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## **Educational Innovation of Leadership Character Values Based on Historical Values of Prabu Geusan Ulun Sumedang Larang**

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### **Abstract:**

Education has a major role in the formation of the character of each individual with a process that is adapted to the period of education. Essentially and culturally education can essentially develop cultural values that already exist in Indonesia to become the identity of the character of the Indonesian people and nation. Essential values that can be present together with education can be developed into national character values for each individual to become a better generation as the hope of the Indonesian nation. This article aims to be able to analyze historical values in the struggle of the figure of Prabu Geusan Ulun which can then be developed into a prototype in the formation of the nation's leadership character. This study uses qualitative research methods with observation, interviews, and literature studies. The results of this study reveal the figure of the leader of Prabu Geusan Ulun who was always consistent in spreading Islamic teachings during his leadership and wisdom in making decisions to achieve peace with the Sultanate of Cirebon. The values of character education that can be developed from the leader of Prabu Geusan Ulun are wise, consistent, firm in making decisions, and fair. Some of the characters that can be learned can be done with the process of socialization and internalization based on the values of Prabu Geusan Ulun's character when he became a leader at this time.

**Keywords:** *Character, Education, History, Leadership, Prabu Geusan Ulun*

## INTRODUCTION

Education does not only focus on science, but is also closely related to the development of character qualities and the growth of good and positive personality, attitudes and behavior so that a person can face life with intellectual intelligence and personality obtained from the learning process. These educational values are directly related to (Zuchdi, 2010 in Birsyada & Siswanta, 2021). One of the goals of Indonesian education itself is to build character, this is contained in Law Number 20 of 2003 "Education is a conscious and planned effort as an effort to create a learning process and learning atmosphere that actively develops students' potential in order to have spiritual strength, religion, noble character, intelligence, personality and self-control, as well as skills needed by oneself, society, nation and state." Therefore, character education must be instilled from an early age and must continue to be nurtured and developed through both formal and non-formal education (Yulianti, 2021 in Hamdani, Nurhafzah, & Silvia, 2022). Character can be interpreted as a unique way of behaving and thinking for each individual to work together and live a good life in society, state, family and nation. A person who has good character is a person who has the ability to make good decisions and takes responsibility for his actions. A person who has good character is someone who can make decisions and has a responsible attitude towards the decisions and actions that have been carried out. Character also includes the habits and attitudes of an individual that facilitate and enable moral actions (Rahim and Setiawan, 2019 in Daheri et al., 2022).

Innovation is a crucial element in the development of improving a country's education system. In general, in the current era, the younger generation tends to ignore character development while prioritizing material and individualistic interests. Therefore, efforts are needed to introduce and strengthen character education. Innovation in character education has a very important role, considering that the thoughts and actions of the younger generation are shaped by the current education system and in the future they will become leaders responsible for the progress of the Indonesian nation in the future (Rahman, Zulkifli, & Juanda, 2020). The main aim of character education is to improve the quality of education by fostering the development of students' character and moral values in a complete, integrated and balanced manner. Character education has become the main focus in developing individuals who have integrity and are able to become quality leaders in various sectors. Effective leadership is not just about managerial skills, but also involves a solid foundation of ethical and moral values. The understanding of leadership is based on the word 'lead', which includes two important concepts: 'leader' as the person who plays the main role, and 'led' as those who receive direction from the leader. The word lead has the meaning of guiding, organizing or fostering, directing, as well as showing or influencing. Leaders have physical and spiritual responsibility for the success of the activities they lead (Makawimbang, 2012 in Taufiqurrahman, 2020).

Modern society in this era of globalization faces increasingly complex dynamics, historical values and local culture have great potential to become a strong source of inspiration in shaping leadership character. The need for a leader who not only has intellectual intelligence, but also a strong and dignified character is increasingly urgent. Character education has become a major concern in efforts to form individuals who are able to face the complexities of the modern world. Local history is one of the many abundant sources of inspiration for strong character values. Local history carries a legacy of distinctive values, reflecting the wisdom and

