



Exploring Children's Character Education through the Moral Teachings of Raden Mas Panji Sosrokartono

Fatimatul Zuhroh

f.zoehroh@gmail.com

Institut Al-Ma'arif Way Kanan Lampung, Indonesia

Abstract

This research examines Sosrokartono's teachings that involve the harmony of human relationships with God and fellow creatures. These teachings align with the values of Pancasila as the foundation of the state and reflect the character of education. This literature research uses a qualitative method with interpretation, abstraction analysis, and verstehen. The results show that Sosrokartono's moral teachings are practical and humanist. The practical nature is reflected in daily examples, while the humanist nature invites humans to help others with love and devotion to God. These teachings align with the main values of character building, including religion, nationalism, independence, cooperation, and integrity. In conclusion, Sosrokartono's teachings have strong relevance to character education and the values of Pancasila.

Keywords: *Sosrokartono's Teachings, Children's Character Education, Moral Teachings*



© 2022, Fatimatul Zuhroh

This work is licensed under a Creative Commons Attribution-ShareAlike

INTRODUCTION

The world of education has a very important role in building the morals of a nation. Education is a conscious human effort to cultivate innate potentials both physically and spiritually according to the values that exist in society (Utama & Tanfidiyah, 2019). Education is not just going to school and getting a degree. But how education can expand knowledge and knowledge of life (Utama & Tanfidiyah, 2019). Therefore, character education is very important beyond science. Hurlock in Dharma Kesuma reveals that character is found in personality. Character involves a moral standard and involves a value judgment (Yusuf, 2016). Character is related to behavior that is regulated by effort and desire. Conscience, the most important element of character, is a habitual pattern of prohibition that controls a person's behavior, making it in harmony with socially accepted group patterns (Murtamadji, Hendrowibowo, & Rukiyati, 2018).

Moral teachings in Islam do not only teach humans to build a civilization, however, Islam teaches humans to be pious, virtuous, behave, have good manners or customs in accordance with the teachings of the Qur'an and Hadith (Jaenullah, Ferdian Utama, 2022). Islam has a comprehensive view of the behavior of life and science.

Islam considers that the best human being is the one who can master as many branches of knowledge as possible and is able to realize it in everyday life (E. P. Ferdian Utama, 2020).

Raden Mas Panji Sosrokartono was the son of R.M. Adipati Ario Sosroningrat and Nyai Ajeng Ngasirah. Sosrokartono was the elder brother of R.A. Kartini whose thoughts contained many teachings of moral philosophy. He was an intelligent figure and had the ability to read the future. Sosrokartono's moral teaching is the harmony of human relationships with God and humans with fellow God's creatures. A good human being is a human being who always fulfills his obligations, namely loving, devoting, and serving God (S. Ferdian Utama, 2017). The form of human love, devotion, and service to God is carried out in the form of obligations to behave to love, help, and serve fellow humans in need sincerely (*leladi maring sesami*).

Sosrokartono's moral teachings are in accordance with the values of Pancasila as the foundation and ideology of the state. Because the content of Sosrokartono's teachings is in accordance with the values of individual character building that the government is socializing through character education in schools. Sosrokartono's thought is the main discussion in this paper and is used as a study material and solution in strengthening children's character education through moral teachings.

METHODOLOGY

This research is a library research, therefore the research method used is qualitative. The methodical elements in this research are, first, the interpretation method (Connaway, L. S., & Radford, 2021). Researchers use this method to explain, reveal, and translate the meaning of Sosrokartono's moral teachings in Javanese. Second, the abstraction analysis method. Researchers use this method to find the important and essential elements of Sosrokartono's moral teachings in shaping character (Trkov et al., 2020). The third is *verstehen*. This method is used to deeply understand Sosrokartono's moral teaching to find its relevance to character education.

RESULTS AND DISCUSSION

Biography R.M.P Sosrokartono

Raden Mas Panji (R.M.P.) Sosrokartono was born in Pelemkerep, Mayong Jepara on Wednesday Pahing, 27 Rabiul Awal 1297 H or April 10, 1877. Sosrokartono was the third of eight children of R.M. Adipati Ario Sosroningrat and Nyai Ajeng Ngasirah. Adipati Ario Sosroningrat was the third son of P.A. Tjondronegoro IV, who had the good fortune to receive western education at that time. Sosroningrat was a *wedana* in Mayong, who was later appointed regent of Jepara for the period 1880-1905.

