



IMPLEMENTATION OF THE TEACHINGS OF KI AGENG SURYOMENTARAM IN CHARACTER EDUCATION AT TULUNG STATE JUNIOR HIGH SCHOOL NO. 3

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Abstract

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2. Teaching Ki Ageng Suryomentaram
3. Character Education

The formation of the character of the student is a very important thing in the world of education. It is not just the pursuit of cognitive and psychomotor aspects. The affective aspects that are assessed of the character that forms the attitude of the student also need to get a balanced attention. The teaching of Ki Ageng Suryomentaram is well seen when applied in the State High School. Three bones come from a diverse family background, a diverse environment. This study aims to look at the implementation of the teachings of Ki Ageng Suryomentaram in the school. This research is done by qualitative methods. The data is collected through direct observations such as interviews, field observations and secondary data. Data is analyzed with triangulation of data to obtain answers. The results of the research showed that education and character in the State University of Tulung has been in accordance with the principles and views of Ki Ageng Suryomentaram with characteristics of child-friendly education, culture of smiles and greetings and family.

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A. INTRODUCTION

Education is essential for the sustainability of a nation. The nation's next generation needs to receive guidance and life direction so they can bear the heavy responsibility of continuing the struggle of the heroes of independence, as well as fulfilling it towards the nation's ideal: a developed Indonesia. The role of the education sector, from early childhood education to higher education, is highly strategic and important.

The focus of education should not solely be on the cognitive and psychomotor domains but must also give balanced attention to character education, which is part of the emotional domain (Anggraini et al., 2022; Sánchez-Álvarez et al., 2020). Character education is related to prophetic education, which encompasses humanitarian values

(amar ma'ruf) including cooperation, generosity, honesty, humility, and tolerance. These values are interconnected with liberation values (nahi munkar) based on solidarity and good relations among others (Prayitno et al., 2022).

Education plays a crucial role for every individual (Shankar et al., 2013). Education has a broad meaning; its foundation is the interaction between educators and students to achieve educational goals. This form of teacher-student interaction takes place in an environment called the educational environment. An educational environment is not merely a physical setting but also a social and intellectual one. Education and learning are related to values; educating means giving, fostering, and instilling values in students (Kurnia Fitra, 2022).

Education does not only focus on academic learning in the cognitive domain; character education is also highly important. The failure of Indonesian education to produce individuals with character aligns with the opinion of Ketut Sumarta, who stated that national education focuses on cognitive intelligence while marginalizing emotional, moral, and spiritual intelligence (Kulsum & Muhid, 2022). To shape students into whole human beings, character education is absolutely essential.

Students at SMP Negeri 3 Tulung come from diverse family and environmental backgrounds. They originate from families with varying levels of education, occupations, and economic situations. In fact, many students are not as fortunate as their peers, as not all students have parents who give them full attention. A lack of attention and affection from the family can drive students to seek attention in the wrong environments. This is one reason why engaging in negative behaviors attracts attention, leading to changes in the children's character and making them susceptible to poor environmental influences.

Educating and shaping students' character is not solely the duty of teachers, homeroom teachers, school counselors, or subject teachers; it is the collective responsibility of all stakeholders, including the school and the parents, guardians, or families of the students. This is because students' character education requires serious attention. The development of technology and information has increasingly expanded and accelerated the students' space to easily explore many things. Sometimes, they lack proper control from parents, coupled with the limitations of teachers in assisting them. Students have a significant opportunity to misuse advancing technology and information. The dynamic development of cultural life, marked by the advancement of science and technology, has become an inevitable necessity (Handiyani & Muhtar, 2022).

It is highly possible that technological advancements have contributed to a decline in moral ethics among students. This decline in ethics and morals also forces schools to work exceptionally hard in educating and imparting knowledge to their students. One way to repair this moral degradation is through character education implemented not only at home but also structurally at school (Atika et al., 2019).

Character education is not a new concept. The issue of character has actually existed for a long time because, in essence, education is the formation of character (Kamal Faisal, 2017). Etymologically, the word character comes from the Latin word *kharakter* or the Greek word *kharassein*, which means to mark, or the French word *caractère*, which means to sharpen or make deep (Studi et al., 2021).

