Principles in Sasak Local Wisdom as Character Education Values for Children

Ahmad Yasar Ramdan[1*], Abdullah Muzakar[2]
[1]Primary Teacher Education Program, Universitas Hamzanwadi
[2]Sociology Education Program, Universitas Hamzanwadi
*Correspondence author E-mail: ahmadyasar09@hamzanwadi.ac.id, Telp: +6287763417261

Abstract: Sasak people's life is strongly embedded by the philosophical values in each tradition that can lead them to have better perspectives. This study aimed to describe the values of character education in the local wisdom of the Sasak tribe, and the process of instilling character education values in the Sasak family. An ethnographic qualitative approach was used to obtain the information based on the research objectives. The data were collected through observations, interviews, documentations, and FGD techniques. The data were obtained from the families, traditional leaders, and communities. The results of the study revealed that the character values as the identity of the Sasak people were found in four principles, namely: *wirame* principle, *wirage* principle, *wirase* principle, and *wibusane* principle. The process of transmitting character values to children was done by giving knowledge, doing habituation, and imitation of the parents' good habits and behaviors. The value of local wisdom in the traditions could be used as an insight for parents and society as educational references to build children's characters.

Keywords: *Principles, local wisdom, character education, children*

INTRODUCTION

Sasak people's life is strongly embedded by the philosophical values in each Sasak tribe's tradition. The traditions include not only high spiritual values, but also part of Sasak people's life that can lead them to provide better perspectives. Sasak people have a highly upheld motto, called *"Lomboq Mirah Sasak Adi"*. Etymologically, *Lomboq* means straight; *Mirah* is a true, elegant, precious metal that is very expensive; *Sasak* was originated from the word sa'- sa ', sa'i, sopo, seke', means 'one'; and *Adi* means something that has a great value (Ningsih & Sukidjo, 2014). Building people's personality and nobility is uneasy. Aside from the fact that science, technology, information, and globalization has progressed so quickly, a structured and massive infiltration in the fields of economics, politics and ideology have provided serious challenges (Suharta, R. B., Septiarti, S. W., & Kusumawardani, 2020).

Custom is a main part that cannot be separated from the Sasak people's life since it is formed with several processes, such as thinking, interpreting, conducting, and believing processes. Thus, each part of Sasak people's life is a result of the custom preserved by the community. In order to totally understand the characteristics of Sasak

people as traditional people, or called as *taoq takaq, taoq adat,* and *taoq diriq* (having respect, courteousness, civilizations, and traditions) (Fathurrahman, 2015). The consciousness to behave as a traditional and civilized people is built by the philosophies of life, values, rules, and norms inherited by *dengan toaq laek* (parents' roles) (Habibuddin & Zamroni, 2019).

Sasak people's life principles consisted of several *petala* (layers), such as: *petala pertama* (the first layer): main values and philosophies of life related to *mule jati* (appropriate way) regarding what the people have learned in Al-Qur'an and Hadihts in it as the guidance for the people's life and motivation, either in the world or hereafter, and it has resulted several behaviors called *ketindihan* (*patut* (appropriateness), *patuh* (obedience), *pacu* (diligence), and *solah* (goodness), *soleh* (pious and knowledgeable), *soloh* (tolerance), and *onyaq* (anticipation). *Petala kedua* (the second petala): preserving dignity, noble personality, and responsibility, that resulted in a *maliq value* (what is allowed and prohibited, what is good and bad, and *halal* and *haram*) which makes Sasak people control their behaviors, especially to prevent them to do bad and prohibited things or called as *haram*. Then, *merang* value system is defined as upholding the values to form local identities or social identities. *Petala ketiga (*the third layer) is an applicable value system implemented in daily life, such as (appropriateness), *patuh* (obedience), *pacu* (diligence), *solah* (goodness), *soleh* (piety and knowledgeable), *soloh* (tolerance), and *onyaq* (anticipation). In addition, it contains other values, such as *lomboq* (honesty), *reme* (take care of others), *rapah* (unity), *tuna'* (warm-hearted), *gerasaq* (friendliness), *sangkep* (deliberation), *teguq* (responsibility), and so on (Arzaki, 2001; Fathurrahman, 2015; Syapruddin, 2009).