Sosrokartono was the elder brother of Raden Ajeng Kartini, the pioneer of the women's emancipation movement in Indonesia. Sosrokartono had a family background that highly valued education. He inherited an extraordinary nature, talent and intelligence from his grandfather, Prince Aryo Tjondronegoro IV. Sosrokartono's specialty was already visible when he was very young (Qurrantain, 2020). Since childhood he had studied religious sciences. He was very fond of reading the Qur'an, an activity that included his education at home. In addition, at a young age, he was very serious about following his parents in the Javanese tradition of reciting the soul, with fasting and *tirakat*. As an adult, he enjoyed reading valuable Javanese literature

such as *Woelangreh* (composed by Pakubuwono IV) and *Serat Centini* (Pakubuwono V).

Sosrokartono grew up in a noble environment that upheld Javanese customs and habits. He had to bow before his Romo (father) and older brothers. He was taught how to be the son of a nobleman, how to behave, how to walk, and how to eat. Sosrokartono was known as a polite, capable and virtuous young man. Sosrokartono's manners were taught by his mother since childhood. Sosrokartono was highly respected for his skills, intelligence, attitude, speech and behavior. Sosrokartono died on February 8, 1952 at the age of 75 after serving for about 25 years as a healer for people in need without asking for wages. During his lifetime, Sosrokartono was once dubbed as Prince Charming of the East (De Javanese Prins), the Genius of the East, Joko Pring, and Mandor Klungsu. Some of Sosrokartono's teachings are worth noting.

The Science of Catur Murti

The science of Catur Murti is Sosrokartono's creation that is used as a life guide to carry out his life purpose as a servant of Allah SWT. It is the teaching of Sosrokartono's knowledge and practice that he practiced in his daily life. Catur Murti is the union of four main mental phenomena, namely; thoughts, feelings, words, and actions. The unification of these four things is based on the value of truth, so that the unification is the right thoughts, the right feelings, the right words, and the right actions. In practice, if the four symptoms do not run in balance between one another, then humans cannot get closer to God and cannot sincerely benefit humans. In order for these four mental phenomena to unite and work together, they need to be done with "friends, friends, and friends". This means that thoughts, feelings, words, and actions must be done seriously, earnestly, and truly right. Sosrokartono in carrying out this Catur Murti Science is to always consider that all that he has is devoted and given to others with sincerity as a form of worship and devotion to Allah SWT. The form of devotion to Allah SWT is realized by being devoted to fellow creatures.

Ngawulo Dateng Kawoelane Gusti

Sosrokartono often conveyed stories of experience, views in dealing with problems and life values to his friends Monosoeko residents in Bandung. One of the teachings that became Sosrokartono's noble advice in living life was conveyed through Sosrokartono's letter sent to Monosoeko residents, namely: "Ngawoelo dateng kawoelaning Goesti, lan memayoe ayoening oerip, tanpo pamrih, tanpo adjrih, mantep mawi pasrah, tanpo adjri, tanpo ilmoe koelo boten adjrih, because pajoeng koelo Goesti koelo, shield koelo inggih Goesti koelo". Meaning: to serve the servant of God and perfect the happiness of life, selflessly, without fear, confidently with submission, without magic, without knowledge, I am not afraid, because my umbrella is my God, my shield is my God. This message is the essence of Sosrokartono's determination and desire to devote all his energy, mind, soul, heart, and everything he has to the happiness of mankind and his nation (Thohari, Nisa, Azizah, Mutoharoh, & Tania, 2022).

Angluhuraken Bangsa Kito

Sosrokartono had a deep love for his nation that had been shown since he was a teenager. One proof of Sosrokartono's love for his nation can be traced from a letter written by Sosrokartono to the Monosoeko people in Bandung. The letter from Binjei dated November 12, 1931 reads: "Angluhuraken bangsa kito, tegesipun: anyebar winih budi Jawi, gampilaken margining bangsa, ngupoyo papan panggesangan". Meaning:

upholding our nation, means spreading the seeds of Javanese wisdom, facilitating the path of the nation, getting a place of livelihood (Idrus, Syukur, & Zulkifli, 2019). The proof of Sosrokartono's love for his nation is that he also helped to sow and nurture the tree of National awakening by establishing the Indische Vereeniging which was the embryo of the establishment of the Indonesian Association in the Netherlands which proved to be one of the fires for the awakening of nationalism in the Indonesian homeland.

