The Urgency of Character Education from the Perspective of KH. Hasyim Asy'ari for Generation Z

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ARTICLE INFO

ABSTRACT

The purpose of this research is to understand character education from the perspective of KH. Hasyim Asyi'ari for Generation Z as found in the book Adabul Alim Wa Mutaalim, by considering the achievement of seven values contained in character education for teachers for Generation Z and character education for Generation Z. The development of the times has led to an increase in moral degradation, which can hinder development and become an issue in achieving the nation's ideals. This research falls under the category of library research, and the data analysis used in this study is content analysis, which aims to draw conclusions through an effort to identify message characteristics, conducted objectively and systematically. The results of this study indicate that there are seven aspects, namely purifying intentions, patience, contentment, asceticism, humility, piety, and avoiding filth and immorality, which, when viewed from the perspective of character education by KH. Hasyim Asy'ari, can be well achieved for Generation Z.

1. INTRODUCTION

Throughout the history of life, education is like an experiment that will never be completed. (Sasono and Istiqlaliyah 2021) It is said so because education is a part of human culture and civilization that has creative and innovative potential in all fields of life. (Hantono and Pramitasari 2018) Examining the changes of the current era, especially in Indonesia, cannot be separated from the development of education. If an education is directed towards the values of religious education, character, and the code of ethics of both educators and students, it will produce a generation of successors to the nation that aligns with the goals of education. Conversely, if these values are not well implemented, it will not produce a generation of successors to the nation that aligns with the goals of education. (Rahman 2018) Education as a means of moral and attitude formation for the nation's generation becomes very important, because the essence of education is a process of change towards a more positive direction. (Faj 2012) From a terminological perspective, education is a

process of improvement, perfection, and strengthening of all human potential and abilities. (Munthe 2020)

In the Islamic perspective, character education has theoretically existed for a long time, coinciding with the sending of the Prophet Muhammad (PBUH) to improve and perfect human character. The education brought by the Prophet Muhammad (PBUH) in the early stages of his mission first taught about faith, and after the foundation of Islam was established, it continued with character education, where character reflects the deeply rooted faith within the Muslim community. Improving human character became the primary goal of the Prophet Muhammad (PBUH), which is in line with his saying about the importance of character narrated by Abu Hurairah:

عَنْ أَبِي هُرَيرة قَالَ :قَالَ رسولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم :إِنَّمَا بُعِثْتُ لأُتَمِّمَ مَكَارِمَ الْأَخْلَ

From the hadith mentioned above, it is about the reason why the Prophet Muhammad was sent by Allah to perfect good character. But in reality, many people in society abandon good character in accordance with the teachings of Islam. In modern times, the moral crisis of Generation Z has become an increasingly important issue in the current digital and technological era. Generation Z, which consists of people born between 1995 and 2010, is the group most affected by technology and social media. In recent years, there has been an increase in concerns about the moral crisis affecting Generation Z. What is meant by this moral crisis, and why is it happening? This can happen because the rapid technological development in the globalization era demands adaptation and responsibility from humans.

Technological advancement is driven by the increasing need for information flow, communication, and entertainment, which makes the use of modern communication technology dominate most human activities. (Maghfiroh Lubis 2022) From a certain perspective, technology is considered capable of providing meaning and benefits to human life. Another social problem arising from excessive consumption of social media is that most Generation Z individuals become less adept at communicating in the real world and develop an individualistic personality. Although social media is fundamentally built for interacting with others, these interactions are conducted without face-to-face contact. A concrete example that we can feel is when gathering with family in one room, each family member tends to be busy with their own smartphones. The communication activities that should be built to strengthen the bonds of affection among family members are instead used to communicate in the virtual world with others.

Another impact that arises is the uncontrolled commenting ethics on social media. Many users have been found to use impolite and indecent language, leading to cyberbullying. According to data from the Indonesian Internet Service Providers Association (APPJI) based on a survey conducted from March 9 to April 14, 2019, 49% of users have been bullied. 31.6 percent of them admitted to often letting such treatment happen and not doing anything about it. Meanwhile, 7.9 percent retaliated with similar bullying actions. With this, it can be concluded that the morality of the nation's children has become fragile, easily swept away by waves, and could lead this nation towards destruction. In preventing the moral or ethical crisis, efforts are now being made through national character education. Character education is divided into two words, namely education and character.

