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DIFFICULTIES IN IMPLEMENTING “KHD’s AMONG TAMANISWA”: A CASE STUDY AT VOCATIONAL EDUCATION IN YOGYAKARTA

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Abstract
This study aims to describe the difficulties of vocational education teachers in applying the teachings of Tamansiswa KHD in the learning process. This research is a descriptive study using a qualitative approach that was chosen to reveal the existing phenomena based on the perspectives of 12 vocational education teachers. Data collection techniques using in-depth interviews for 60-90 minutes with interview instruments as many as 7 questions and using observation with 3 main points observation sheet instruments. The results of the study reveal that the teachings of Tamansiswa KHD are still limited by teachers. All teachers only know the basics or concepts, and even then they are not able to elaborate more deeply on the concepts of the teachings. The teacher admitted that it was difficult to apply the teachings during the learning process, and received confirmation directly from the results of observations which found that there was no teaching activity for Tamansiswa KHD during the learning process and in the teacher's lesson plan. Various socialization and training are needed to provide a comprehensive understanding to teachers in applying these teachings in learning, so that the character values in them can be reflected in students.

Keywords: Teacher Difficulties, Tamansiswa KHD Teachings, Vocational Education

INTRODUCTION
The essence of vocational education is to provide work skills for students through their learning. The success of learning in vocational education is oriented to the achievement of competencies that include the cognitive, affective, and psychomotor domains (Billett, 2011; Clark & Winch, 2007). The psychomotor domain is a competency that is characteristic of vocational education and must be mastered technically (Pavlova, 2009). Psychomotor is an important competency mastered by students to improve knowledge, understanding and skills in practice (Duckett & Tatarkowski, 2005). However, on the other hand, psychomotor competency cannot stand alone, especially when doing work in the world of work (Kemery & Morrell, 2020). These competencies can be formed easily through various trainings or self-taught within a certain period of time (Katowa-Mukwato & Banda, 2014; Sugiyanoto et al., 2020). But the important point is about how students who will become workers have a strong character and are loyal to the work they do (Young & Horder, 2020). In addition, a good collaborative and communicative attitude is also a much-needed aspect in the world of work (Iswari et al., 2019; Sulistyanto et al., 2021).

Affective competence is a competency that is also needed in the world of work. In carrying out work, affective competence becomes the main heart, considering that character greatly affects the achievement of activity or work goals (Chen et al., 2020; Wang &
Shaheryar, 2020). These competencies play a role in supporting the implementation of psychomotor competencies (Testers et al., 2020). Competence in the affective domain is a competency that is oriented to the formation of students' character and attitudes (Alan et al., 2005). Good character and attitude will affect the reliability, efficiency and effectiveness of the work later (Billett, 2001). Characters and attitudes grow naturally and can be influenced by various factors, such as environmental, social and cultural factors of the surrounding community (Hirn et al., 2019; Pohling et al., 2016).

In the national scope in Indonesia, there are at least five aspects of character that serve as guidelines in building student character. The aspects of national character include religious, nationalist, integrity, independence, and mutual cooperation. This is in line with the Indonesian government's policy of strengthening character education (PPK) which emphasizes the formation of these five aspects of national character in students (Buchori Muslim, 2020). Through this policy, the hope is the formation of strong religious, nationalist attitudes and work characteristics, especially for vocational education students (Haniah et al., 2020). In addition, the development of students' independence and integrity when working by promoting mutual cooperation is also an ideal that must be realized (Buchori Muslim, 2020; Hulawa, 2019). Thus, it is very important for vocational education to strengthen the five aspects of character in students, so that later it will be reflected when they work in the world of work, considering these aspects are very much needed in today's world of work.

However, the problem that occurs in vocational education is how to apply learning based on five aspects of national character. This is evidenced in the results of observations and interviews in several vocational education in Indonesia. The results of observations show that the activities of students in the school environment do not reflect religious and nationalist characters. In addition, although mutual cooperation has been sufficiently reflected, the integrity of students and student independence have not been seen during the learning process. The results of interviews with teachers also showed information that they had difficulty forming strong characters for students, due to various student backgrounds. These results are also corroborated by the results of previous studies which revealed the low attitude and character of work based on five aspects of national character in vocational education graduates, so that it also affected them in their work (Muslim & Hidayati, 2019; Zarnouj et al., 2018). Various ways can be done to overcome the low quality of the character of vocational education graduates, one of which is by applying the teachings of Tamansiswa Ki Hadjar Dewantara. (KHD) (Natalia, 2021; Ratnawati et al., 2019).