Suwung Pamrih Tebih Ajrih

Suwung pamrih is essentially the basis for Sosrokartono's teaching of the Science of the Bolong Bag. For Sosrokartono, whatever he did was all empty of selfishness, not expecting anything, everything was done on the basis of sincerity. The teaching of suwung pamrih tebih ajrih needs to be placed in the area of social life as a form of socializing that should be, acting with good intentions in helping fellow humans, with full sincerity and selflessness, only solely intending to carry out devotion to Allah SWT. People who practice this teaching are people who have high social integrity.

The Science of Bolong Bags

Moral teachings that have practical and humanist values are the science of bolong bags. Sosrokartono conveyed the science of the bolong bag through a letter in Javanese intended for Monosoeko residents. The teaching is formulated in a very simple form, namely; "nulung pepadane ora nganggo minding wayah, waduk, kantong yen ana isi lumuntur marang sesami." This means: helping or assisting fellow human beings does not need to think about time, stomach, pockets or pockets. If there is content, it is distributed or donated to others. The basis of the science of the bolong pouch is the love of man for his God. The meaning of the teaching of the science of bolong pockets is that the behavior of leladi maring sesami is a manifestation of devotion to God SWT. The core teaching of the science of the bolong pouch is to help fellow human beings selflessly and based on sincerity. Everything is at stake to help fellow humans in need as a form of devotion to God.

Trimah Mawi Pasrah

Trimah mawi pasrah is a Javanese expression that literally means accepting everything sincerely, sincerely as a gift from Allah SWT. Trimah mawi pasrah is one of the attitudes of life that underlies the practice of lampah Sosrokartono which comes out of a sincere heart. He believed that whatever happened, good or bad, pleasant or troublesome, that happened as long as he did good for others and his nation was the will of Allah SWT. Therefore, Sosrokartono was never afraid, anxious, or daunted in the face of various kinds of dangers and threats. In fact, he never asked for the slightest reward to someone he had helped. This attitude of sincerity, trimah mawi pasrah, ensures that humans can live the dynamics of life in peace and tranquility. He will not be afraid of worldly problems. People who are able to live the teachings of Sosrokartono will be independent, their attitudes and behavior do not depend on others and use all their energy, thoughts and time to serve Allah SWT, fellow humans and the universe.

Character Education

The definition of character in the Big Indonesian Dictionary means psychological, moral or character traits that distinguish a person from others, character, character. Meanwhile, the Ministry of Education and Culture in the Character Education Master Design book formulates that the definition of character is unique values, both embedded in the self and manifested in behavior. Character coherently emanates from the results of the mind, heart, taste, and spirit, as well as the exercise of a person or group of people (Pujawardani, 2019). Lickona asserts that character is formed from three kinds of interrelated parts, namely moral knowledge, moral feelings, and moral behavior. Good character consists of knowing goodness, wanting goodness, and doing goodness. Habits of mind, habits of heart, and habits of action. All three are important for living a moral life (Burhanuddin, 2019). They also form moral maturity and are inseparable but influence each other in various ways. A person is only called a person of character if his behavior is in accordance with moral rules.

Good character education must involve not only the aspects of good knowledge (moral knowing), but also feeling well (moral feeling), and good behavior (moral action). Character education aims to develop the ability of learners to make good and bad decisions, maintain what is good and realize that goodness in everyday life wholeheartedly. Character education is not just about teaching what is right and what is wrong, more than that character education instills habits (habituation), about good things so that students become aware (cognitive domain) of what is good and bad, able to feel (affective domain), and used to doing good (psychomotor domain). There are five main character building values that are prioritized in education. The five main character values are as follows:

Religious

Religious character values reflect faith in God Almighty which is manifested in the behavior of carrying out the teachings of the religion and beliefs that are embraced, respecting religious differences, upholding a tolerant attitude towards the implementation of worship of other religions and beliefs, living in harmony and peace with adherents of other religions (Inawati, 2017). Religious character values include individual relationships with God, individuals with others, and individuals with the universe (environment). Religious sub-values include: love of peace, tolerance, respect for differences in religions and beliefs, firm stance, self-confidence, cooperation between adherents of religions and beliefs, anti-malice and violence, friendship, sincerity, not imposing one's will, loving the environment, protecting the small and marginalized (Permatasari, Keguruan, & Pendidikan, 2021).