personality of a region. Prabu Geusan Ulun Sumedang Larang, as a historical figure from the Sumedang area, represents a leadership role model who prioritizes wisdom, justice, and has a firm attitude. Characters based on historical values can provide a deeper view of the meaning of ethical leadership and integrity. In the context of educational innovation, this approach offers the potential to develop future leaders who not only excel in functional areas, but also have a commitment to high moral principles. History is not only a record of the past, but also reflects valuable values and leadership, a mirror for valuable values and leadership. The figure of Prabu Geusan Ulun, who is recorded in the history of Sumedang, is a clear example of a state leader who represents local wisdom values. The principles of wisdom, justice and firmness reflect his life and behavior. His life and actions are reflected in the principles of wisdom, justice and firmness. Character development based on local wisdom is an effort to prepare teenagers in the era of globalization by building character and love for the cultural values of local wisdom. Applying the principles in developing local wisdom-based character as a basis will help create future leaders who are high quality and care about society (Faiz & Soleh, 2021)

## **METHODOLOGY**

This research uses qualitative research with a descriptive analysis approach which was carried out at the Sumedang Larang Palace in Sumedang, West Java. The object of this qualitative research is direct historical information during the reign of Prabu Geusan Ulun which focuses on analyzing the role of leadership character. The type of data used is qualitative data using the following data collection techniques: (1) Literature study regarding the biography of Prabu Geusan Ulun; (2) Palace and museum observations; (3) Interview with Radyan Anom Keraton Sumedang Larang; (4) Document study by collecting a number of written documents related to the history of King Geusan Ulun

## **RESULTS AND DISCUSSION**

Prabu Geusan Ulun or whose real name was Pangeran Angkawijaya was the son of Prince Kusumahdinata I (Prince Santri) who was the successor to become the last king of Sumedang Larang who ruled in 1578 AD (AD). During his reign, Prabu Geusan Ulun was instrumental in spreading the message of the Islamic religion with his success in educating and producing many generations to become religious experts, especially within his immediate family who were successful in becoming religious experts, including Prince Wiratala II, the grandson of Prabu Geusan Ulun who became an umaro and ulama. at his residence in his area and was followed by Prabu Geusan Ulun's great-grandson, namely Singadiwangsa, who became an umaro and ulama outside West Java, specifically in the Tegal and Brebes areas, Central Java. Before having the title Prabu Geusan Ulun, Prince Angkawijaya led the Sumedang Larang Kingdom more easily and still prioritized spirituality. The Sumedang Larang Kingdom once became the Article Kingdom which is still part of the parent kingdom, namely the Galuh kingdom, by prioritizing the spiritual essence of love which has a value order for the Sumedang Larang Kingdom.

Prince Angkawijaya received the title Prabu Geusan Ulun upon the arrival of a group of people led by four Kandage Lante (Nobles) from Pakuan Pajajaran who reported that Pakuan Pajajaran had lost and finally disbanded because it had been attacked by the Sultanate of

Banten. At the same time, Pakuan Pajajaran asked Prince Angkawijaya to continue the leadership of Pakuan Pajajaran by handing over the gold crown belonging to the King of Pakuan Pajajaran called the Binokasih Crown as well as jewelry and other regal attributes as a form of statement that the Sumedang Larang Kingdom had been designated as the successor and heir to Pakuan Pajajaran with King Sumedang Larang's hope was that Prabu Geusan Ulun would become a great, great and strong king like the previous Pakuan Pajajaran kings.

During the reign of Prabu Geusan Ulun, it turned into a Mother Kingdom which had wider and greater power than before and underwent significant changes until it reached a period of glory like its previous ancestors. His power became wider, covering almost the entire western part of West Java. Prabu Geusan Ulun, with his leadership, succeeded in having a reign of up to 23 years, namely from 1578-1601 AD. The journey throughout Prabu Geusan Ulun's reign was not always smooth, because his personal life in his love story also had an influence on the kingdom. Prabu Geusan Ulun fell in love again with the woman who had been his lover in the past, namely Ratu Harisbaya, when one day Prabu Geusan Ulun and his four senopati visited Cirebon for several days which triggered a reunion. So that both Prabu Geusan Ulun and Ratu Harisbaya were involved in a long-standing love that blossomed again even though Ratu Harisbaya was already the wife of Panembahan Ratu. The peak was when Prabu Geusan Ulun was about to return to Sumedang and hold back his love, Ratu Harisbaya chose to resolve to face the shame by begging Prabu Geusan Ulun to take him with him to Sumedang. King Geusan Ulun finally wavered and took Ratu Harisbaya away.