This condition requires serious attention, making character education highly crucial. Indonesia, as a great nation with a noble culture, has extraordinary figures who have shaped the character of the nation's children, one of whom is Ki Ageng Suryomentaram. Ki Ageng Suryomentaram taught high life values leading to deep self-awareness, guiding humans toward their goal of becoming their true, happy selves (Marhamah, 2021; Istiningsih et al., 2023a). This simultaneously aims to preserve the noble character of our ancestors for the younger generation. Ki Ageng Suryomentaram taught that humans are driven by feeling (*rasa*). Human movement is an effort to reach a higher direction; a "human without characteristics" is someone who has been able to detach themselves from worldly attachmentssuch as wealth, status, and prestige/power to become a happy person. Life is lived with the six "sa"s: *sabutuhe* (as needed), *saperlune*, *sacukupe*, *sabenere*, *samesthine*, and *sakpenak'e*. Through this, it is hoped that humans will not be excessive and will always respond to parts of this life naturally and vigilantly (Kholik, 2015; Marhamah et al., 20150).

The teachings of Ki Ageng Suryomentaram can be adopted in the implementation of character education during the learning process in schools. The perspective of Ki Ageng Suryomentaram's teachings, which provides soul enlightenment and inner peace, is highly appropriate as a reference for shaping students' character, as well as for finding solutions to cases of character deviation occurring in schools (Marhamah, Murtadlo, & Murtadlo, 2015).

Another teaching of Ki Ageng Suryomentaram is *kawruh pamomong*. *Kawruh pamomong* means the method of educating children. *Momong* is originally a Javanese word meaning to educate or care for a child. The conceptual development of the moral

principles of kawruh pamomong is crucial for optimizing empathy education in children (Muniroh - IAI Tarbiyatut Tholabah Lamongan Halaman et al., n.d.).

Students are living human beings who move, have will, and possess desire, consisting of a body, soul, and spirit. Humans are unique and complex creatures; they are also beings composed of a harmonious unity of body and soul, existing as individual beings who are also part of society (Sholeha & Yazid, 2023). The role of a teacher is not merely as an instructor but also as an educator. Educators can only guide the growth or the life of the innate strengths present in children in order to improve their behavior (not their basic nature) in the life and growth of these innate strengths (Ayu Sri Wahyuni, 2022).

Students' interactions with their surrounding environment influence the development of their character. Students are able to discover new knowledge systematically through past knowledge, via nature and social interactions in society (Radiusman, 2020). In the world of education, character education is a vital matter. The utilization of character education in learning is undeniably an absolute necessity, as it is considered capable of making students intelligent while also preparing them to possess good character and habits, ensuring that their reality as citizens becomes significant both for themselves and society as a whole (Insani et al., 2021).

The concept of gratitude in the book *Kawruh Jiwa* contains advice from Ki Ageng Suryomentaram, specifically regarding gratitude, which broadens discourse, insight, and understanding about the destiny of life experienced by humans (Saputri, 2021). Ki Ageng Suryomentaram's teachings on *kawruh jiwa* provide solutions for facing life's problems. The teachings of *kawruh jiwa* involving *ngudari reribet* (unraveling complexities/troubles) developed by Ki Ageng Suryomentaram bear similarities to methods developed in psychotherapy, emphasizing the tracing of the causes of difficulties and finding their treatments (Kholik, 2015). Based on the points outlined above, the author is interested in writing about the Implementation of Ki Ageng Suryomentaram's Character Values in Character Education at SMP Negeri 3 Tulung.

B. RESEARCH METHODOLOGY

This study employs a qualitative approach. In this research, the researcher plays an active role in gathering data. Qualitative research uses a natural setting as a direct data source, and the researcher themselves is the key instrument (Romlah et al., 2021). Besides the key instrument in the form of the researcher, this study also utilizes additional

instruments. These additional instruments for collecting data consist of questionnaires and observations of articles resulting from the respondents' research (Hanum et al., 2015). The role of the researcher as a primary data source is highly important. The main characteristics of qualitative research include focusing attention on natural conditions and engaging directly with primary/secondary data sources (Augina et al., n.d.).