Nationalist

Nationalist character values are ways of thinking, behaving, and acting that show loyalty, care, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment, placing the interests of the nation and state above the interests of self and group. The sub-values of nationalist character include: appreciation of the nation's own culture, protecting the nation's cultural wealth, willing to sacrifice, excel, and excel, love the country, protect the environment, obey the law, discipline, respect for cultural, ethnic, and religious diversity.

Independent

Independent character is an attitude and behavior that does not depend on others and uses all energy, thoughts, time to realize hopes, dreams, and ideals. The

sub-values of independence include; work ethic, responsibility, resilience, fighting power, professionalism, creativity, courage, and being a lifelong learner.

Gotong Royong

The character value of gotong royong reflects the action of appreciating the spirit of cooperation and working together to solve common problems, establishing communication and friendship, providing assistance/help to people in need. The sub-values of gotong royong include: respect, cooperation, inclusiveness, commitment to joint decisions, deliberation to reach consensus, solidarity, helping, empathy, anti-discrimination, anti-violence, and volunteerism.

Integrity

Integrity character value is a value that underlies behavior based on efforts to make himself a person who can always be trusted in words, actions, and work, has a commitment and loyalty to human and moral values (moral integrity). The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, including consistency of actions and words based on truth. The sub-values of integrity include: honesty, love of truth, loyalty, moral commitment, anti-corruption, justice, responsibility, and respect for individual dignity (especially people with disabilities). The five main character values above interact with each other, develop dynamically and form a whole person. From whichever core value character education starts, individuals and schools need to develop other core values both contextually and universally.

Concept of Sosrokartono's Moral Teachings

Sosrokartono's moral teaching as the object of research is influenced by Javanese culture and society where Sosrokartono lived his life. The essence of Sosrokartono's moral teaching lies in his behavior, lampah, speech, attitude, stance, and way of life that shows the harmony of the relationship between man and God, and man and fellow creatures of God. As God's creatures, humans must fulfill their obligations, namely love, devotion, and service to God. The exploration of love and devotion to God is to love fellow creatures with the principle of "Ngawula dateng kawulaning Gusti, lan memayu hayuning urip". The example practiced by Sosrokartono is the behavior of giving help to people in need on the basis of "suwung pamrih tebih ajrih".

Sosrokartono's moral teaching is oriented on the basis of the value of divinity which is practical and humanist. The practical nature means that Sosrokartono's moral teachings are not empty theories but are practiced by Sosrokartono himself in daily life as a role model for the surrounding humans. While the humanist nature means that Sosrokartono's moral teachings direct human behavior to risk everything to help fellow humans in need sincerely and selflessly. The concept of Sosrokartono's moral teaching contains divine theory and humanitarian practice. The two concepts can be reconciled and brought together in practice and devotion, although it must be redeemed by the mind always moving, not silent, willing to endure suffering and sacrifice himself to help others. Sosrokartono chose the way to be directly involved in humanitarian devotion to others who needed help. For Sosrokartono, taking the real path of humanity is the ultimate goal of the path to God itself. In addition to the teachings of divinity and humanitarian practices, Sosrokartono also taught the Indonesian people to have the spirit of nationalism.

The spirit of nationalism remains inherent in Sosrokartono, which can be witnessed by his commitment to always use Javanese, despite being able to speak in many languages and having experience in inter-national relations. The spirit of nationalism is one of the proofs of Sosrokartono's love for his nation which can be traced from his pearls of wisdom: "Angluhuraken bangsa kito, tegesipun: anyebar winih budi Jawi, gampilaken margining bangsa, ngupoyo papan panggesangan". This means: upholding our nation, means spreading the seeds of Javanese wisdom, facilitating the nation's path, gaining a place of livelihood. Sosrokartono's moral teaching with the principle of "trimah mawi pasrah" provides awareness to humans, that humans live in a dynamic flow of time, namely the past, present and future. In order for humans to be peaceful in living their lives, humans should develop an attitude towards what happened in the past, humans must let go, no need to regret. Toward whatever is happening now, humans must accept it wholeheartedly, no need to be disappointed. As for what will happen in the future, humans must surrender or surrender, no need to be discouraged. This moral teaching is reflected in the expression: "Ikhlas marang apa sing wis kelakon. Trimah marang apa kang saiki dilakoni. Pasrah marang kang bakal ana." It is this inner attitude of ikhlas, terimah, and pasrah that ensures that humans can live the dynamics of life in peace and tranquility. Sosrokartono's moral teachings can strengthen human belief in the power of Allah SWT, namely that God is the Almighty God and the determinant of human life and nature. Human life has been determined and outlined by the creator of Nature. Everything that has happened, is now and will be faced, must be sincerely accepted and submitted to Allah SWT.