Nowadays, the development of globalization has influenced the shifts of values in the local Sasak wisdom, starting from the social behaviors of the community, cultural activities, behavior, and habits that are against customary norms. In other words, it is a process of imitating new cultural elements that can replace the local culture (Sa'diyah, 2016). Furthermore, in current conditions, the tourism sector is one of the challenges in maintaining the local culture of the Sasak tribe. The influence of rapid modernization which is borderless and timeless has caused an acculturation process of the local Sasak culture (Musaddat, 2020). Parents, teachers, and societies should educate their children to maintain their local identity and build good characters (Ramdan, A. Y., & Fauziah, 2019; Setiana, 2020).

The family environment has challenges in shaping the child's personality, especially in the current industrial revolution era. Thus, the development of science and technology does not only have a positive impact but also has a negative impact, especially on social changes, mindsets, and changes in social behavior. The results of research conducted by Istiyanto (2016: 61-63) explain that there are social changes in children who use cell phones as a way of social communication, changes in mindset, and changes in attitudes. Ease of access to information has a negative impact on the more limited use of playtime with friends, and pornographic and sexual content has a bad influence and damages children.

Based on the research conducted by UNICEF in collaboration with the Ministry of Communication and Information and the Berkman Center for Internet and Society, Harvard University in 2014 to survey the digital behavior of children and adolescents in using the internet, 30 million children and adolescents in Indonesia use the internet because digital media is the main choice for communication. The majority of them know the internet from friends and have used it for more than a year. As many as 69%

of the respondents use online media via computers, 34% use laptops, 2% use video games, 52% use cell phones, 21% use smartphones, and only 4% use tablets (Kominfo, 2014).

The actual condition of children at this time was still a lot involved in violating the law, both personally and in groups. Based on data from the Indonesian Child Protection Commission (KPAI) in the first semester of 2018, it handled 1,885 cases. Regarding this, Children Against the Law (ABH), such as drug offenders, stealing, and immorality are the most cases. Based on the KPAI data, there were 504 cases of ABH, 325 cases of family and alternative care, and 255 cases of pornography and cybercrime. In the case of ABH, most children enter LPKA for stealing as much as 23.9%, drug cases 17.8%, immoral cases 13.2%, and others (Ikhsanudin, 2018). The KPAI institution assesses the deviant behavior of the above children, due to the weak parental supervision of their children, it lacks the intensity of parent-child communication and activity.

In the current era of disruption, the family is the first educational basis for the success of children's education. Because in the family, the physical and psychological development of a child is formed. However, with the progress of globalization, the social and cultural conditions in the family have changed. Thontowi et al. (2019) explain that new ways are needed to respond when families have already had an openness to foreign cultures by building a better family system. Therefore, a new approach in the family can be used as a support and filter out external culture that causes super-fast changes in the family, especially to prepare children as the next generation of intelligent and characterful people.

The family as a bridge between children and their culture to form values, norms, and customs will still be well maintained and adopted by generations. In the aspect of the local Sasak culture, there is a frame of mind that is polarized by the culture they live in. Asnawi (2006) reveals the cultural dimension of the Sasak tribe as a culture of living together under any circumstances; *arak ende' ara'ya'te kaken sa' paling penting ngumpul* together (though food is available or not, togetherness is more important). This at least reflects the culture of the Sasak people who cannot be separated from their families.

The value system described above indicates that the Sasak people have a concept or idea about something that is considered important, good, and valuable in life as a way of life in social life. The values in the basic principles of the Sasak ethnic group prove the ideal of community customs to live life individually, socially, and culturally, which has been equipped with noble values as a legacy from the Sasak tribe's *papuq baloq* (Habibuddin & Zamroni, 2019). The values of local wisdom can be used as a source or reference in thinking, behaving, and acting to reflect the nature or character of the Sasak community, especially to equip children as successors of Sasak culture, so that the noble personality (*Sasak tulen*) can be internalized in children.