The departure of Ratu Harisbaya with Prabu Geusan Ulun to Sumedang made Panembahan Ratu as King of Cirebon feel that his pride had been trampled and was clearly disappointed, so he declared war on Sumedang. War then broke out with the Kingdom of Cirebon sending its troops and the fierce war between Cirebon and Sumedang subsided. The Kingdom of Cirebon and the Kingdom of Sumedang ended in peace with a peace agreement between the two kingdoms after King Geusan Ulun received opinions and input from high-ranking Sumedang officials. Apart from that, Panembahan Ratu knew that Queen Harisbaya actually asked to go with Prabu Geusan Ulun. Panembahan Ratu finally divorced Ratu Harisbaya and asked for compensation by handing over the Sindangkasih area to become the territory of the Kingdom of Cirebon. Prabu Geusan Ulun accepted and agreed to this decision so that peace could be reached and the hostility between the two Sunda Kingdoms could end. This attitude taken by Prabu Geusan Ulun was not easy because during his leadership there was a very influential and respected figure, namely Eyang Jaya Perkasa as Senopati from Sumedang Larang, who was originally a Senopati from the Pajajaran Kingdom who had the opposite opinion to Prabu Geusan Ulun. Eyang Jaya Perkasa wanted to defeat the Cirebon Sultanate because of his motive for revenge, namely the destruction of the Pajajaran Kingdom.

As the era develops, character formation in education for the nation's future generations can be based on historical values, past events need to be studied because they are valuable assets that are unique to Indonesia and not shared by other regions or countries. It is hoped that several discoveries of historical sites, either directly or in writing, can broaden the educational knowledge of students at the educational level, which also has the aim of forming students' character and character. When students can study history, they will get four uses or benefits, including educational, inspirational, instructive and recreational (Basri et al., 2020). Especially it can be useful for character formation in student character education.

Character education has two words, namely education and character, which have different meanings, where education according to the National Education System Law is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, control. self, personality, intelligence, noble morals, and skills needed by oneself, society, nation and state. is all learning knowledge that occurs throughout life in all places and situations that have a positive influence on the growth of each individual creature (Pristianti et al., 2022). that education is learning that is carried out over a very long period of time by developing students' potential positively and becoming a provision to be able to realize dreams in the future. In accordance with the goals of Indonesian education in Law no. 20 of 2003 which states that education is pursued by starting from humans or individuals as they are (actualization) by considering various possibilities as they are (potentiality), and is directed towards the realization of humans who should grow properly or as humans who aspire to be. (ideality) (Cong Sujana, 2019)

Character comes from Latin which means sculpted, which indicates that character is a combination of various virtues and values that are sculpted or formed in life which over time will manifest true values (Rofi'ie, 2017). Character is a person's character, or it can also be called a person's morals which are obtained from growing up with each individual's environment. The Ministry of National Education (2010) explains that character is the character, character, morals, or personality of an individual which is formed from the internalization of various virtues that are believed to be the basis for how an individual views, thinks, behaves and acts that person (Putri Harahap , 2019) Character can be formed from an early age, not by innate character or morals but by the influence of the environment. So, it develops and forms a child's personality which over time progresses properly so that someone can judge what is said to be good or bad.

Character education is a form of education or business in teaching which has the aim of developing good character in students by providing direct learning and practice of moral values and correct and civilized decision making (Budiana, 2019). Another definition of character education is an effort and efforts made with the aim of building students' character so that they can realize normative values which can be done in strengthening the implementation of character education through an intense process and over time it can build the type of character that is expected (Sukarno, 2020) In the life of every individual there is a need for character education so that they are more focused and can become someone with good and correct character and morals in accordance with the values and norms that apply in society. Character education provides three main functions. First, the function of forming and developing potential. Education has a major role in forming and developing students to be confident, good and open minded, and encouraging every motivation with a positive influence in order to develop and shape students' potential in the future. Second, the repair and strengthening function. Education has an important role in providing good and correct confirmation and direction so that students can know in more detail which parts are good and bad. Then, strengthen your character by being able to move yourself or lead yourself to behave as you should. Third, the filter function. Education has always been a forum for directing and teaching where students can filter everything that happens in their lives, whether it is in terms of things that students can take or must let go of by becoming an internal training to choose an option

with a decision that is filtered with several considerations to produce a wise decisions (Wayan et al., 2020).