Child Character Education Through Sosrokartono's Moral Teachings

Some moral teachings that are in line with children's character education are as follows:

Ngawulo Dateng Kawulo Gusti

This teaching contains religious character values. Religious character values reflect faith in Allah SWT which is manifested in the behavior of carrying out the teachings of the religions and beliefs that are embraced, respecting religious differences, upholding a tolerant attitude towards the implementation of worship of other religions and beliefs, living in harmony and peace with followers of other religions. This religious character value covers three dimensions of relationships at once, namely the relationship between individuals with God, individuals with others, and individuals with the environment. This religious character value is shown in the behavior of loving and maintaining the integrity of creation.

Anggluhuraken Bongso Kito

This teaching contains the character value of nationalism. The character value of nationalism is one of the main values prioritized through the strengthening character education program in schools. This main value of nationalism is a way of thinking, behaving, and doing that shows loyalty, care, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment, putting the interests of the nation and state above the interests of self and group.

Trimah Mawi Pasrah

This teaching contains independent character values. Trimah mawi pasrah is one of the attitudes of life that underlies the practice of lampah Sosrokartono that comes out of a sincere heart. This inner attitude of ikhlas, trimah and pasrah

guarantees that humans can live the dynamics of life in peace and tranquility. He will not be afraid of worldly problems. People who are able to live this teaching of Sosrokartono will be independent, their attitudes and behavior do not depend on others and use all their energy, thoughts and time to serve Allah SWT, fellow humans and the universe. Sosrokartono's moral teaching "Trimah mawi pasrah" is very relevant to the concept of the main value of Strengthening Character Education, namely independent life. Independent character value is an attitude and behavior that does not depend on others and uses all energy, thoughts, time to realize hopes, dreams and ideals. With independent character values, Indonesians will have a work ethic (hard work), resilience, fighting power, professionalism, creativity, courage, and become lifelong learners.

The Science of Bolong Bags

This teaching contains the main character value of gotong royong. The concept of this teaching is to invite humans to have love for God and that love is not perfect if it is not channeled to fellow humans. Devotion to God is a form of worship. Meanwhile, worship for Sosrokartono is helping fellow humans sincerely and selflessly. This teaching is the practice of love for God SWT through love for fellow human beings, whom he loves with suwung pamrih or selflessness. The teaching of bolong bag science is very relevant to the character value of gotong royong. The main value of gotong royong reflects the action of appreciating the spirit of cooperation and working together to solve common problems, establishing communication and friendship, providing assistance or help to people in need. Sub-values of gotong royong include: respect, cooperation, inclusiveness, commitment to collective decisions, non-violence, solidarity, empathy, deliberation, consensus, helping, and volunteerism.

Suwung Pamrih Tebih Ajrih

This teaching contains the value of integrity, whatever is done is all empty of selfishness, does not expect anything, everything is done on the basis of sincerity. The character value of integrity is a value that underlies behavior based on efforts to make himself a person who can always be trusted in words, actions, and work, has a commitment and loyalty to human and moral values (moral integrity). The character of integrity includes; an attitude of responsibility as a citizen, actively involved in social life, through consistency of actions and words based on truth. The sub-values of integrity include; honesty, love for the truth, loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary, and respect for the dignity of individuals (especially people with disabilities). From the above explanation, it can be concluded that Sosrokartono's moral teachings have a high relevance to character education launched by the government in the character education strengthening program.

CONCLUSION

Sosrokartono's moral teachings are consistent with the description of character values launched by the government in the national character education strengthening program. Sosrokartono's moral teachings are full of character building values. The core of Sosrokartono's moral teachings lies in his practice, speech, attitude, stance, and way of life that shows the harmony of relationships between humans and God, and humans and fellow creatures of God. Sosrokartono's moral teachings are practical and

humanist. The practical nature means that Sosrokartono's moral teachings are not empty theories but are practiced in daily life as a role model for the surrounding humans. Meanwhile, the humanist nature directs human behavior to risk everything to help fellow humans as a form of love and devotion to Allah SWT. The suitability of the main values of character building with Sosrokartono's moral teachings include: ngawulo dateng kawulaning Gusti (religious value), angluhuraken bongso kito (nationalist value), trimah mawi pasrah (independent value), ilmu kanntong bolong (gotong royong value), and suwung pamrih tebih ajrih (integrity value). These character values are being internalized and transformed by the government in the character education strengthening program in education.

