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THE DEVELOPMENT OF CHARACTER EDUCATION MODEL THROUGH AN INTEGRATED CURRICULUM AT ELEMENTARY EDUCATION LEVEL IN MEDAN CITY

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Abstract; *Character education is an effort to help the development of the soul of children/learners both inward and outward to a better human. Therefore character education is a continuous and never ending process, in order to produce a future human figure rooted in the cultural values of the Indonesian nation. Thus character education has a higher meaning than moral education, because character education is not only about right-wrong problems, but how to instill habits of good things in life, so that children / learners will have awareness, and high understanding, as well as concern and commitment to apply the virtues in everyday life. Character education in today's context is very relevant to children / learners to overcome the moral crisis that is happening in our country. Whether or not this real moral crisis exists that involves our generation is our children as future leaders. The crisis is among others promiscuity, crime against friends, teenage theft, cheating habits, drug abuse and drugs, pornography, and so forth. This should be addressed early on by characterizing character education through an integrated curriculum to children / learners. This is done by researchers as a continuation of research activities in 2015 with the object of basic education research in Muhammadiyah Elementary School 29 of Sunggal. The year 2016 was continued again in Muhammadiyah Junior High School 47 of Sunggal as part of basic education. Because the so-called elementary education is elementary (primary school) and junior (junior high school) equal. This research was conducted to see the development of character education model conducted in SMP Muhammadiyah 47 Sunggal through integrated curriculum. Because so far there is a stigma that the character education education is only the responsibility of teachers REM and PCE in school, so that dichotomous character education (only inculcated by both teachers while other teachers do not do). It turns out through an integrated curriculum that character education is willing or not to be inculcated by all teachers and school residents. So the model of character education today is through 2 approaches, character education is positioned as the subject itself and character education is positioned as the mission of every subject (integrated into each subject). This research is conducted as an effort to assist the government in anticipating and overcoming the moral crisis that occurs in order to prepare a generation that character in the future*

Keywords: *Character Education Model, Intergrated Curriculum, Elementary Education Level.*

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INTRODUCTION

Criticism of the educational segment that emerged recently caused by our education in general in Indonesia has not succeeded in building a character human. In fact, not a few who mention that our education failed because many of our school graduates ranging from elementary school to college, from scholars to professors and who have intelligent brain but mentally weak and behave immorally. This can happen because the planting of characters that have not yet imprinted when at the level of basic education.

Talking about character is paramount and very basic. By these characters we can distinguish humans with other creatures. People of character both individually and socially are the people who actually have good character, morals, and good manners. This can be done through character education implanted to students from an early age. Given this is very important, then character education must be instilled through an integrated learning process.

Therefore, character education should be instilled since starting from the level of primary education which includes elementary and junior high. This can be used as the main foundation for children to continue their education in the future. In addition, elementary and junior high students are more easily formed personality that will impact on his character. Elementary and junior secondary levels are basic education for a child. If you have formed personality in the elementary and junior high school then it will be more character again at the next age. So in the future with the application of character education implanted through the integrated curriculum, the child will turn into disciplined students, not against teachers, studying diligently, happy to help others, respect, not immoral, and others.

Strengthening character education is very relevant in shaping the personality and character of children, as a tool to overcome bad behavior so that turned into good behavior. Another criticism that is not less worrying is the beginning of the decline of the spirit of nationalism. The spirit of the Unity in Diversity of the Indonesian nation is lately in the pulse. The Indonesian nation as a multicultural nation is a fact. Dozens of ethnic, ethnic, racial, and diverse religions of Indonesian society with various backgrounds bring its own consequences in the nation and society. Multiculturalism and the character of the nation seem to be closely related. The decline of national character has an impact on the depth of the spirit of togetherness of the nation of

Indonesia as a multicultural nation. The erosion of the spirit of mutual respect among ethnic, ethnic, racial, and inter-religion is currently one of the indicators that the formation of a multicultural Indonesian human character has not been successful. Because the still found junior high school students who have not been able to accept multicultural diversity that exist in themselves, such as junior high school students like to taunt other tribes, and even other religions that were not in accordance with him. Feel the tribe, his best religion and consider other tribes and religions worse.