The Sasak ethnicity as an indigenous population on the island of Lombok is still strong and is still well maintained in the implementation of its customs. The process of implementing traditional rituals cannot be separated from the influence of religion; this can be seen in every implementation of customs that there are religious values and local wisdom. The Sasak people believe that human life cannot be separated from God's grace (*paice urip*) which should be grateful for by carrying out the *begawe* event which aims to avoid *balaq*, both real and unreal because it is a *pamaliq* (abstinence) that must be celebrated.

Social reconstruction conducted through the formation of cultural characters aims to embed, build, and create future generations who cannot only apply a modern life but

also represent the local identities to make them exist in multicultural activities at the same time excellent human resources who can face challenges in the globalization era. Therefore, character education is supposed to become the priority in educational system to prepare the children to be active, progressive, and noble generations. The priority is to teach the children to build a good character, that are personally and socially ready to face real life in educational institutions in Indonesia (Zuchdi, Prasetya, & Masruri, 2013).

METHODS

The researcher implemented ethnographic qualitative research in order to obtain deep information related to the activities and events. Activities or actions in this society are the cultures inherent in a systematic community environment associated with the community. The research was conducted in Rembitan and Sukarara villages, Central Lombok Regency. The location was selected by considering the socio-cultural activities, home architecture, and societal habit that represent Sasak tribe's tradition. The research was conducted for four months, from February to April 2020. The primary data sources were obtained from the families, traditional leaders, community leaders, historical artifacts, and documents (*babad lomboq* and palm leaves) as secondary data sources. The data were collected by conducting interviews, observations, documentation, and focus group discussions (FGD). Then, the data were analyzed using the progressive ethnographic analysis, including domains, taxonomics, components, and cultural theme findings (Spradley, 2006).

Domain analysis is an investigation of larger units of cultural knowledge in general. In other terms, this technique is known as a research technique that aims to explore an object. The analysis of the results of the research focuses on the complete picture of the object under study and does not provide a detailed explanation related to the elements that exist in the integrity of the object. The taxonomic analysis includes the search for attributes that mark similarities between symbols in a domain. Thus, this technique selects one or several focuses on certain domains, then makes them sub-domains, and makes them more specific and detailed. The component analysis technique is used to analyze elements that have contrasting relationships with each other in predetermined domains to be analyzed in more detail. The component analysis also includes proving information to informants and filling in missing information. The theme analysis in this study tried to collect the many themes, the process of inheriting character values, principles, knowledge systems, and language in the domain of social interaction and communication as a form of inheritance of character values to children in Sasak tribal families.

RESULTS AND DISCUSSION

The Sasak tribe has experienced changes in various aspects, especially in the cultural aspect. From the 139 villages/sub-districts in the Central Lombok Regency, two villages still maintain and carry out the cultural traditions of the Sasak tribe as inherited by the previous Sasak people. *Rembitan* and *Sukarara* villages are known as cultural tourism sites as well as places for cultural studies of the Sasak tribe in Central Lombok district, ranging from social and cultural systems, building forms, crafts, artifacts, and

other relics, so, it's not surprising that many foreign, regional, and local tourists visit these two villages.

The *Rembitan* village is located in the *Pujut* sub-district with a village area of 1,475 Ha. Geographically, the land elevation is 250-300 mdpl above sea level, with an average air temperature of 180-340c, with a lot of 1250 mm of rainfall. To improve Human Resources (HR), the *Rembitan* village has various social facilities such as religious facilities, health facilities, educational facilities, social-cultural facilities, tourism facilities, and other supporting facilities.

The *Sukarara* village has the largest producer of *songket* or traditional woven fabrics in Central Lombok. Various motifs and shapes are made from *songket* cloth, ranging from *sarung*, bags, clothes, scarves, handkerchiefs or attributes of traditional Lombok clothes, and other accessories. As a tourist village is known for its distinctive woven fabrics, the majority of *Sukarara* villagers make a living in the agricultural and livestock sectors. There are 1.641 men and 599 women who have their main livelihood as farmers, as well as 1.086 men and 1.000 women as farm laborers. Then, as many as 305 men and 162 women live in the livestock sector. In addition, the people of *Sukarara* village get involved in the handicraft industry sector, both as entrepreneurs and *songket* craftsmen, which attract tourists and raise additional income.