Ki Hajar Dewantara believes that education is an effort to improve morals, intellect, and physical well-being to advance life in harmony with the surrounding society and nature. Character according to KBBI is the attitude of the soul and nature, actions or morals that distinguish one person from another. According to T Ramli, moral education or character education has the essence and meaning that is in line with character education. (Abdillah Dalimunthe 2016) Character education is believed to be able to address cultural and national character issues. Character education is referred to as value education, moral education, character education, and character education, which aims to develop the abilities of all members of the school community to make decisions, set examples, maintain well, and realize good things wholeheartedly in daily life. Therefore, these values must be developed from basic education. (Widiyasanti and Ayriza 2018)

In line with this, KH Hasyim Asyar'i in his book titled Adab Al Alim wa Al-Muta'alim is so in harmony with character education that a fact shows this book was written long before the government's promotion of character education programs. (Dwilaksono, Ulum, and Nuraini 2020) Educators and students use this book as a reference in the world of education. Although this book is originally in Arabic, many people have now translated it into Indonesian. In his book, there are eight chapters with sub-chapter titles, namely: The virtues of knowledge and scholars (Ulama), as well as the virtues of teaching and learning knowledge, ethics for seekers of knowledge, ethics of students towards teachers, ethics of learning for seekers of knowledge, ethics of teachers towards students, ethics towards books. KH Hasyim Asy'ari is the author of the highly renowned book Adab Al-Alim wa Al-Muta'alim. The essence of this

book discusses the concept of education. On Sunday, the 22nd of Jumadi Al-Tsani in the year 1243 AH, the book was completed. (Maghfiroh Lubis 2022)

To re-establish and disseminate the Concept of Education that can shape the character of students, the author of this journal will attempt to present a character education for the current generation that is more modern through an Islamic perspective. In developing humans and building a more integrated nation, it is the role of humans that can distinguish between what appears good and what appears bad through good Character Education in life from time to time. To address the above background, the researcher formulated the problem statement as follows: How does character education according to the thoughts of KH. Hasyim Asy'ari? How is the character education concept from the perspective of KH. Hasyim Asy'ari relevant in the current educational context for Generation Z?

2. METHODS

This research falls under the category of library research, as the data collection is based on library texts. Library research is a type of research directed or focused on discussing and examining library materials, whether in the form of books, journals, or other scholarly works that are relevant to the research discussion. The approach used in this research is a philosophical approach, which seeks to explain, contemplate, and carefully analyze the concept of character education according to K.H. Hasyim Asy'ari in the study of the book Adabul 'Alim Wal Muta'alim. The method employed by the author involves thoroughly understanding the intent of the text within the book Adabul 'Alim Wal Muta'alim, and then drawing conclusions from the text based on K.H. Hasyim Asy'ari's thoughts in the book Adabul 'Alim Wal Muta'alim.

The primary data source in this research is the book Adabul 'Alim Wal Muta'alim. Second, secondary data sources are those that do not directly provide data for data collection, such as through documents or other people. The secondary sources in this research include books, articles, journals, and other scholarly works relevant to the discussion. In this study, the data analysis technique used is content analysis, a technique employed to draw conclusions through an effort to identify the characteristics of messages, carried out objectively and systematically. Additionally, content analysis is also used to compare the content of the book with other books that still fall within the same field of study, whether based on differences in time or the content of the book.

3. RESULTS AND DISCUSSION

3.1 Character Education from the Perspective of KH. Hasyim Asy'ari

Education is fundamentally inseparable from the primary source of Islamic teachings, which is the Quran. As a guide for Muslims, the Quran establishes provisions regarding education, as it is explained that Allah will elevate the status of those who constantly seek knowledge. Therefore, to shape someone's character, it is impossible without education, because education not only teaches its students to be intelligent individuals but also builds their personality to be of noble character. Therefore, character building should ideally be included in the school curriculum.(Fachri 2014).