Thus, after the character education for junior high school students, then they will arise mutual respect, and avoid the behaviors that are not commendable. Therefore, with the background of the problem researchers are interested to find an integrated character education model at the junior level in Medan City. So that after the model can be applied to all units of education level of basic education later. As the pilot project is SMP Muhammadiyah 47 Medan.

LITERATURE REVIEW

The Meaning and Urgency of Character Education

Talking about characters is very important and fundamental. Character is a living mustika that differentiates humans from animals. Man without character is a man who has "built". People of strong character and both individually and socially are those who have good character, morals, and good manners. Given such an urgent character, the educational institution has the responsibility to instill it through the learning process. Strengthening character education in the present context is very relevant to overcome the moral crisis that is happening in our country.

Griek in Zubaedi argues that character can be defined as an alloy rather than any fixed human nature, so that it becomes a special sign to distinguish one person from another¹. Then Leonardo A. Sjamsuri in Zubaedi suggests that the character is who you really are. This restriction implies that the character as an identity possesses a person who is settled so that someone or something is different from the others².

According Ekowarni in Zubaedi states that on the micro level the character is defined; a) the quality and quantity of reactions to oneself, others, as well as certain

¹ Zubaedi, (2011) *Desain Pendidikan Karakter; Konsepsi dan Aplikasinya Dalam Lembaga Pendidikan*, Jakarta; Kencana. P. 9

² *Ibid*

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situations, b) character, morals, psychological characteristics³. As a personality aspect, character is a reflection of the whole personality of a person: mentality, attitude, and behavior. While according to Alwisol character is defined as a picture of behavior that accentuates the value of right-wrong, good-bad, either explicitly or implicitly⁴.

The word character is derived from the Greek word, which means "to mark" (mark) and focus, how to apply the value of kindness in the form of action or behavior⁵. Therefore, a person who behaves dishonest, cruel, or greedy is said to be a person of ugly character, while a person who behaves honestly, helps to be said to be a person of good character and noble. So the term character closely related to personality (personality) seseorang. A person can be called a character person if his behavior is in accordance with moral rules⁶.

In Islamic terminology, the definition of character has a closeness of understanding with the notion of morals. The word akhlak comes from the word khalaqa (Arabic) which means temperament, character and customs. According to the etymological approach, the moral approach derives from Arabic plural from the form of mufradnya khuluqun which according to lughah interpreted manners, temperament, behavior or character. In terminology (term), character is defined as human nature in general which depends on the factor of his own life. Character is the nature of psychology, morals or character that characterizes a person or a group of people. Character can also be interpreted the same as morality and character so that the character of the nation is the same as the morality of the nation or the nation's character.

Character is the way of thinking and behaving that characterizes each individual to live and work together, both within the scope of family, society, nation and state. A well-characterized individual is an individual who can make decisions and be prepared to account for any consequences of the decisions he makes. According to Musfiroh, character refers to a series of attitudes, behaviors, motivations, and skills⁷.

³ *Ibid*

⁴ Alwisol, (2006). *Psikologi Kepribadian*, Malang: UMM. P. 8

⁵ Musfiroh, T. (2008). *Cerdas Melalui Bermain*. Jakarta: Grasindo. P. 209

⁶ Zubaedi, (2011) *Desain Pendidikan Karakter; Konsep dan Aplikasinya Dalam Lembaga Pendidikan*, Jakarta; Kencana. P. 12

⁷ Kementerian Pendidikan Nasional, (2010) *Panduan Pendidikan Karakter*. Jakarta: Kemdiknas. P. 12

Thus character education is character education plus, which involves aspects of knowledge (cognitive), feeling (feeling), and action (action). According to Thomas Lickona, without these three aspects, then character education will not be effective. There are a number of cultural values that can be characterized, namely piety, wisdom, justice, equality, self-esteem, self-confidence, harmony, independence, caring, harmony, fortitude, creativity, competitive, hard work, tenacity, honor, discipline and exemplary.

