the hope that students may sing the *tembang* and memorize the lyrics.

Thus, teaching model of character education can be integrated in Javanese language learning which is based on the existing or current curriculum and syllabus lesson plan, and learning materials containing character educations. This can be done by guiding it as habit and using relevant media.

Character education has become the national movement in education since 2010. But the result of the movement has not been pleasing, so that it is necessary to reinforce it through CER movement launched by the Minister of Education and Culture. The minister's idea is then stated in the CER movement aimed at implanting the main values of character education consisting of the five main values. The implanting of the values may be integrated in the learning activities of all subjects (*Kemendikbud, 2017 & 2017a*).

In the Javanese language learning, the five main values may be integrated into learning, especially through teaching materials in the form of *tembang macapat* texts. The integration may be done since in the 2013 curriculum, the local content of Javanese language for *SMP/SMPLB/MTs* and *SMA/MA/SMK* contains the Basic Competence that facilitates the integration of character education. The syllabus has also been arranged based on the curriculum, so that teachers merely make the Lesson Plan according to the needs of each school. The method and media may also be chosen based on the appropriateness of teaching materials presented (*Dinas Pendidikan Jawa Tengah, 2014 & 2014a; Agboola & Tsai, 2013; Okeke & Drake, 2014; Silay, 2014; Setiyadi, 2015a*).

Strategy in the implementation of character education in this Javanese language learning is done through materials related to the basic competence. The basic competence in the 2013 curriculum facilitates the integration of the character education. The discussion is focused on anything dealing with the basic competence related to the values of education in the *tembang macapat texts*. The contents of character education values are presented to the students through the existing learning materials in the textbooks in each school published by different publishers. In the *tembang macapat* texts, many rare classical expressions may be found. Teachers as fa-

cilitators should explain the meanings of the expressions to the students who have difficulties in understanding the expressions. Then the teachers deliver the meanings and values contained in the *tembang macapat* texts as clearly as possible so that students may be able to understand the messages intended by the writers of the *tembang macapat* (Setiyadi, 2015a; Althof, 2006; Aqib, 2012; Ashraf, Bano, Ilyas, & Rehman, 2013; Anwar, 2016).

Besides studying the texts, the teachers also had another activities namely habituating students to sing the *tembang macapat* at the beginning or the end of learning activities. This habituation is intended to implant the values in students' deep heart. The activities are then followed by giving students home works namely memorizing the *macapat* and lyrics intended to make the values contained in the *tembang* directly implanted in the students' deep heart. The memorization of the lyrics is needed to implant noble attitudes or behaviors as stated in the lyrics automatically. Singing the *tembang* may be done at the beginning or at the end or just at the beginning or at the end of each learning activities in learning Javanese language. It is intended to habituate and to implant values in the *tembang* to the students. By singing the *macapat*, the contents of the values in the lyrics are expected to be implanted in the students' deep heart. Therefore, the values of character education contained in the lyrics of the *tembang macapat* may automatically are absorbed into students' deep heart and become their daily behaviors.

The model of implanting character education by singing the *tembang macapat* imitate the one that has been made by the ancestors of Javanese people in the past. They implanted character education through activities of *nembang macapat* (singing the *macapat*) where in the *macapat*, expressions containing character education may be found. Expression such as *guyup rukun, manungaling kawula gusti, laku utama, narima, aja dumeh, adigang, adigung, adiguna, sudanen hawa lan nepsu, tapa brata, wong satriya*, and the like exist in the *tembang macapat*. By singing the *macapat* every day, at last the young generation of Javanese ethnic group may absorb and understand the values of the character education. Then they will be able to inherit the noble values integrated in the *tembang macapat* automatically in their daily life. By imitating the model, it is expected that the five main values of the character education that will be grown in the students' hear deep heart may be naturally implanted what happens in the Javanese ethnic group.

4. CONCLUSSION

From the descriptions above it can be concluded that the *tembang macapat* texts can be used as learning materials for character education at secondary high schools. The sources of the character education may be taken from the *tembang macapat* texts of *Serat Wulangreh, Serat Wedhatama* and *Tripama*.

The syllabus has been arranged according to the local content of the 2013 curriculum. Then the lesson plans has also been made in accordance with those in each school area. The teaching materials for character education may be integrated in the Javanese language learning in line with the 2013 curriculum. The integration may be done through the basic competence that containing the study of *piwulang* in the *tembang macapat* texts in line with the curriculum, syllabus and lesson plan. Besides integrating the *tembang macapat* in line with steps above, the integration may also made by singing the *tembang* either at the beginning at the end of learning activities or both. Moreover, homework in the form of memorizing the lyrics of the *tembang macapat* may also be given. By memorizing and singing the *tembang macapat*, the implanting of values of the character education may be quickly absorbed in the students' deep heart.

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