Character education has now become a national issue as many of our nation's children are beginning to show signs of character quality degradation. Character education is touted as the 'hero' that will solve one of the acute problems plaguing this nation. KH. Hasyim Asy'ari's thoughts on education in the book Adabul 'Alim Wal Muta'alim begin with him quoting verses from the Quran and Hadith, which are then explained comprehensively. For example, he mentioned that the main purpose of knowledge is to put it into practice. This is intended so that the knowledge possessed can provide benefits as provisions for life in the hereafter. Considering the great importance of knowledge, the Shari'ah mandates the pursuit of knowledge by granting significant rewards.

The characteristics of KH. Hasyim Asy'ari's thoughts on character education in the book Adabul 'Alim Wal Muta'alim can be categorized into a practical style that adheres firmly to the Qur'an and Hadith. Another tendency in his thinking is to emphasize ethical values with a Sufi spirit. (Rosidin 2014) This tendency can be seen from his ideas, such as the importance of seeking knowledge. According to Kiai Hasyim, knowledge can be attained if those who seek knowledge purify their hearts from all deceit, heart stains, envy, jealousy, bad beliefs, and reprehensible morals. Kiai Hasyim Asy'ari's thoughts on the concept of character education offered in the book Adabul 'Alim Wal Muta'alim emphasize, namely:

First, Purifying Intentions is something very fundamental in all matters, whether in seeking knowledge, teaching, and commendable or reprehensible actions, everything depends on the intention. According to Syaikh al-Zarnuji, in the pursuit of knowledge, a student should intend to seek the pleasure of Allah SWT, hope for happiness in the hereafter, eliminate ignorance from themselves and from ignorant people, revive religion, and preserve Islam, because the preservation of Islam can only be maintained through knowledge. In the book Adabul 'Alim Wal Muta'alim, Kiai Hasyim Asy'ari explains that in learning, purity of intention is needed, such as seeking knowledge, and teaching knowledge should be done with the intention of seeking the pleasure of Allah SWT by both students and teachers. This means that all actions performed by students and teachers should be solely intended for Allah, for example, during learning, teaching, and practicing a knowledge they have acquired with the intention of seeking Allah's pleasure, not for worldly purposes, such as leadership, positions, wealth, superiority over their peers, and societal respect. (Muhammad Ishom 1994) Therefore, Kiai Hasyim in the book Adabul 'Alim Wal Muta'alim, advises teachers and students to always purify their intentions in acquiring knowledge, seeking knowledge, and spreading it solely for the sake of pleasing Allah SWT, practicing knowledge, reviving the Shari'ah to illuminate the heart, adorn the conscience, and draw closer to Allah SWT with good intentions.

Second, behaving with Qana'ah is an attitude of always accepting things as they are, as given by Allah. Therefore, Kiai Hasyim Asy'ari in the book Adabul 'Alim Wal Muta'alim explains that a teacher and student must always behave with qana'ah in all aspects of their lives, whether it be regarding the food or clothing they possess, and be patient with their modest economic conditions. By accepting everything that has been given by Allah, this character will make it easier to achieve knowledge and good deeds, because this character can shield the heart and mind from things that are less beneficial and will actually weaken the spirit in pursuing knowledge. Imam Syafi'i RA said: "Indeed, a person who seeks knowledge accompanied by self-respect and abundant wealth will not succeed. However, a person who seeks knowledge accompanied by humility, simple means, and serving the scholars will be the one who succeeds." (Rosidin 2014).

Third, having a Wara' attitude means being cautious in all actions. According to Sheikh al-Zarnuji, a person who seeks knowledge accompanied by wara' will find the knowledge they acquire to be useful, learning will become easier, and they will gain abundant knowledge. (A. Ma'ruf Asrori 2012) According to Kiai Hasyim Asy'ari, the attitude of wara' is not only specific to students but also applies to teachers who must always exhibit wara' in all matters. For example, teachers and students must thoroughly investigate the halal status of food, drink, clothing, housing, and all other needs, even those

that are doubtful. Therefore, Kiai Hasyim Asy'ari, in the book Adabul 'Alim Wal Muta'alim, advises teachers and students to always maintain a wara' attitude in their lives, as it can facilitate the acquisition of knowledge and the light of knowledge, illuminate the heart, and yield the benefits of knowledge.