In conducting the research, the researcher is fully present in gathering data and information. Scientific research is a sensory (empirical) activity; meaning, the answers to problems obtained through this activity are the researcher's subjective beliefs that have been tested against objective realities outside of themselves. In other words, every statement made by the researcher must always be based on truth obtained through empirical testing and exploration (Sari et al., 2022). Qualitative research possesses characteristics that differ from those of quantitative research. Regarding qualitative characteristics, a researcher, prior to conducting the research process, needs to recognize and understand them. The hope is that this will facilitate the research process and enable the meticulous uncovering of qualitative information through a descriptive-analytical and meaningful process (Rijal Fadli, 2021).

The methods employed include a literature study, field observation, and obtaining secondary data from teachers. The literature study referred to is the library research method. In analyzing this paper, a library research method is used by conducting a critical and in-depth review of library materials relevant to the subject matter, such as books and journals suitable as references (Assyakurrohim et al., 2022). In this study, the researcher conducted a literature study sourced from relevant journals. This was carried out by collecting information about the teachings of Ki Ageng Suryomentaram through journals related to his teachings. These teachings of Ki Ageng Suryomentaram include *kawruh jiwa* (knowledge of the soul), and the core discourses on the science of Happiness, which include teachings on happy-sad (*senang-susah*), and expanding-shrinking (*mulur, mungkret*).

Direct observation involved field observations and interviews with students. The researcher, as the key instrument in the study, conducted direct observations of the studied object. Secondary data was obtained from the documents of the Guidance and Counseling (BP) teachers and homeroom teachers of SMP Negeri 3 Tulung.

Furthermore, the obtained data was analyzed using triangulation, encompassing data acquired through document studies and written reports, direct observations, as well as

interview results. In addition to data triangulation, the author also conducted data source triangulation and data collection method triangulation.

C. RESULTS AND DISCUSSION

Research Results

Based on direct observations and interviews conducted by the researcher, the following results were obtained:

1. The number of Civil Servant (ASN) teachers at SMP Negeri 3 Tulung is 26, with 2 Non-Permanent Teachers (GTT). The administrative staff (TU) consists of 1 ASN and 6 Non-Permanent Staff (PTT). There is also one school principal. Thus, the total number of staff is 35.
2. The number of study groups per grade level is 5; therefore, across the 3 grade levels, there are 15 study groups in total.
3. The number of students in each study group is 32; thus, the total student population is 480.
4. The school programs implemented as character-building efforts, which are the implementation of the values of Ki Ageng Suryomentaram's teachings, are as follows:
 - a. Conflict resolution among students is conducted amicably through heart-to-heart communication.
 - b. Guidance and counseling services for students are provided in a child-friendly manner.
 - c. Organizing congregational Dhuhr prayers for Muslim students.
 - d. Organizing Friday prayers in rotation by grade level.
 - e. For Christian and Catholic students, conducting Bible study activities while Muslim students perform the Dhuhr prayer.
 - f. Collaborating with external parties for the Inspiration Class
 - g. Creating a Parent Class program held once every two months.
 - h. The school also facilitates students with various extracurricular activities. These programs include: Scouts, Youth Red Cross (PMR), traditional Javanese music, vocals, dance, taekwondo, etc.
 - i. Organizing a communal breakfast every third Friday of the month.
 - j. Developing a 5S culture: Smile, Greeting, Salutation, Politeness, and Courtesy.

Broadly speaking, the research at SMP Negeri 3 Tulung regarding the implementation of Ki Ageng Suryomentaram's character values in character education can be described as follows:

Conflict resolution among students is carried out through amicable communication, speaking heart-to-heart, accompanied by teachers, homeroom teachers, and counseling (BK) teachers. If there are severe and serious problems, the handling of the case also involves the principal. The implementation of character education instilled in students involves greetings, where teachers welcome students at the school gate with a handshake. It also includes the habituation of congregational Dhuhr prayers for Muslim students and spiritual guidance for non-Muslim students, as well as the habituation of Friday prayers for Muslim students, accompanied by teachers.