Tamansiswa KHD teachings are teachings known as concepts, fatwas, operational instructions and life advice (Dewantara, 2013a). The teachings are oriented to the values of planting good characters and packaged using the Javanese language (Dewantara, 2013b). Basically, this teaching has been widely applied by the Indonesian government in improving the quality of students, including the quality of the most important character (Natalia, 2021). The Government of the Republic of Indonesia through the Ministry of Education and Culture has established a program for Strengthening Character Education (PPK)
in stages starting in 2016, as an explicit affirmation of the character values introduced by KHD, prior to its independence as character growth, hereinafter known as the four teaching terms, namely concepts, fatwas, operational instructions and life advice (Dewantara, 2013a). In its implementation, the teachings of Tamansiswa KHD have a close relationship in terms of character building for students, as presented in figure 1.

![Diagram showing the relationship between KHD's Philosophy, Presidential Decree Numb. 87/2017, and Crystallization of character values.](image)

**Figure 1. The Relationship between KHD Teachings and Strengthening National Character Values**

However, the fact that happened was that the teacher admitted that he had difficulties in applying the teachings of Tamansiswa KHD, especially in order to strengthen character based on the five aspects of national character. Various factors are behind the difficulty of these teachings being applied by teachers, especially vocational education teachers who need these teachings to strengthen the character of student work. (Alan et al., 2005; Mutohhari et al., 2021). Based on this description, this study aims to determine the teacher's perception of the Tamansiswa KHD teachings and their difficulties in applying them to the learning process.

**METHOD**

This study uses a case study method with a design developed by Robert K. Yin (Yin, 2017). The main consideration in this study is that KHD's affirms the core values of thought, taste, exercise, and initiative which are merged into character values (18 characters) and in 2020 embedded in government regulations into educational values. Character Strengthening (5 aspects of national character). A total of 12 vocational
education teachers in the province of Yogyakarta were involved as key informants in this study. The following distribution of respondents based on their characteristics is shown in Table 1 below.

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Sub Aspect</th>
<th>Adaptive Teachers F (P)</th>
<th>Normative Teachers F (P)</th>
<th>Productive Teachers F (P)</th>
</tr>
</thead>
<tbody>
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<td>2 (If 9, 11)</td>
<td>1 (If 8)</td>
<td>1 (If 1)</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>3 (If 2, 3, 6, 11)</td>
<td>1 (If 10)</td>
<td>4 (If 4, 5, 7, 12)</td>
</tr>
<tr>
<td>Employment status</td>
<td>Honorary teacher</td>
<td>4 (If 2, 3, 6, 11)</td>
<td>1 (If 10)</td>
<td>3 (If 1, 4, 7)</td>
</tr>
<tr>
<td></td>
<td>civil servant</td>
<td>0 ()</td>
<td>1 (If 8)</td>
<td>0 ()</td>
</tr>
<tr>
<td></td>
<td>Certified teacher</td>
<td>1 (If 9)</td>
<td>0 ()</td>
<td>2 (If 5, 12)</td>
</tr>
<tr>
<td>Teaching experience</td>
<td>≤4 years</td>
<td>0 ()</td>
<td>0 ()</td>
<td>2 (If 5, 12)</td>
</tr>
<tr>
<td></td>
<td>5-8 years</td>
<td>4 (If 2, 3, 9, 11)</td>
<td>1 (If 10)</td>
<td>2 (If 1, 4)</td>
</tr>
<tr>
<td></td>
<td>&gt; 8 years</td>
<td>1 (If 6)</td>
<td>1 (If 8)</td>
<td>1 (If 7)</td>
</tr>
</tbody>
</table>

Data were collected through two methods, namely the structured interview method and the observation method. Interviews were used to explore the teacher's perception of the Tamansiswa KHD teachings and the difficulties in implementing them. The time required for the interview is 60-90 minutes. Interview results are recorded and field notes, to get the focus on the research objectives that have been set. Meanwhile, observation is used to determine the application of Tamansiswa teachings, especially for character strengthening in real time. Observation is done by direct observation in the learning process. The instruments used were interview guidelines and observation sheets. The following is a grid of instruments in this research.