Every period in life certainly brings changes in every aspect, including character education. Nowadays, character education is very important to overcome the moral crisis that is currently engulfing the Indonesian nation. The current moral crisis is not spared by the lack of free cultural filtering in the influence of the era of digital-based globalization that can be accessed without limits by anyone, including children. still in the development stage to seek a strengthening of personal character (Rofi'ie, 2017). Various kinds of promiscuity with negative external cultural influences are increasingly touching not only adults but also children who are still below the mainstream. Unfortunately, the government has not been able to find a solution to limit the influence that can damage the nation's morale, even though it has claimed many victims.

Character education can not only be successful in the school environment, the whole community also has the same responsibility in forming individual character in the community by always being able to behave well. So, it can be an example for every individual who is in the process of developing and forming character. This can also be successful if each individual can grow and improve themselves by leading themselves in a positive direction and having the desire to develop into a good person. In the world of education, there are several aspects of learning that can strengthen students' character, including history education which has a big role in forming personality and character which has the same goals as national education. The important role given by history learning is the process of maturing students to understand the identity, identity and personality of the nation through understanding historical events (Rulianto & Hartono, 2018). Character education that can be taken in history learning includes emulating the history of kingdoms that existed in Indonesia in the past which can be used as a character building process with examples from learning that occurred in the past.

One example that can be emulated in the formation of student character is the figure of the leader Prabu Geusan Ulun in the Sumedang Larang Kingdom who succeeded in becoming the last king in the Sumedang Larang Kingdom as well as becoming the successor to the leadership of Pakuan Pajajaran or the Sunda Kingdom. As a leader, of course you must have strong self-control and a good and correct character. Before becoming King, Prince Angkawijaya or Prabu Geusan Ulun certainly grew and developed in a royal environment where values and moral virtues adapted to royal customs which of course formed Prince Angkawijaya as a person who had a good character so that he could become a successor to the royal throne because he was A leader must of course have strong qualities in order to be a bulwark in defending the people even if they have to face enemy attacks. The leader must have the courage to stand in front like a fortress who is always ready to protect and keep the people away from all danger (Nyoman et al., 2021). A character like that could not just be formed immediately in the life of King Geusan Ulun because it was a process that grew over time.

During his reign, Prabu Geusan Ulun became a king and leader who had the first character, love for his family and people, which adapted to the kingdom's attitude which still prioritized spirituality. Second, religious, where King Geusan Ulun was very devout to his religion, namely Islam, to the point of always spreading the message of Islam to his family and people. Then, he succeeded in producing ulama who were experts in religion through his education. Third, responsibility with his position as king who experienced a relay of leadership

and promotion to the position of Prabu in Pakuan Pajajaran to lead a wider area. Fourth, be wise in governing his people, including changes in leadership and conflicts that occurred in the Sumedang Larang Kingdom. Fifth, Consistent and Firm, Prabu Geusan Ulun experienced an event which made him willing to make sacrifices. At the time the Sumedang Larang Kingdom and the Cirebon Kingdom fought a war which occurred because Queen Harisbaya fled to the Sumedang Kingdom. King Geusan Ulun was able to resolve problems and lead to peace by making firm and consistent decisions even though he had concerns. Sixth, Fairness with ownership of decisions that are felt to be fair when having to hand over territorial rewards to the Kingdom of Cirebon.

The six characteristics possessed by the leader figure of Prabu Geusan Ulun can be role models for students to instill some of the good character or behavior of Prabu Geusan Ulun with the first steps to leading themselves. Becoming a good leader begins with learning to lead ourselves and the process of being able to reflect on our own behavior and always try to improve ourselves because every human being is their own leader to always lead themselves to the right and straight path (Mutalib & Science, 2019). The exemplary leadership figure of Prabu Geusan Ulun can be part of educational innovation today in facing an era that has begun a moral crisis for the nation's successors and is applied to the educational process by educators for students as character formation as well as broader knowledge regarding the history of the Islamic Kingdoms in West Java.