A. Character Values in Sasak Tribe's Local Wisdom Values

Sasak people's perspective has developed from an isolative to an open mindset. It briefly shows that the Sasak people have moved from feudalism (classical Sasak), but their behavior still adheres to the values of local wisdom. Based on the research results, there are four principles used as guides in building children's character in order to be indigenous (*tulen*) Sasaknese. The four principles are *wirame, wirage, wirase*, and *wibusane*. These principles are used as the foundations to form a distinctive attitude and character in society. In addition, the principles are also embedded by the parents, especially in thinking and behaving to do a good habit to the children that is in accordance with Sasak customs.

1. *Wirame* Principle

    This principle contains character values embedded in appropriate and honest speech acts, especially in the greeting (*wicare*). *Wicare* is adjusted to the use of Sasak language with the interlocutor. The selection of the level of speech used is based on age, level of familiarity, social status, education, and level of conversation. The results of the research reveal that the level of speech in Sasak language has a language courtesy called *udha usuk*, similar to the other languages (Wilian, 2006). As a "*Sasak Lomboq*", honest character should be prioritized, since the Sasak people define it as the only straight path (honesty). Regarding the current condition of Indonesian society, it is very necessary to build this character as the main value in creating honest, smart, and tough future generations that care with each other (Zuchdi et al., 2013).

2. *Wirage* Principle

    This principle embeds the characters to respect various differences, be tolerant, and be responsible as the principle of human as a social being; since each individual has their own roles, duties, and responsibilities. In addition, children will live in a heterogeneous environment that has many different

beliefs and perceptions. Respect and responsibility represent the main basis of morality that is necessary for the development of a healthy spirit, a humanist and democratic society, interpersonal relationships, and a peaceful and equitable world (Lickona, 2012). Then, tolerance character must be embedded in order to live peacefully with other communities that consist of various religions and respect different beliefs and perspectives views. Supriyanto and Wahyudi's research revealed that the concept and implementation of the tolerance character include aspects of peace, appreciation of differences, and self-awareness (Supriyanto & Wahyudi, 2017).

3. *Wirase* **Principle**

   This principle contains religious character and social care values. Hence, this principle is more embedded in *batiniyah* or psychological formation as a form of love for Allah SWT and good relations with other humans as social beings. Religious character plays a role in strengthening national identity and building a character in this global life (Syarif, 2014). Ningsih & Sukidjo's research revealed that the social care character has been embedded from generation to generation by Sasak parents for their children, shown by their communal work and the willingness to help each other (Ningsih & Sukidjo, 2014).

4. *Wibusane* **Principle**

   Wibusane is a form of how to dress properly and politely, as well as embedding *ketindihan* values in covering genitals and *awiq-awiq* tradition. These values aim to build children's discipline character in conducting their responsibilities (including religious obligations) and *awiq-awiq*, as implemented in the community. Hence, children have the awareness to take care of themselves and prevent any rules or norms violations. Irjanti & Setiawati explained that a person's self-awareness to conduct a disciplined manner is a part of self-discipline or self-control ability in thinking, behaving, and controlling emotions (Irjanti & Setiawati, 2018).

The character values in the four principles implemented by Sasak people can be described as follows:
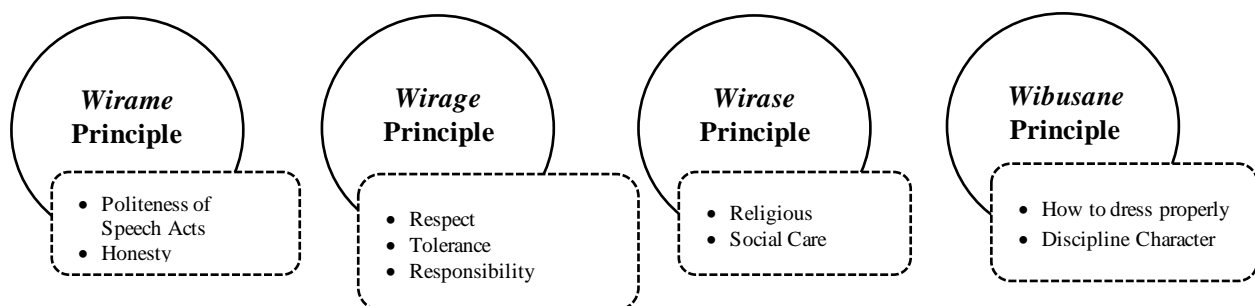