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Method</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perception</td>
<td>Interview</td>
<td>- Explain what you understand about the teachings of Tamansiswa KHD?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- What do you understand about the teachings of Tamansiswa KHD in the form of concepts, fatwas, operational instructions and advice?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- What Tamansiswa KHD teachings have you applied in the subjects you teach?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- How is the relevance of the teachings of the student garden with the achievement of the student's character?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- What character values have not been achieved in the learning process?</td>
</tr>
<tr>
<td>Difficulties</td>
<td>Interview</td>
<td>- What are the obstacles experienced while applying Tamansiswa KHD teachings in the learning process?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- What advice do you give to overcome the difficulties of implementing Tamansiswa KHD teachings?</td>
</tr>
</tbody>
</table>
Data in the form of conversations and field notes were then analyzed to obtain coherent information. The conversational data was transcribed and returned to key informants for examination of the statements that had been disclosed and to obtain agreement that the results of the conversations were appropriate. Furthermore, the focus is based on questions and analyzed from four informants (repeated comparison), actual data obtained from perceptions of Tamansiswa teachings and difficulties in implementing them in vocational education and confirmed with field notes to avoid missing information. Data trust is done by member check technique and data triangulation (Cresswell, 2009).

RESULT AND DISCUSSION

Perception of Vocational Teachers: Definition of Tamansiswa KHD

The results of the interview revealed that most of the teachers revealed the outline of Tamansiswa KHD teachings in the world of education in the form of the Among system. Then, the rest perceive the teachings of Tamansiswa including the leadership trilogy (ing ngarsa sang tuladha, ing madya mangun karsa and tut wuri handayani), and the education trilogy (family, school, community. Of the three perceptions related to the teachings of tamansiswa, then it is specifically described as follows.

"Tamansiswa KHD teachings are teachings that were originally initiated by the father of Indonesian education, namely Ki Hadjar Dewantara. This teaching is known to this day as the Among system, which means "memonging" or educating students like a child (If 4, If 5, If 8, & If 9). The teaching of the Among Tamansiswa KHD system aims to shape children into better individuals as a capital in achieving "Greetings (safety) and Happiness" (If 7 & If 12)."

"The leadership trilogy known as "ing ngarsa sang tuladha, ing madya mangun karsa, and tut wuri handayani" is a characteristic that shows the teachings of Tamansiswa KHD. Ing ngarsa sang tuladha means in front of giving an example, ing madya mangun karsa means in the middle to build enthusiasm, and tut wuri handayani which means behind giving motivation (If 1, If 2). This teaching must be attached to both teachers and students, especially in the learning process (If 6).

One of the teachings of Tamansiswa KHD is the tri education center, which is known as an education center located in the family environment, school environment, and community environment (If 3 & If 10). Tricenters of education are very much needed in order to foster independence, collaboration, and give meaning to student learning by studying
with family, school and community (If 11)."

The findings related to the three perceptions of Tamaniswa teachings that are understood by the teacher indicate that the value of Tamaniswa KHD teachings is already inherent in the teacher. However, the value attached to vocational education teachers is only limited to the concept, so that the teachings in the form of fatwas, operational instructions, and life advice have not been understood and perceived by teachers. The lack of teacher understanding of KHD values that have been crystallized together with national character values is certainly a crucial problem, because it can result in the low quality of the character possessed by students. (Natalia, 2021). This is confirmed by research results (Hidayat et al., 2019), which reveals that character values such as religious in SMK tend to be low. Students' awareness of religious activities is still minimal (Sulastri et al., 2020). In addition, even though the values of the national character have been implemented, it is still not possible to cultivate them in a sustainable manner (Sutarman et al., 2020). Other studies also confirm the low quality of character in other aspects by revealing that students' independence in learning has not been maximally encouraged. (Wiyati, 2021). This is also followed by the integrity of students who are also low during the learning process (Fernández González et al., 2020). Meanwhile, even though the students' mutual cooperation is good enough, it still needs to be reformed (Wiyati, 2021).