Child-friendly guidance and counseling services. At SMP Negeri 3 Tulung, which is a driving school and a child-friendly school, a child-friendly culture is applied in every service provided to students. Whenever possible, services are provided to students by prioritizing feeling and empathy, far from violence and bullying. However, it does not rule out the possibility of finding slight deviations from child-friendly conditions. This occurs if students are found exhibiting deviant behavior and violating established classroom agreements. As ordinary humans, teachers sometimes require immense effort to control their emotions.

Collaboration with external parties in the implementation of the Inspiration Class program. The Inspiration Class is a routine school agenda that brings in external resource persons. This activity provides services to students to broaden their knowledge and build character according to their needs. For example, the school brought in a foreign "bule" (Caucasian) speaker to facilitate students in learning English directly from a native speaker. This is intended to give students direct experience conversing in English. Furthermore, the school aims to help students build their character, gain self-confidence, arouse enthusiasm for learning, and have direct experience with the material being studied. There are many other activities within this Inspiration Class.

Active communication between the school and parents through the Parent Class program. The Parent Class is a regular agenda programmed by the school, held once every two months. It is a program where interactive, direct communication occurs between the school and the parents. In this class, after parents are given a general overview of school programs, progress, and current issues, they are directed to enter classrooms

corresponding to their children's classes. In these classrooms, parents meet with their respective homeroom teachers. It is here that all issues related to the students' development and learning progress are conveyed and discussed with parents, resulting in direct interactive communication. During these meetings, parents and the school establish mutual agreements on the steps to be taken for the advancement of the students' education, learning, and character development.

The implementation of extracurricular activities that foster a love for the homeland and strive to preserve the nation's culture. The school facilitates students with various extracurricular programs such as Scouts, Youth Red Cross (PMR), karawitan, gamelan, vocals, dance, taekwondo, etc. These programs are intended to accommodate and facilitate students in developing their talents and interests. This culminates in the formation of student character that fosters a sense of responsibility, self-confidence, empathy, and care for others.

The communal breakfast program that fosters a sense of kinship. The school organizes a communal breakfast activity. This is a school program carried out routinely once a month on the third Friday. This program is a step taken by the school to shape students' character, encouraging them to care for their personal physical needs and to adopt good daily habits. Through this communal breakfast culture, the students' character regarding the necessity of breakfast will be formed. They will develop a sense of responsibility for their personal needs, training their independence. This will lead to the formation of students who are responsible, independent, and responsive to the needs of themselves and others.

Developing the 5S culture (Smile, Greeting, Hello, Polite, and Courteous). The 5S culture is also one of several programs at SMP Negeri 3 Tulung. It facilitates students and all school members in applying smiles, greetings, salutations, politeness, and courtesy in their daily attitudes and behavior. This cultivates a positive daily atmosphere at school. This 5S culture needs to be promoted to shape students' personalities into having good character. The characters expected to be formed include appreciating and respecting others, fostering a sense of unity in diversity, treating others well, upholding ethics and politeness, and not discriminating against people from different groups. It builds respect for others and avoids arrogance and conceit. Thus, good character for students will be formed.

Discussion

Ki Ageng Suryomentaram (KAS) was the 55th of 78 children of Sri Sultan Hamengku Buwana VII, born to a concubine. KAS was a close friend of Ki Hajar Dewantara (founder of Taman Siswa) and a student of Kyai Ahmad Dahlan (a prominent figure and founder of Muhammadiyah). KAS renounced his princely title and lived as an ordinary citizen in Salatiga until the end of his life. KAS is known for his philosophical concept of Kawruh Jiwa (the science of happiness), which consists of 6 forms of knowledge: (1) kawruh begja (knowledge of happiness), (2) kawruh bab kawruh (philosophy of knowledge), (3) kawruh bab ungkul (social interaction), (4) kawruh laki-rabi (knowledge of love and marriage), (5) kawruh bab pangupa jiwa (knowledge of work/livelihood), and (6) kawruh pamomong (knowledge of child and family education) (Gularso et al., 2023).