Educational Innovation is an innovation in the field of education to make a step in solving educational problems that occur. Educational innovation can be an idea, item, method, which can be felt or observed as something new for a person or group of people (society) in the form of an invention or discovery that is used to achieve appropriate educational goals or can solve educational problems (Firmansyah et al. al., 2019). There are parts of innovation in education, namely, divided into 2: (1) Top-Down, namely a model of educational innovation created by certain parties as leaders which is applied to subordinates; as is the case with educational innovations carried out by the Ministry of National Education so far. (2) Bottom-up, namely a model of innovation that originates and has sources from below and can be implemented as an effort to improve the implementation and quality of education so that it increases further (Kadi et al., 2017). Coinciding with the division of educational innovation, a lot can actually be done in the bottom-up section, where as educators you can innovate in learning at school with various kinds of learning methods that can be delivered to students and also assisted by the existence of learning media that adapts to something they like. by students today.

The learning method that can be applied when learning to students is to organize in such a way that during learning with systematic and regular learning, the method is directly put into practice, whether through discussions, experiments, field trips, and others. Apart from that, with the use of learning media, teaching staff can prepare material such as the history of the Sumedang Larang Kingdom and the figure of the leader Prabu Geusan Ulun with several media designed according to what students like recently, such as making a biographical video of Prabu Geusan Ulun with interesting and accessible editing. It is understood that it can be published on various platforms that are currently popular with students, namely social media, be it YouTube, Tiktok, or Reels Instagram or by creating illustrated e-books that can be interesting for students. As the times progress, digital-based media is becoming more and more popular among various groups, as is the case with education which always keeps up with the times with

the wider use of media in learning. The use of learning media in the teaching and learning process certainly aims to arouse new desires and interests, generate motivation and stimulate learning activities. Apart from that, it can also facilitate interaction between teachers and students so as to create effective and efficient learning (Karo-Karo S, 2018).

In the era before the popularity of digital media, learning about history education was often considered monotonous because it had long discussions and lots of story lines with different settings and times. However, as the current era develops, digital technology is felt to have many benefits for the educational sector, including as a source and learning media that is more diverse and can be applied to learning. Including, educational innovation in character education based on historical values in the kingdom, especially in the figure of a king who has a character and personality who can be an example to shape the nation's character better by introducing characters who in ancient times were respected and even had power. Prabu Geusan Ulun is an example that can be emulated by the many kings in Indonesia in education, especially history subjects. In the past, of course, there was not only good character or personality, there were also many bad characters or personalities which could always be a reflection of filtering character by providing knowledge and understanding that bad character in ancient times had its own consequences which became an example that Having bad character can be detrimental to yourself and others. Therefore, historical values can be a reflection in the process of the nation's children to build their own character on both sides by providing examples of good and bad character. So, every individual can process to mature themselves by strengthening good character and can also have the character to lead themselves to become an individual or someone with a good personality. Then, it can be well accepted in society and realize the ideals of the Indonesian people as citizens who exercise and fulfill the rights and obligations of Indonesian citizens.

## CONCLUSION

Education is not only about knowledge, but also character and personality. This is in accordance with the aim of Indonesian education to build character. Character education must be instilled from an early age through formal and non-formal education. The younger generation is more focused on materialism, so character education needs to be strengthened. Innovation is needed in education, especially character education. Character education helps create quality leaders with strong ethical and moral values.

Local history has great value and potential as a source of inspiration for forming leadership character. The values of local history reflect the wisdom and personality of a region. Prabu Geusan Ulun from the Sumedang kingdom prohibits showing the principles of wisdom, justice and firmness, and represents the values of ethical leadership and integrity which can be used as an example in character development.

Character education is a conscious and planned effort to develop spiritual potential, morals and intelligence. Character education is very important amidst the dynamics of modern society. Changing times and technological developments provide new challenges in forming good and dignified character. Character is sculpted through experience and environment. Character education can help overcome moral crises. Character education must involve the



entire community and be combined with educational innovation that includes the use of digital media. In this case, values from history and influential figures such as Prabu Geusan Ulun can be integrated into local wisdom-based character education to form quality future leaders who have strong character.

Character education must start with leading yourself. The leader's character must be tough and wise. The history and leadership of Prabu Geusan Ulun can be used as an example. Innovations in education can use modern learning media, such as videos or e-books, to enrich the delivery method and arouse student interest. As technology develops, history education becomes more interesting and effective. Character education based on local wisdom and historical values is an important investment for a better future. Thus, character education and the use of innovation in education are the keys to forming quality leaders with good character in facing the challenges of the modern world

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