Figure 1. Characters and Cultural Values in Sasak Tribe's Principles

The four principles are embedded in order to create an indigenous Sasak people who highly uphold their customs and cultures, and these principles must be inherited by the parents as the role model, in order to teach local wisdom values to the children. The character building to the children cannot be separated from the parent's role as the first educator, and it can be conducted by giving pieces of advice and guides to the children, both at home and in the community. This is in line with Suhra's research that

character values are inherited from generation to generation through various ancestral messages and conveyed by the parents (Suhra, 2019). In addition, family is the first social environment for children. Hence, a family has an important role in 'being a milestone' in inheriting the local wisdom values of the Sasak tribe.

B. The Process of Transmitting the Character Values in Sasak Tribe Family

Sasak people put hope in their family as a foundation for transmitting character values to children, since children spend more time with their parents rather than in school, non-formal institutions, community, and other environments. By utilizing this opportunity, parents can socialize and encourage children to apply character values in daily life. In addition, various steps or parenting strategies can be used to build children's character. Thus, the learning process occurs continuously in a long term. As a result, a character is built as a continuous and collaborative process with various efforts, since there are various characteristics of children.

Parenting habit is not only a socialization process but also an influence in achieving successful children's character building. Through the provision of knowledge and habituation, children will have good self-control. These stages were supported by the parents' role since the parents must show a good example. Unconsciously, children learn from their parents (imitation). Children will unconsciously imitate the behavior of their parents and teachers naturally, and both of them should watch their behaviors to prevent negative values embedded in the child's mind (Zuchdi et al., 2013). The process of transmitting character values from parents to children is conducted in several stages, as follows:
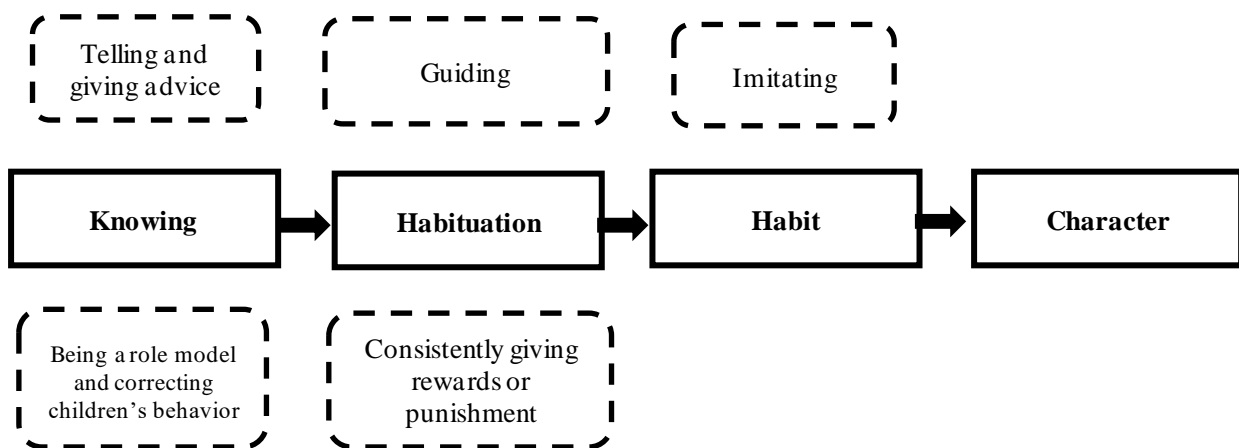

Figure 2. The Process of Transmitting the Character Values to the Family

The parents teach knowledge or good behavior by giving advice, stories, and examples to the children, as well as being role model. Children are given opportunities to do trial and error in order to obtain more contextual knowledge. The results of this study are in line with Suhra's 's research which found that the inheritance of character education values in Bugis community was found in *pappaseng* and *elong*, by giving advice in various traditional events, and sung by parents at the child's bedtime. In addition, Handayani, M's research showed that character is built not only by providing good communication between parents and children but also by giving good examples to the children (Handayani, 2016).