The national character values are not yet maximal, giving an important signal for vocational education to fix them (Huber et al., 2020). Character values such as religious, nationalist, integrity, independence, and mutual cooperation are currently the most needed affective competencies in the world of work. (Cohen et al., 2014; Harzer et al., 2021). Thus, the researcher recommends the noble character values from the teachings of Tamaniswa KHD to be further strengthened for teachers, especially teachers in vocational education. In this case, stakeholders must provide socialization and understanding to teachers regarding important teaching values to strengthen the character of students, such as the teachings of Tamaniswa KHD (Natalia, 2021).

Perceptions of Vocational Teachers: Conceptions, Fatwas, Operational Instructions, Life Advice

The cultivation of national character values consisting of religious, nationalist, integrity, independence, and mutual cooperation aspects is in line with the teachings of Tamaniswa KHD in the form of conceptions, fatwas, operational instructions, and life advice. Teachers' understanding of these teachings is important to have and implement in the learning process. Teachers' perceptions of Tamaniswa KHD teachings are still limited to simple concepts. Teachers' understanding of conceptual, fatwas, operational instructions, and life advice is still low. However, some teachers have their own understanding of the four teachings, even though they have not been able to put their understanding into the teaching platform (concepts, fatwas, operational instructions, and life advice). (Dewantara, 2013a; 2013b).

"Concepts teaching is a basic teaching that becomes an important foundation in instilling character values in students. These teachings are still in the form of abstract ideas which are the basis for the implementation of further teachings. Conceptions can also be
contained in concrete ideas in the basic framework. An example of a conceptual teaching is the Among system which is the teacher's guide in teaching (If 4, & If 11). (If 8, If 9, & If 12) is also in line with the previous opinion, which also revealed that the Tamansiswa KHD teachings contained in the conceptual are the basis for carrying out further teachings. It's just that the conceptual examples cannot be understood at all by the teacher concerned."

Conceptions teaching actually contains concepts to implement the educational process. This teaching contains three main concepts, namely the first concept is a tri-education center located in the family, school, and community environment to form a good personality. The second concept is in the form of a cultural tri-kon concept which becomes an order to dive into culture, integrate national and international cultures, and integrate foreign cultures as needed. Then the third concept is a trilogy of good leadership must be in three positions, namely in front must set an example, inspire, and behind motivate. (Dewantara, 2013a, 2013b). The limited perception of teachers on the teachings of a conceptions nature illustrates that vocational education teachers still need an understanding of the concept of Tamansiswa teachings, so that teachers implement it appropriately in learning.

The values of the teachings that are conceptual are then further refined and strengthened by teachings that are fatwas. "Tamansiswa fatwa is a term that refers to the opinion of an identical person or group as advice or advice if they are going to carry out an activity. The opinion or interpretation comes directly from the Tamansiswa educator, namely Ki Hadjar Dewantara (KHD) (If 1, If 4, & If 11. An example of the existing fatwa is the Among system must free students to study independently according to their respective interests and talents (If "). Teachers' perceptions of teachings that are fatwas tend to be low. The teaching essentially contains 10 fatwas as confirmation of belief in learning. The ten fatwas outline emphasize the freedom of learning which is the absolute right of students to be able to study according to their interests and talents (Dewantara, 2013a). In addition, the fatwa also emphasizes a calm character, emotional control, independent, confident, courageous, not easily discouraged, and sticking to the religion adopted to achieve noble goals (Dewantara, 2013a).

The researcher recommends strengthening the teachings of Tamansiswa KHD which are fatwas to teachers, considering that there are so many character values that can be formed through the implementation of these teachings (Natalia, 2021; Ratnawati et al., 2019). This is confirmed by previous research which revealed the formation of religious, nationalist, and integrity characters after the implementation of character values that are tenacious, not easily discouraged, courageous in learning and continue to prioritize piety to God Almighty (Marini et al., 2018). In addition, other studies also reveal that independent learning and mutual cooperation can be fostered through learning in which the values of calm, not easily emotional and good collaboration are embedded (Asrial et al., 2020).