Character education can also be interpreted as a system of planting the values of character to the citizens of the school which includes components of knowledge, awareness or willingness, and actions to implement those values, both against God Almighty self, fellow, , as well as nationality to become human beings kamil (perfect human). In character education in schools, all components (stakeholders) should be involved, including the components of education itself, ie curriculum content, learning and assessment process, relationship quality, handling or management of subjects, school management, implementation of activities or co-curricular activities , empowerment of infrastructure, financing, and work ethic of all citizens and school environment.

With a systematic and sustained character education, a child will be emotionally intelligent. This emotional intelligence is an important provision in preparing children for the future, because one will find it easier and more successful to face all kinds of life challenges, including the challenge of academically successful.

Basic education of this character, should be applied since childhood or commonly called the psychologist as the golden age (golden age), because this age is proven to determine the ability of children in developing their potential. The results showed that about 50% of adult intelligence variability has occurred when children aged 4 years. The next 30% increase occurs at the age of 8, and the remaining 20% in the middle or end of the second decade. From here, it is fitting for character education starting from within the family, which is the first environment for the child's character growth.

But for some families, perhaps the systematic character education process above is very difficult, especially for some parents who are stuck in a crowded routine. Therefore, character education should also be given when children enter the school environment, especially since play groups and kindergartens. This is where the role of

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the teacher, who in Javanese philosophy is called *digugu* and imitated. Because the teacher is the spearhead in the classroom, which is directly opposite the learner.

Character education aims to form and build the mindset, attitude, and behavior of learners to be positive, noble, noble, and responsible. In the context of education, character education is a conscious effort that is done to form learners into positive and noble personality according to the competency standards of graduates (SKL) so that it can be implemented in everyday life. Character education has three main functions: firstly the function of formation and development of potential, both the reREMr and reinforcement function, the three filter functions of the negative things.

FINDINGS AND DISCUSSION

Based on the results of research conducted in SMP Muhammadiyah 47 Sunggal that the implementation of character education conducted on the school as an effort in *memahuti* vision, mission, and goals of SMP Muhammadiyah 47 Sunggal school. The vision of SMP Muhammadiyah 47 Sunggal is able to become a school of achievement, piety and Islamic insight. So with the vision can be used as the main foundation in instilling character education to the students in the school. In accordance with that vision, then the character that is invested is the character of achievement and religiosity.

In addition to vision, mission also has an important role in character building in schools. Because the vision alone is not enough to be translated into a mission. Mission is the steps to achieve the mission. So based on documentary study it can be seen that the mission of SMP Muhammadiyah 47 Sunggal is as follows:

- Increase *Imtaq* activities
- Implement effective learning and guidance
- Increase discipline
- Familiarize students using English actively
- Improve the mastery of information and communication technology
- Increase and intensify sports and art coaching
- Increase Creativity in the work
- Familiarize students using Arabic actively
- Improve the guidance and understanding of the Qur'an and As Sunnah.

Based on the mission developed by an institution of SMP Muhammadiyah 47 Sunggal is instilling religious, creative, disciplined character education. In addition to the vision and mission as the foundation of character formation, the goal is also very decisive character planting in SMP Muhammadiyah 47 Sunggal. Thus the goal is the end of a vision and mission carried by the school. So that it can be seen that the general purpose of SMP Muhammadiyah 47 Sunggal is the realization of a devout Muslim man, noble, capable, believe in himself, love the homeland, and useful for society and country.

Theoretically, there are two approaches offered in applying character education to students in school, namely first that character education is used as a subject, and second character education is made as the mission of each subject (integrating character education in each subject). Character education is not burdening teachers and students, because according to the second approach that we do not add the curriculum but the integration of the character education mission in every subject melalauinya in learning activities both in the classroom and outside the classroom.