Embedding character values in children is done from early childhood to adulthood. Like carving on stone, children's behavior is more easily built in early

childhood, in order to be not easily influenced by the social environment. Thus, parents as the first educators should be role models and prepare a good environment for children. In Ningsih & Sukidjo's research, it was found that Lalu-Baiq's aristocratic parents embedded character values in the children since the child was still in the womb until their adulthood, by giving an appropriate example, watching the child's behavior, and supporting the environmental conditions as the main factor in embedding character values to the children (Ningsih & Sukidjo, 2014).

Second, the Sasak parents have a high willingness to teach good behavior to their children. The positive atmosphere obtained from the family is the easiest way to build children's character. Hence, good behaviors can be taught by giving good examples, since parents play a role to control their children. However, habituation that will be well accepted by children is due to the parents' commitment that is conducted continuously and consistently towards the habituation. The family environment is the main factor in building children's character, while the community environment is considered the influencing factor (Ningsih & Sukidjo, 2014).

The good habits are done by the parents themselves, with the hope that children can be more easily guided by their expectations. Hence, the habituation process aims to build and develop characters continuously by teaching, guiding, and training the children directly in order to embed the character values. Good habituation will maintain the child's physical and spiritual balance, and after the processes, the character will be embedded, developed, and formed as part of the children's personality (Setiardi, 2017). Another research in building children's character through Javanese cultural values revealed that there were several values embedded in Javanese cultures, such as honesty, religion, responsibility, discipline, and social care as the easiest ways to build the children's character; and another one is through habituation from the parents (Karimah, 2016).

At the habituation stage, Sasak parents provide guidance as the main part of building children's behavior. Hence, the children's mindset has been trained to treat anyone well, both family and neighbors. Parents play an important role as educators that correct the children's bad behavior and encourage the children by telling the benefits obtained by children and parents when the children behave well. As a wise parent, it is better to correct children's mistakes, and if they have done good deeds, the parents are obliged to provide encouragement in building and developing children's character (Syarbini, 2016). By implementing this method, children's awareness is built to improve and at least maintain the good behavior. Character education will build someone's best identity, and it needs cooperation from all parties to help students know, care for, and do the appropriate things (Howard, Berkowitz, & Schaeffer, 2004).

Factors that support the habituation process in developing children's behavior are by giving rewards and punishment consistently. Since children can learn to distinguish which behavior that will make them receive rewards or punishment, children will think before behaving. It is in line with the previous research which revealed that rewards have implications for teaching character education to students, to enhance their achievement, responsibility, honesty, and cooperation with others (Misriyah, 2015). Then, punishment has an impact on building students' discipline character, especially to obey the rules. In Sabartiningsih et al.'s research, it was also explained that giving rewards can encourage children's good behaviors, while punishment is a form of warning to prevent the children from doing any actions that are not in accordance with school rules or regulations (Sabartiningsih et al., 2018).

Hence, based on previous explanations, the comment given by Sasak parents when giving rewards or punishments is the most important factor in a process of children's internalization and appreciation towards the basic principles, moral standards, and good behavior accepted in their social environment. Punishment is given when the child does not behave properly, starting from their politeness of speech, how to dress politely and properly, and how to behave. However, punishment is considered the more positive one since it explains the children's mistakes to make them understand. Meanwhile, a reward is given when children do good behaviors. Therefore, the parents need to provide a concrete explanation to make the children understand the types of behavior that get a reward and the types of behavior that lead to a punishment.

The third step is that Sasak parents' hopes the children will imitate the good behaviors done by their parents, and they will become habituation. Habituation is the main goal after giving and encouraging it in the family, school, and community environment. The three education centers (family, school, and community) are the right means of developing children's character. Hence, consistency and cooperation of all parties are needed (Kurniawan, 2015; Mei-Ju, Chen-Hsin, & Pin-Chen, 2014).

However, from three education centers, families are the ones that spend longer time with the children. In other words, parents have more opportunities in building children's character. Hence, parents play an important role as a role model for their children, especially in behaving. By doing observation (seeing and hearing), children can imitate the behavior shown by parents and others. Sooner or later, the behavior is absorbed by the child's memory, and can imitate the actions exemplified by their role models (Syarbini, 2016). Actions shown by children are a response to behavior and are not influenced by external conditions, since the children make them as habituations. Thus, the process of building and developing children's character in order to be habituation needs a long learning process, and it must be conducted consistently and continuously.