REFERENCES

- Burhanuddin, H. (2019). Pendidikan Karakter Dalam Perspektif Al Qur'an. *AL-AUFA: JURNAL PENDIDIKAN DAN KAJIAN KEISLAMAN*, 1(1), 1-9. <https://doi.org/10.36840/ALAUFA.V1I1.217>
- Connaway, L. S., & Radford, M. L. (2021). *Research methods in library and information science*. USA: Bloomsbury Publishing.
- Ferdian Utama, E. P. (2020). Parental dalam Pendidikan Islam. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 7(1), 28-43. <https://doi.org/10.53627/JAM.V7I1.3570>
- Ferdian Utama, S. (2017). Keteladanan Orang Tua dan Guru Dalam Pertumbuhan Dan Perkembangan Anak Usia Dini (Perspektif Abdullah Nashih Ulwan Kajian Kitab Tarbiyyah Al-Aulad Fi Al-Islam). *Elementary*, 3(2), 107-119. <https://doi.org/https://doi.org/10.32332/elementary.v3i2.833>
- Idrus, A. Al, Syukur, A., & Zulkifli, L. (2019). The livelihoods of local communities: Evidence success of mangrove conservation on the coastal of East Lombok Indonesia. *AIP Conference Proceedings*, 2199(1), 50010. <https://doi.org/10.1063/1.5141308/760983>
- Inawati, A. (2017). Strategi Pengembangan Moral dan Nilai Agama Untuk Anak Usia Dini Asti Inawati. *Al-Athfal: Jurnal Pendidikan Anak*, 3(1), 51-64.
- Jaenullah, Ferdian Utama, D. S. (2022). Resilience Model of the Traditional Islamic Boarding School Education System in Shaping the Morals of Student in the Midst of Modernizing Education. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 8(4), 931-942. <https://doi.org/https://doi.org/10.33394/jk.v8i4.6013>
- Murtamadji, M., Hendrowibowo, L., & Rukiyati, R. (2018). The implementation of a local wisdom-based character education model in primary schools in Bantul, Yogyakarta. *Character Education for 21st Century Global Citizens*, 561-567. <https://doi.org/10.1201/9781315104188-73>
- Permatasari, F., Keguruan, F., & Pendidikan, I. (2021). Implementation of Character Education during the Pandemic In Tk Aisyiyah 1 Gurah Kediri. *Journal of Childhood Development*, 1(1), 1-9. <https://doi.org/10.25217/JCD.V1I1.1468>
- Pujawardani, H. H. (2019). Pendidikan Karakter Melalui Internalisasi Nilai-Nilai Agama Islam Pada Anak Usia Dini. *Media Nusantara*, 16(1), 77-90. Retrieved from <http://103.66.199.204/index.php/MediaNusantara/article/view/683/460>
- Qurrantain, N. (2020). Relationship Theory: The Sosrokartono's Life. *Medio*, 2(2), 85-94. <https://doi.org/10.22219/MDO.V2I2.14867>

- Thohari, A. M., Nisa, L. F., Azizah, N., Mutoharoh, R., & Tantia, E. A. (2022). Ilmu Kantong Bolong R.M.P Sosrokartono Dalam Perspektif Moralitas Dan Implementasinya Pada Kehidupan Milenial. *Academica: Journal of Multidisciplinary Studies*, 6(2), 225–244.
- Trkov, A., Griffin, P. J., Simakov, S. P., Greenwood, L. R., Zolotarev, K. I., Capote, R., ... Yashima, H. (2020). IRDFF-II: A New Neutron Metrology Library. *Nuclear Data Sheets*, 163, 1–108. <https://doi.org/10.1016/J.NDS.2019.12.001>
- Utama, F., & Tanfidiyah, N. (2019). Pendekatan dalam Studi Islam Emphatic dan Homeschooling Scaffolding Vigotsky untuk Perkembangan Kecerdasan Anak Usia Dini. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 7(1), 43–64. <https://doi.org/10.21043/THUFULA.V7I1.4943>
- Yusuf, M. (2016). Pendidikan Karakter Pada Anak Usia Dini Perspektif Pendidikan Islam. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 2(1).