In principle character education is not only the responsibility of religious teachers, PCE, or counselor alone, but the responsibility of all teachers and even all the citizens of the school. Because character education not only teaches about verses, propositions, or theories of goodness but a concoction of curriculum that can touch all aspects of student values and needs. So one of them by applying holistic curriculum (comprehensive) and integrated. Areas taught in schools are described in the concept of life skills education, social development, mindset development, and character development of students.

Therefore, according to Zubaedi in *Character Education Design*, 2011: 271 that in macro, character education can be integrated in intrakurikuler and kokurikuler activities. The planning and implementation of character education is conducted by principals, teachers, and education personnel (counselors) together as a community of educators applied into the curriculum through: 1) self-development programs, 2) integration into all subjects, 3) integration into curricular and extracurricular activities, 4) habituation. This is based on the results of research conducted in SMP Muhammadiyah 47 Sunggal found among others:

a) Self-development program.

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The planning and implementation of character education in the self-development program is done through integration into the daily activities of the school; routine school activities, spontaneous activities, and conditioning. The things done in SMP Muhammadiyah 47 Sunggal is marching in every day while one-on-one read aloud the recitation of Qur'an or speech in turn before the teaching and learning activities (this is what the Head of SMP Muhammadiyah 47 Sunggal as the pre-zero hour), cleaning the class as a daily picket, personal hygiene, worship in the form of zuhr prayer and ashar congregation for those who enter the afternoon and dhuha for those who enter the morning, pray before and after study, flag ceremony every Monday and big days, berinfak, others and others.

b) Integration into all subjects.

Character education is attached to every subject taught to students. So it is the responsibility of all subject teachers in SMP Muhammadiyah 47 Sunggal. The integration of character values into each subject, among others; reveals the values contained in each subject, reveals the story to bring value, turns the negative into a positive one, tells the life story of the great man, field studies, social work, and so on.

The practice of character education in schools is not only the responsibility of the subjects of Religion or Civic Education (Civics). During this time there is the impression of other subjects only teach knowledge in accordance with the field of science, technology or art. SMP Muhammadiyah 47 Sunggal has implemented a learning process of character values integrated in each subject or integrating character values on each subject of each subject. Character education is basically attached to each subject because each subject basically has character values that must be passed and achieved by the students. However, most teachers do not realize that there are values that can shape the student's character. For that, it is necessary to raise awareness for any teacher of any lessons to participate in character education.

There are many ways to integrate the de character's values in subjects, including: expressing the values contained in each subject, integrating character values directly into subjects, using imagery and comparing with similar events in student life, turning negative things into positive values, expressing values through discussion and brainstorming, using stories to bring out values, telling the life stories of great people, using songs and music to integrate values, using drama to describe events that contain

values, using activities such as charities, social visits, field trips or outbound and club activities to bring humanitarian values.

To integrate character education into all subjects requires synergistic collaborative collaboration between all subjects in educating the character of the learner. The role and function of the subjects of religious education and civic education (Civics in building morals or moral needs to get support and reinforcement from other subjects such as physical education (sports), IPS, science (science), and mathematics. From this consideration, all subjects need to be designed with loaded reinforcement of student characters.

a. Religious Education Material (REM)

All students of SMP Muhammadiyah 47 Sunggal are Moslems, so the Islamic Religious Education material (REM) becomes one of the subjects that must be followed. REM is a subject developed from the basic teachings contained in Islam, so that REM is an inseparable part of the teachings of Islam. In terms of educational content, REM is a subject that becomes a component that can not be separated with other subjects that aim to the moral development and personality of learners. All subjects that have these goals must be in line with and aligned with the objectives to be achieved by the REM subjects.

Given the subjects of REM aims to the formation of learners who believe and pious to Allah SWT, noble virtuous character (noble character), and have sufficient knowledge about Islam, especially the sources of teachings and other Islamic joints, so it can be a provision to learn various fields of science or subjects without having to be carried away by the negative influences that may be caused by the science and the subjects. REM is a subject that not only leads learners to master various Islamic studies, but REM emphasizes how learners are able to master the study of Islam as well as to apply it in everyday life in the midst of society.