CONCLUSION

The results of the study revealed that the character values of the Sasak people's identity were found in four principles, namely: *wirame or wicare* principle (politeness in speech acts and honesty); *wirage* principle (respect for others, tolerance, and responsibility); *wirase* principle (religiosity and care); and *wibusane* principle (how to dress properly and politely, and *tindih* or discipline). The process of transmitting character values to children was conducted by giving knowledge (stories, advice, examples, and good behaviors) and doing habituation (consistent guide, reward, and punishment). As a result, the values of local wisdom in the traditions can be used as references for parents and society as educational references to build children's character and intelligence.

ACKNOWLEDGEMENT

REFERENCES

Arzaki, J. (2001). *Kearifan budaya suku bangsa Sasak dalam menciptakan kehidupan yang harmonis, dalam Nilai-nilai agama dan kearifan budaya lokal: Suku bangsa Sasak dalam pluralisme kehidupan bermasyarakat*. Mataram: REDAM.

Asnawi. (2006). *Agama dan Paradigma Sosial Masyarakat (Menyikap Pemahaman Masyarakat Sasak tentang Taqdir Allah dan Kematian Bayi)* (Fahrurrozi, ed.). Jakarta: Sentra Media.

Fathurrahman, H. L. A. (2015). *Kosmologi Sasak: Risalah Inen Paer*. Mataram: Genius.

Habibuddin, & Zamroni. (2019). *Nilai-nilai Kearifan Lokal Etnis Sasak pada Kehidupan di Sekolah dalam Perspektif Pendidikan Perdamaian*. Universitas Negeri Yogyakarta.

Handayani, M. (2016). Peran Komunikasi Antarpribadi Dalam Keluarga Untuk Menumbuhkan Karakter Anak Usia Dini. *Ilmiah VISI PPTK PAUDNI, 11*(1), 57–64.

Howard, R. W., Berkowitz, M. W., & Schaeffer, E. F. (2004). Politics of Character Education. *Educational Policy, 18*(1), 188–215. https://doi.org/10.1177/0895904803260031

Ikhsanudin, A. (2018). Ada 504 Kasus Anak Menjadi Pelaku Pidana, KPAI Soroti Pengawasan Orangtua.

Irjanti, R., & Setiawati, A. (2018). Pengaruh Nilai-Nilai Karakter Terhadap Prestasi Belajar Di Sdit Salman Al Farisi. *Pendidikan Karakter, VIII*(I), 40–50.

Karimah, N. (2016). Implementasi Pendidikan Karakter Dalam Keluarga Melalui Nilai-Nilai Budaya Jawa Di Desa Pengkok Kecamatan Kedawung Kabupaten Sragen Tahun 2016. *Global Citizen, 1*(1), 29–36. https://doi.org/10.1017/CBO9781107415324.004

Kominfo. (2014). Riset Kominfo dan UNICEF Mengenai Perilaku Anak dan Remaja Dalam Menggunakan Internet. *Kominfo*.

Kurniawan, M. I. (2015). Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar. *PEDAGOGIA: Jurnal Pendidikan, 4*(1), 41. https://doi.org/10.21070/pedagogia.v4i1.71

Lickona, T. (2012). *Educating for Character: How Our Schools Can Teach Respect and Responsbility* (J. A. Wamaungo, Ed.). Jakarta: PT. Bumi Aksara.

Mei-Ju, C., Chen-Hsin, Y., & Pin-Chen, H. (2014). The Beauty of Character Education on Preschool Children's Parent-child Relationship. *Procedia - Social and Behavioral Sciences, 143*, 527–533. https://doi.org/10.1016/j.sbspro.2014.07.431

Misriyah, S. (2015). Implementation and implication of reward and punishment toward character education at senior high school in Pemalang. *Hikmatuna: Journal for Integrative Islamic Studies, 1*(1), 67–98.

Musaddat, S. (2020). The Opportunities and Challenges of Teaching Sasak Language in Primary Schools in the Implementation of the 2013 Curriculum. *Proceedings of the 1st Annual Conference on Education and Social Sciences, 465(ACCESS 2019)*, 310–313.