Ki Ageng Suryomentaram's teachings are excellent guidelines for students' character education, teaching them how to live life with inner peace and true happiness, facing everything naturally. The research data shows that in developing the character of students at SMP Negeri 3 Tulung, several good habits are implemented, guiding them to become individuals with good character. The balance among spiritual attitudes, social attitudes, knowledge, and skills will achieve the ultimate goal of education: humanizing humans (Kusnoto, 2017).

Character is an important aspect of social life. Students, as part of society, need to receive sufficient provision during their learning process at school. Character is also an inseparable part of teachers' assessments in the form of attitude scores. Character education at SMP Negeri 3 Tulung adopts the noble values taught by Ki Ageng Suryomentaram.

These habituations include resolving conflicts among students through amicable, heart-to-heart communication accompanied by teachers, homeroom teachers, and counseling teachers. Student cases occurring in school are handled with child-friendly guidelines that respect students as honorable human beings. Many cases occur; one that draws attention is the presence of disadvantaged students, whether economically, socially, familialy, or psychologically. Some do not live with their parents but with frail grandparents, or with other relatives. Some are orphans, and some are economically incapable.

These circumstances trigger them to seek attention and affection, sometimes through inappropriate means. It provokes them to act out and seek sensation. Observing such facts,

the school principal never tires of reminding teachers and educational staff during every coaching session that handling student cases must be done with a cool head. Teachers must first delve into the underlying causes of the incident. They should not immediately get angry at students who commit violations but seek the root of the problem first, doing so with a sincere heart and emotional sensitivity (*olah rasa*), aligning with Ki Ageng Suryomentaram's teachings.

Students who commit violations are given coaching and advice on how they should lead a good life and experience true happiness. This is where Ki Ageng Suryomentaram's teachings are introduced to students. This process continues in handling every case, striving for communicative, heart-to-heart resolution. Teachers do not act as judges but as educators who constantly guide and lead them on the path they should take, so that the nation's noble goal of humanizing humans and shaping whole human beings can be realized, in accordance with the teachings of Ki Ageng Suryomentaram.

According to KAS, a human consists of body and soul. The body is the visible part, while the soul is the invisible part. Even though it cannot be seen with the naked eye, the soul exists. The existence of the soul is indicated by the presence of feeling (*rasa*). What is meant by *rasa* is every movement in the inner self, encompassing feelings, ideas or thoughts, and desires. Ki Ageng then equates the soul with feeling: "the soul is feeling." There are three elements: desire (*karep*), physical body/matter (*jasad/zat*), and the "I" (*aku*). These three elements are eternal (*langgeng*), odorless, and formless. They are the cause of the existence of the universe. Desire is the source of movement (energy); matter is the origin of things or objects; and the "I" is the beginning of the awareness of existence (Marhamah, Murtadlo, & Murtadlo, 2015).

Based on these three elements, he reviews the essence of humans. A human is a desire. "Desire is the cause of the deepest life." Desire is elastic (*mulur mungkrete* expanding and shrinking); it will increase when fulfilled and shrink when not achieved. When desires are fulfilled, one feels happy. Based on these three elements, he reviews the essence of humans. A human is a desire. "Desire is the cause of the deepest life." Desire is elastic (*mulur mungkrete* expanding and shrinking); it will increase when fulfilled and shrink when not achieved. When desires are fulfilled, one feels happy. Based on these three elements, he reviews the essence of humans. A human is a desire. "Desire is the cause of the deepest life." Desire is elastic (*mulur mungkrete* expanding and shrinking); it will increase when fulfilled and shrink when not achieved. When desires are fulfilled, one feels happy. [Note:

This paragraph contains repetition in the original Indonesian text, which is preserved here for accuracy]. Such a nature can be applied in students' character education.