The ultimate goal of the REM subject is the formation of learners who have a noble character (noble mind noble). This goal is actually the main mission of the Prophet Muhammad SAW diutusnya in the world. Thus, moral education (character) is the soul of Islamic religious education material (REM). Achieving a noble (noble) morality is the true goal of education. This does not mean that Islamic education does not pay attention to physical education, reason, science, or other practical aspects, but the point is that Islamic education is concerned with aspects of moral education as well

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as other aspects. Learners need strength in terms of body, mind, and science, but they also need character education, feelings, will, taste, and personality. In line with this concept, then all subjects or subject areas taught to learners must contain content of moral education and every teacher must pay attention to morals or behavior of learners.

b. Civic Education (CE)

The role of religious education in building character or morals will be more optimal in the future if it gets support from the subjects of civic education (CE). It can even be said, in the context of character education we can not ignore the strategic role of civic education subjects (CE). It can even be said, in the context of character education we can not ignore the strategic role of civic education subjects (CE), or previous subjects of Moral Pancasila Education (PMP). As an instrument of character education of the nation, the subjects are given since elementary school up to college. The problem is why lately we are still seeing a lot of deviant behavior, and disturbing the social order of Indonesian citizens. The values of Pancasila and P-4 points are now largely abandoned by some citizens, at least already many citizens whose behavior is no longer guided by the values of Pancasila and P-4 points.

c. Physical Education (Sports)

In the development of character education, subjects should be understood as messages and tools (as medium and message), namely as a vehicle of culture and individual empowerment. With this understanding, then the real role of character education can be run by all subjects, including physical education subjects.

One of the characters that can be grown through the subject matter of sport is self-confidence. This self-confidence is very important built in the learner remember it will become a valuable capital for a child in living competition in life. The goals and metrics of sports education can be designed for character or value education using two approaches: (1) internalization approach and (2) constructivist approach. In view of this theory, character is seen as a process of behavioral learning through the transmission of socially acceptable values.

Value building takes place along with the development of the child in internalizing the rules and social norms. In addition, in the process of internalization also required the social agent as the transmission of cultural norms. Thus, according to this theoretical view, individuals who participate in sports activities will internalize the values transmitted through sports activities. Sport is considered an agent of value formation. Thus, by participating in sports activities the desired values will be formed by themselves.

d. Social Sciences (SC)

Character education missions should also be assumed by social science subjects (SC). IPS has a noble duty and an important foundation for the intellectual, emotional, cultural, and social development of learners that is capable of developing responsible ways of thinking, acting and behaving as individuals, citizens, citizens, and citizens of the world. In addition, SC also tasked to develop the potential of learners to be sensitive to social problems that occur in society, have a positive mental attitude to repair all inequality, and skampilmengatasi every problem that occurs everyday both befall themselves and in society. This goal can be achieved when SC lesson programs at school are well organized.

SC subjects will be more optimal in participating to build the character of learners if done with appropriate learning management. According to Nationla Council for Social Studies, IPS learning will be optimal if the teacher adheres to the five principles of learning: meaningful, integrative, challenging, active, and value based.

e. Natural Sciences (Sains)

The efforts to instill the values of the characters to learners can also be done through the subjects of natural science (science). According to Sumaji et al., As quoted by Sofyan Sauri, natural science (science) contains a lot of life value. Moral values that can be developed in this case concerns the value of honesty, curiosity, and openness. The process of science in this case is the process of learning and taking meaning to life and the world around us.

There are many important values of life that can be learned from science, giving consequences to educators to be able to develop science as one of the media in forming students' personal. In this case, students can be invited to examine and learn the values in science that are useful in social life. Realizing this, the skills to teach the values of life

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through learning science is one of the important competencies that should be taught from the prospective teacher and dilatihkan to prospective teachers during the process of field experience in school.

f. Mathematics

Mathematics subjects are also on missions for character education. In mathematics there is a value of consistency in logical thinking, the understanding of axioms then seeks a solution through the recognition of the possibilities (all probabilities) and eliminates certain possibilities and finally finds a possibility that will lead to the right answer. From here there is the introduction of probabilities, there is a probability elimination, there is a conclusion that shows the path that will surely lead to a correct answer.