Ningsih, D. P., & Sukidjo. (2014). Pola Asuh Kaum Bangsawan Lalu-Baiq Dalam Membentuk Karakter Anak Di Desa Padamara Lombok Timur. *Jurnal Harmoni Sosial, 1*(2), 119–129.

Ramdan, A. Y., & Fauziah, P. Y. (2019). Peran orang tua dan guru dalam

mengembangkan nilai-nilai karakter anak usia sekolah dasar. *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, 9(2), 100–111. https://doi.org/https://doi.org/10.25273/pe.v9i2.4501

Sa'diyah, H. (2016). Peran Agama Islam dalam Perubahan Sosial Masyarakat. *Islamuna*, 3(2), 195–216.

Sabartiningsih, M., Muzakki, J. A., & Durtam, D. (2018). Implementasi Pemberian Reward Dan Punishment Dalam Membentuk Karakter Disiplin Anak Usia Dini. *AWLADY : Jurnal Pendidikan Anak*, 4(1), 60–77. https://doi.org/10.24235/awlady.v4i1.2468

Setiana, D. S. (2020). The Role of Ethnomathematics in Welcoming the Society 5.0. *Proceedings of the SEMANTIK Conference of Mathematics Education*, 467(SEMANTIK 2019), 130–134.

Setiardi, D. (2017). Keluarga Sebagai Sumber Pendidikan Karakter Bagi Anak. *Tarbawi : Jurnal Pendidikan Islam*, 14(2), 135–146. https://doi.org/10.34001/tarbawi.v14i2.619

Spradley, J. P. (2006). *Metode Etnografi* (Kedua). Yogyakarta: Tiara Wacana.

Suharta, R. B., Septiarti, S. W., & Kusumawardani, E. (2020). School And Family Partnership : Informal Learning Context To Build Children Character. *Jurnal Ilmiah Visi*, 15(2), 189–198.

Suhra, S. (2019). Nilai-Nilai Pendidikan Karakter Dalam Budaya Masyarakat Bugis Bone. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, 11(1), 222. https://doi.org/10.30739/darussalam.v11i1.459

Supriyanto, A., & Wahyudi, A. (2017). Skala Karakter Toleransi: Konsep Dan Operasional Aspek Kedamaian, Menghargai Perbedaan Dan Kesadaran Individu. *Jurnal Ilmiah Counsellia*, 7(2), 61–70. https://doi.org/http://doi.org/10.25273/counsellia.v7i2.1710

Syapruddin, H. L. (2009). Revitalisasi nilai-nilai budaya Sasak dalam pengamalan dan penegakannya. *Seminar Nasional Di Universitas Mataram*. Mataram: UNRAM Press.

Syarbini, A. (2016). *Pendidikan Karakter Berbasis Keluarga (Studi tentang Model Pendidikan Karakter dalam Keluarga Perspektif Islam)* (A. Safa, Ed.). Yogyakarta: AR-RUZZ MEDIA.

Syarif, Z. (2014). Pendidikan Profektik dalam Membentuk Bangsa Religius. *Tadris: Jurnal Pendidikan Islam*, 9(1), 1–16.

Thontowi, Z. S., Syafii, A., Dardiri, A., Universitas, P., Yogyakarta, N., Pascasarjana, D., & Negeri, U. (2019). Manajemen Pendidikan Keluarga: Perspektif Al-Qur'an Menjawab Urban Middle Class Milenial. *Jurnal Pendidikan Islam*, 08(01), 159–170. https://doi.org/https://10.30868/ei.v8i01.393

Wilian, S. (2006). Tingkat Tutur dalam Bahasa Sasak dan Bahasa Jawa. *Wacana, Journal of the Humanities of Indonesia*, 8(1), 32–53. https://doi.org/10.17510/wjhi.v8i1.245

Zuchdi, D., Prasetya, Z. K., & Masruri, M. S. (2013). *Model Pendidikan Karakter (Terintegrasi dalam Pembelajaran dan Pengembangan Kultur Sekolah)*. Yogyakarta: CV. Multi Presindo.