Tamansiswa KHD teachings in the form of operational instructions serve as guidelines in carrying out activities after understanding and perceiving related concepts and fatwas in these teachings. Operational instructions play a very important role in providing a real picture in implementing Tamansiswa KHD
teaching in everyday life, including in the learning process as a reinforcement of student character. "Operational instructions may be a guide to living arrangements based on the values of Tamansiswa KHD that can be used to facilitate its implementation. (IIf 1, & IIf 8). On the other hand, it seems that the operational instructions also refer to the syntax sequence of how the Tamansiswa teachings can be realized in an action that has high character values (IIf 4). The teacher's perception of the teachings that are operational instructions is still very far from the truth. In addition, the teacher still cannot mention any examples of teachings that are operational instructions. All of the teachers interviewed only knew the definition of the term operational manual or it could be said that it was just the skin.

Operational teachings are a way of life for someone in practicing the teachings of Tamansiswa KHD. This teaching is known as the "Tri-Dasa" which means ten teachings that contain 3 directions with instructions for their implementation in everyday life. Tri-Dasa emphasizes the aspects of humility, emotional control, mutual cooperation, nationalism and creating a sense of initiative (cinta, rasa, dan karsa) (Dewantara, 2013a, 2013b). On the other hand, these teachings also have relevance for developing competencies based on the development of science and technology, so that learning is not eroded by the changing times from time to time. (Natalia, 2021). The researcher recommends the Tri-Dasa teaching which emphasizes the formation of nationalist character, integrity, and mutual cooperation in the learning process. Moreover, later vocational education graduates really need these characters (Billett, 2001).

Then, the last teaching from Tamansiswa KHD in the form of life advice becomes the tip as a reinforcement for conceptual teachings, fatwas and operational instructions. Teachings in the form of advice are very important to give advice to someone when they are dealing with certain conditions. "The teachings of Tamansiswa KHD in the form of advice are teachings that contain advice on living in peace and harmony towards a peaceful life (IIf 3, & IIf 10)". In the learning process, it is very important for teachers to provide advice that can strengthen students' character (IIf 12). Advice on Tamansiswa teachings contains a collection of good suggestions to continue to do in order to achieve noble goals in every activity (IIf 1, & IIf 5). The content in the advice related to character education may contain tips on how to manage character-based learning that is integrated with certain teachings according to the context to be achieved".

The teacher's perception illustrates that the teacher can only understand a little about the teachings of Tamansiswa KHD, but this needs to be improved, considering that the teaching is a reinforcement of the teachings in the previous form. Tamansiswa KHD teachings in the form of advice are actually identical with an invitation or suggestion that leads to good and prevents from evil (Dewantara, 2013a). In the teachings of tamansiswa, there are at least eight pieces of advice that are important to do. The eight advices are oriented to the formation of capabilities, work ethic, totality in work, mutual motivation, teamwork and how to apply the teachings with a sense of patriotism inherent in oneself (Dewantara, 2013a, 2013b; Natalia, 2021).

The relevance of Tamansiswa KHD teachings in the form of advice by strengthening students' character is the background. Researchers recommend
strengthening Tamanisiswa KHD teachings which are advice to teachers, considering that there are so many character values that can be formed through the implementation of these teachings. (Dewantara, 2013a). This is confirmed by previous research which revealed the formation of religious, nationalist, and integrity characters after the implementation of the values of the work ethic character, totality in work, prioritizing the heart to feel and still prioritizing piety to God Almighty (Buchori Muslim, 2020; Marinii et al., 2018). In addition, other studies also reveal that independent learning and mutual cooperation can be fostered through learning in which the values of cooperation and mutual motivation are embedded among students (Ismail et al., 2016).

**Difficulties of Vocational Education Teachers in Implementing KHD's Teachings Tamansiswa**

Information data on teacher difficulties in applying Tamansiswa KHD teachings were collected through direct interviews. Then the results of the interview were also confirmed and strengthened based on the results of direct observation of learning activities. Broadly speaking, the results of the interviews obtained information that the teacher was very difficult in applying the teachings of Tamansiswa KHD in learning, especially for strengthening the character of students. This is confirmed from the results of observations which show that the integration of these teachings has not appeared in the learning activities contained in the lesson plans.