Fourth, Behaving with Humility is an attitude of being humble, not considering oneself superior to others, and not showing off, which is an attitude that needs to be possessed by every teacher and student. Humility is one of the components of noble character, so it is appropriate that in the learning process, one should exhibit humility, as this attitude is one of the virtues that every student and teacher should possess. Humility is a way to distance oneself from arrogance, so teachers will also have respect for everyone.

Fifth, Practicing Asceticism means using available facilities, whether in the form of objects or otherwise, to the fullest according to one's needs and without excess, as long as it does not endanger oneself and one's family, accompanied by an attitude of accepting things as they are. Teachers and students must get used to behaving with zuhud (simplicity) in all aspects of their lives, neither excessive nor stingy. A simple life is a reasonable life that lies between a life of scarcity and a life of luxury, or in other words, a balanced life.

Sixth, Being Patient is one of the most important aspects in the process of seeking knowledge. Because in the pursuit of knowledge, there will undoubtedly be trials, both in physical and material forms. Thus, in learning, strong physical endurance and sufficient provisions are needed. According to Sheikh al-Zarnuji, patience and perseverance are great assets in all matters, but very few people practice them. In seeking knowledge, one should be patient and persevere with a particular teacher and book, so that one does not abandon them before mastering them.

Therefore, Kiai Hasyim Asy'ari in the book Adabul 'Alim Wal Muta'alim, advises teachers and students to always behave patiently in all matters, such as students being patient with the bad character of a teacher, even interpreting the teacher's actions in the best possible way, considering that those actions are not the true behavior of the teacher. When a teacher behaves harshly towards

a student, the student should be the one to apologize first, admit their mistake, and seek the teacher's approval. Teachers should be patient with the bad character of a student, and they should treat them gently and lovingly as if they were their own child. Because it can lead to the success of a branch of knowledge. (Armai Arief 2004).

Seventh, Avoiding dirty and immoral things, every teacher and student must always avoid actions that can tarnish their dignity in the eyes of society, as such behavior can extinguish the light of the heart and its clarity. It can also diminish understanding in learning. The heart must be purified from despicable traits. This reminds us that knowledge is the worship of the heart and the closeness of the human soul to Allah SWT. Therefore, Kiai Hasyim Asy'ari, in the book Adabul 'Alim Wal Muta'alim, advises every teacher and student to always avoid dirty and sinful actions, such as drinking alcohol, committing adultery, and stealing. Because such actions can erase understanding of a certain knowledge and also distance oneself from Allah SWT.

3.2 Implementation of Character Education from the Perspective of KH. Hasyim Asy'ari for Generation Z

Character education is an important aspect in shaping a person's personality, especially in the challenging era of globalization. KH. Hasyim Asy'ari, in his book Adabul 'Alim Wal Muta'alim, emphasizes character education based on noble morals as the foundation in the process of seeking knowledge. (Hasyim Asy'ari 1925) These principles can be applied to Generation Z to shape a generation that is not only intellectually smart but also morally and spiritually strong. Here is a discussion on the application of character education values from the perspective of KH. Hasyim Asy'ari to Generation Z:

First, Purifying Intentions: Directing Motivation for Goodness, in the book Adabul 'Alim Wal Muta'alim KH. Hasyim Asy'ari emphasizes that intention is a fundamental element in all actions, including the pursuit of knowledge. He advised that students and teachers purify their intentions to seek the pleasure of Allah SWT, not for worldly interests such as positions or wealth. This is relevant to Generation Z, who tend to be ambitious and prioritize career achievements. Purifying intentions can help Generation Z to focus more on meaningful long-term goals, not just material achievements. To implement it, education can be designed so that students are always reminded to connect their academic goals with spiritual and social values. Programs that integrate religious values into learning can be a solution to cultivate sincere intentions in the learning process. For example, teachers can encourage students to always introspect before starting to learn by reflecting

on their goals, whether it is just for grades or for a more noble purpose such as benefiting society and developing themselves as moral individuals.