Through mathematics can be instilled honesty attitude. Students are taught not to miscalculate their operations, do not make the data manipulation that is now very vibrant and has become a nation in our country with mark-up and corruption. Mathematics teachers can touch the minds and the hearts of students about the dangers of corruption that became one of the causes of this nation. Mathematics teachers can make examples through affective or attitudinal assessments, both students' attitudes in dealing with and following the relevant lessons or students' attitudes in absorbing the values embedded in the subject matter.

g. Computer Learning Material (ICT)

Through the subjects of information technology and komunikasi (ICT) teachers can instill positive characters by giving direction to students in the use of information media more easily accessible and open. Education opens students' understanding and awareness of the facts, many important information accessible to learners, but many unimportant information even damages the morale and character of learners. In this case, it is very important to instill the character of truth, honesty, trust or trustworthiness, feel the presence and supervision of God, and afraid to sin so as to build a commitment in upholding the values of religion, honor, and can avoid anything that banned.

c) Integration into kokurikuler and extracurricular activities.

Co-curricular activities and extracurricular activities will be more meaningful (meaningfull learning) if packed with the content of character values. Because there are still many students who think that extra-curricular activities will waste time, not

useful, disrupt learning concentration, in vain and others. In fact this is as a means of character building, such as mentoring, persistence, problem solving, decision making, and student self-stance. As is done in SMP Muhammadiyah 47 Sunggal, among others, with 7 extracurricular activities: 1) Martial sports in the form of sacred tread, 2) Hizbul Wathan, 3) Al-Qur'an (for students who want qori told to choose while those who can not required to learn to read Al-Qur'an, 4) Drumband, 5) Computers, 6) Futsal, 7) Speech.

d) Habituation

Creation (milieu) environment is very important in order to positively influence the character education of students, such as through assignment, habituation, training, teaching, direction, and exemplary. Character education at the institutional level leads to the establishment of school culture and daily habits that characterize the school. As is done in SMP Muhammadiyah 47 Sunggal, among others, shake hands to the teacher when entering school and want to go home from school, clean Friday movement done regularly.

Therefore, many things can be done to realize the success of character education in SMP Muhammadiyah 47 Sunggal School. The concept of character is not enough to serve as a point in the syllabus and the lesson plan in school, but it should be more than that. Schools should make character education a well-developed value set, both in schools embodied in examples and real appeals shown by educators and educational staff at school in daily school activities.

CONCLUSION

Based on the results of research conducted in SMP Muhammadiyah 47 Sunggal found among others:

1. That the implementation of character education conducted at the school as an effort in memahuti vision, mission, and goals of SMP Muhammadiyah 47 Sunggal school.
2. That the implementation of character education is done through 4 ways:
 - a. Self-development program. Like marching in every day while one-on-one read aloud the recitation of Al-Qur'an or speech in turn before the teaching and learning activities (this is what the Head of SMP Muhammadiyah 47

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Sunggal as the pre-zero hour), cleaning the class as a daily picket, personal hygiene , worship in the form of zuhr prayer and ashar congregation for those who enter the day and dhuha for those who enter the morning, pray before and after learning, flag ceremony every Monday and big days, berinfak, helping others and others.

- b. Integration into all subjects, among other things, reveals the values contained in each subject, reveals the story to bring value, turns negative into positive, tells the life story of the great man, field studies, social work, and so on.
- c. Integration into the activities of kokurikuler and extracurricular, among others by doing 7 extracurricular activities: 1) Martial sports in the form of sacred tread, 2) Hizbul Wathan, 3) Al-Qur'an (for students who want qori told to choose while who can not required to learn to read Al-Qur'an, 4) Drumband, 5) Computers, 6) Futsal, 7) Speech.
- d. Habituation, among others shake hands to the teacher when entering school and want to go home school, clean movement of jum done routinely.

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