Instilling national character values such as religious, nationalist, integrity, independence, and mutual cooperation is a long and continuous process, and requires support from various factors. (Zurqoni et al., 2018). The integration of an appropriate approach or teaching becomes the main factor in influencing the formation of national character (Haniah et al., 2020). The teachings of Tamansiswa KHD become one of the alternatives that can shape this character, because it has high relevance (Dewantara, 2013a; Natalia, 2021). The teachings that were initiated by the father of Indonesian education, namely KHD, have now actually merged into one with the value of character strengthening proclaimed by the government. In terms of integrating the teachings of Tamansiswa KHD in strengthening national character, it also requires a systematic and sustainable process. In this case, the results of the interview found several difficulties in instilling the values of Tamansiswa KHD, including "vocational high schools do not know much about the teachings of Tamansiswa KHD. Lack of socialization is the main problem in causing the teacher's lack of understanding of Tamansiswa teachings. Likewise in public schools as stated by the informant" (if 1 – 4, & If 9), a similar problem occurred, namely the lack of socialization related to basic understanding and implementation of Tamansiswa KHD teachings in the learning process to strengthen the national character of students. In addition, other problems related to teaching literacy are still not widely available, even though these teachings are very important for teachers to learn (If 6, & if 7).

Factors on the part of the students were also found to have some difficulties that have the potential to hinder the teachings of Tamansiswa KHD if implemented. Students' attitudes in the school environment are contrary to the values of national character, namely smoking, truancy, not wearing
completeness in driving, lack of awareness in worship, not participating in ceremonies, low learning activity, and being late for class. "In addition, the background of students, such as parents, and social status are crucial factors that have the potential to complicate the application of Tamaniswawl KHD teachings which are contrary to the phenomenon of these students (If 6, If 9, & If 12)."

This phenomenon often occurs in students in vocational education. Vocational education schools must be more disciplined in enforcing rules, relationships with parents and the community concerned in carrying out the five priorities of character education. However, DUDIKA noted that soft skills are reflected in character values as an important consideration in accepting new workers who graduate from vocational education (Billett, 2006; Purciadiono et al., 2020). On the other hand, they are part of a society that must have national values, think about, and face future challenges (values of integrity and independence) and always be close to God (religious) (Marini et al., 2018). Thus, the low student character values are an indication that Tamaniswawl's teachings are still very difficult to apply in learning in vocational education.

Researchers provide recommendations in relation to strengthening the understanding of vocational education teachers on the four teachings consisting of conceptual, fatwa, operational instructions, and life advice. Recommendations are also aimed at providing training related to how to apply Tamaniswawl teachings in order to strengthen the five national characters. It is hoped that by strengthening the teachings of Tamaniswawl KHD to vocational education teachers, it will be the beginning for the success of the character strengthening education program (PPK), given the high relevance between these teachings and national character values. (Buchori Muslim, 2020; Dewantari, 2013a; Natalia, 2021). Thus, the estuary of work characters that are currently most needed by the world of work can be formed through a learning process.

CONCLUSION

The relevance of Tamaniswawl KHD teachings to the inculcation of national character values gives a signal to vocational education teachers to master and apply these teachings in learning. However, the problem is, the teacher's perception of Tamaniswawl KHD teachings is still limited to just the basics, even teachers do not know the classification or level of the teaching. This is in line with the difficulties expressed by the teacher directly through interviews and getting real confirmation through the findings of observations during the learning process. The teacher admitted that it was difficult to apply the teachings of Tamaniswawl KHD, because they did not understand the teachings. In the learning process, there were no activities that lead to the cultivation of character values based on the teachings of Tamaniswawl KHD. The factor that causes teacher difficulties is the lack of literacy in Tamaniswawl KHD teachings. This gives a signal to stakeholders to provide socialization and training on planting Tamaniswawl KHD teachings in learning to strengthen students' character.
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<td>Elfi Tasrif. &quot;Designing of multimedia learning using lectora inspire for informatics education students&quot;, Jurnal Konseling dan Pendidikan, 2021</td>
<td>Publication</td>
<td>&lt;1%</td>
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