Second, Practicing Qana'ah: Teaching Contentment in Life, Qana'ah, or the attitude of accepting with an open heart what Allah has given, can shape a generation that is not trapped in a consumerist lifestyle. Generation Z, born in the technological era, is often exposed to a luxurious lifestyle that can trigger dissatisfaction and an inability to accept limitations. Character education that instills the value of qana'ah can help Generation Z appreciate what they have, and learn to live simply and not excessively. In its implementation, schools and educational environments can instill a simple lifestyle and hold social programs that teach empathy. For example, school programs that encourage students to share with those who are less fortunate or other social activities can serve as a means to cultivate this attitude.

Third, Be Wara: Prioritizing Caution and Ethics, KH. Hasyim Asy'ari taught the importance of the wara' attitude, which means being cautious in all actions to avoid things prohibited by religion. For Generation Z, who are tech-savvy and have wide access to information, the challenge is to avoid negative content and highly inappropriate behavior. The attitude of wara' can be applied by teaching them to be wise in using technology and filtering the information they receive. Digital character education can be developed by teaching internet ethics and avoiding unhelpful or harmful content that has the potential to damage morals. In addition, Generation Z can also be guided to develop a critical and cautious attitude in their online behavior.Fourth, Behaving with Humility: Cultivating a Humble Attitude, or Tawadhu', is very important for Generation Z, who tend to be independent and have high self-confidence. A humble attitude can prevent arrogance and foster respect for others. KH. Hasyim Asy'ari emphasized that Tawadhu' teaches them to respect others and not to feel superior to anyone else. To implement it, education can be focused on activities that encourage collaboration and cooperation. Classroom discussions that promote listening to each other's opinions, as well as extracurricular activities that strengthen togetherness and humility, can help cultivate a humble attitude.

Fifth, Behaving with Asceticism: Living Simply and in Balance, Asceticism means living simply and not being attached to worldly things, which can shield Generation Z from the materialistic lifestyle that often draws attention. KH. Hasyim Asy'ari taught that one should not be excessive in using facilities and prioritize spiritual needs over worldly pleasures. Character education can be directed towards understanding the importance of a balanced life, for example, by managing time between studying and entertainment, as well as between physical and spiritual needs. Programs that emphasize simplicity, such as gadget-free days or charitable activities, can help internalize the value of asceticism.

Sixth, Practicing Patience: Facing Challenges with Fortitude, KH. Hasyim Asy'ari emphasized the importance of patience in the pursuit of knowledge. For Generation Z, who are accustomed to everything being fast and instant, patience is a challenge. In the learning process, challenges and failures should be viewed as part of the journey, not as obstacles. They need to be taught to be diligent and patient in the learning process and in facing challenges. Learning about patience can be done by providing real examples and experiences, such as through inspirational stories or problem simulations that teach students not to give up. Teachers can emphasize the importance of hard work and perseverance in achieving goals, as well as reward students who demonstrate diligence in their studies. Seventh, Avoiding Dirty and Immoral Things, Generation Z, exposed to abundant information, needs to be taught to avoid negative things that can damage morality. KH. Hasyim Asy'ari emphasized the importance of avoiding sins and actions that can tarnish the light of the heart. This is important to maintain the purity of the soul and clarity in thinking. Character education can be designed with a preventive approach, such as providing guidance and counseling on the negative impacts of immoral actions, as well as creating a school environment that supports moral and religious values.

4. CONCLUSION

Character education based on religious and moral values is very important for shaping a quality young generation. The values taught by KH. Hasyim Asy'ari can serve as a guide in educating Generation Z to become a generation that is not only intelligent but also possesses noble character and is beneficial to society. The importance of implementing character education for Generation Z: (1) Producing a generation with character: Character education will shape the younger generation to have noble morals, integrity, and responsibility. (2) Addressing social issues: By instilling moral values from an early age, it is hoped that social problems such as juvenile delinquency, drug abuse, and crime can be reduced. (3) Preparing the future generation:

Character education will prepare the younger generation to face increasingly complex future challenges.

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