According to Ki Ageng Suryomentaram, educating is an educator's effort towards students so they can think personally or independently, not easily influenced by anything in seeking and obtaining knowledge, and not merely imitating without clearly knowing the source. Efforts are made for students to acquire solid knowledge because it is obtained from knowing oneself, which means knowing the meaning of one's own actions, desires, feelings, and thoughts, so that knowing oneself is the foundation of knowledge (Istiningsih et al., 2023b).

A person who has already experienced happiness, because they understand the nature of happiness, will naturally feel the need to share their happiness with others. In this way, it is the very essence of happiness to feel a pang when others do not share in it. This feeling of being envious is called "sih." Whenever one sees another person's actions, "sih" arises. It is the feeling of "I am happy if others are also fortunate," which is why they then try to spread their own good fortune.

Translation: "A person who already feels happy, because they understand the knowledge of happiness, will certainly feel the need to share their happiness with others. This is the nature of happiness; they will feel concerned (kogel) if others do not feel happy. This feeling of concern is called love/compassion (sih). Every time they see the actions of others, compassion arises; their feeling is, 'I am happy if others are also happy,' so they subsequently share their happiness with others."

The five main principles of Choice Theory regarding our basic needs that all human motivation and behavior are designed to fulfill basic "needs" built into our genetic makeup are: 1) Survival, health, and reproduction; including all physiological functions performed by the body to maintain health and homeostasis (our health balance). This also includes the sexual drive which, in turn, enables the human species to survive; 2) Love and belonging; the essential need we have for love and friendship, to share and cooperate; 3) Power/self-worth; another word for competence, dignity, empowerment, or "capability"; 4) Freedom: meaning the ability to make choices, to change, to be independent, to be free and unrestricted (including having adequate physical space); 5) Fun and joy; a need that can express itself in almost all human activities. This includes "interest" and play (Yasin & Luk Suroya, n.d.).

Based on these values, the application that can be implemented in daily education is

the resolution of conflicts occurring among students through amicable, heart-to-heart communication accompanied by teachers, homeroom teachers, and counseling teachers (Prasetiawan, 2016; Marhamah et al., 2015). Furthermore, other character education practices implemented at SMP Negeri 3 Tulung involve greetings, where teachers welcome students at the gate with a handshake. It also involves the habituation of congregational Dhuhr prayers for Muslim students and spiritual guidance for non-Muslim students, as well as the habituation of Friday prayers together for Muslim students and teachers.

Child-friendly guidance and counseling services, and collaboration with external parties in implementing collaborative Inspiration Class programs, are provided at SMP Negeri 3 Tulung. In addition to this, active communication between the school and parents through the Parent Class program is required so that the children's development and education can be evaluated. This includes organizing extracurricular activities that foster love for the homeland and strive to preserve the national culture. The communal breakfast program fosters a sense of kinship, and the school develops a 5S culture (Smile, Greeting, Hello, Polite, and Courteous).

D. CONCLUSION

Ki Ageng Suryomentaram's noble teachings on *kawruh jiwa* (knowledge of the soul) can be applied in daily life as a guiding principle toward a happy life. This can be implemented in the character education practices at SMP Negeri 3 Tulung. This is especially applicable for counseling (BK) teachers when handling cases of students who deviate from the rules. Instead of merely being reprimanded and punished, they are provided with coaching and guidance based on the noble values taught by Ki Ageng Suryomentaram.

Beyond the handling of student cases, the implementation of Ki Ageng Suryomentaram's character values in Character Education at SMP Negeri 3 Tulung is also manifested in other programs, which are as follows: The habituation of greetings, where teachers welcome students at the school gate with a handshake. The habituation of congregational Dhuhr prayers for Muslim students, and spiritual guidance for non-Muslim students. The habituation of congregational Friday prayers for Muslim students and teachers.

Furthermore, it includes child-friendly guidance and counseling services. Collaboration with external parties in implementing the Inspiration Class program. Active

communication between the school and students' parents through the Parent Class program. The organization of extracurricular activities that foster a love for the homeland and strive to preserve the national culture. The communal breakfast program that fosters a sense of kinship. Lastly, developing a 5S culture: Senyum (Smile), Salam (Greeting), Sapa (Salutation), Sopan (Politeness), and Santun (Courtesy).

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