

Oral Literature as a Vehicle for Character Education in the Era of Cyber Society 5.0

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ABSTRACT

The era of cyber society 5.0 has influenced various fields. The era of cyber society 5.0 also affects the development of literature in education. In writing-based literature, the digitalization era does not have a significant impact on its development. Character education is a deliberate effort to help students so that they can understand, pay attention to and apply ethical values or manners in their daily lives and become better human beings. Researchers used a qualitative method with a phenomenological type. This research aims to find out 1) the form of oral literature as a medium of character education in the era of cyber society 5.0 and 2) oral literature as a vehicle for character education in the digital era. Researchers used the phenomenological paradigm of social construction with data collection techniques of participant observation, field notes, and documentation studies. While data analysis uses the Miles Huberman model, namely data collection, data reduction, data presentation, and conclusion drawing on the data found. Oral literature is expected to be a medium for character education. The values and mandates contained in oral literature become a reference in learning ethics and morals. The protection of oral literature in the digital era is something that needs to be done to prevent the loss of oral literature

INTRODUCTION

Oral literature is a subset of literature that is imaginative in nature. Oral literature is different from written literature. Oral literature is highly dependent on the situation, context, and the poet or creator. Oral literature has become a living tradition in the culture of every society. Oral literature is not only limited to expressions and expressions that have literary value but can be a medium of cultural communication that can record the lives of past communities (Nursalam., et al, 2019). Even though it is sampled repeatedly, the aesthetic and cultural values in the oral literature will be maintained. This is what makes oral literature dynamic and reflects attitudes, behaviors, customs, and cultural patterns in certain places at times.

The era of cyber society 5.0 has influenced many fields. In this case, education has an influence on social, cultural and moral values. The era of cyber society 5.0 also affects the development of literature in education. Learners or students in the digital era have very different characteristics from the era when educators or teachers lived in their time (Suwandi, 2022). Prensky In writing-based literature, the digitalization era does not have a significant impact on its development. However, it has had a significant impact on the development of oral literature. Oral literature that is still thick with traditional forms that require the presence of a storyteller has been slowly abandoned. The challenge to the existence of oral literature in this digitalization era is something that cannot be ignored. The existence of oral literature is a cultural value that contains many moral values.

Character education in the context of literature is two things that are very closely related. Literature with its various stories and realities is actually a display of real life. Thus, literature is not just reading material that serves no purpose. Literature is not only entertainment but also a guide for its readers. So it can also be said that oral literature as a vehicle for character building is very real. Learners can be shaped in accordance with good character behavior that reflects the personality of the Indonesian nation based on the philosophy of Pancasila and the constitution of the 1945 Constitution. One of the socio-cultural treasures of the Indonesian nation that can be appointed as a character education tool is oral literature spread across various regions in this archipelago. Oral literature is an oral text as part of folklore which is a local genius wealth that needs to be explored and empowered as widely as possible for the benefit of character education in order to improve Indonesian human resources who are more qualified, resilient, unyielding, resilient, diligent, honest, hard work, erotic, religious, ethical, able to cooperate, statesmen, obedient to the law, self-sacrificing, devoted, and other characters (Fitriana et al., 2019).

THEORETICAL FRAMEWORK

a. Oral Literature

Oral literature is the literary heritage of the past that is passed down by word of mouth. Oral literature is a product of conventional oral culture. Oral literature reflects the lives of primary societies that have not been affected by the tools of modernization and technology. Oral literature is a part of literature that supports the development of modern literature today. Oral

literature is not only limited to language expressions, songs, and poems but can be in the form of folklore about past events or incidents whose truth is still believed to be people today. Oral literature has cultural and moral values because it reflects a certain culture that can be used as a guide to life (Nursalam., et al, 2019). Therefore, oral literature can be used to convey advice, educate, and as a social control that has a function for human life. This attitude of wisdom will grow well if each individual opens himself to live together with differences, which are characterized by differences in expression, and cultural symbols as their respective identities, which although different, can actually enrich the existing religious and cultural treasures (Juliantri, 2023).

b. Character Education

Character education is a deliberate effort to help students understand, pay attention to and apply ethical values or manners in everyday life and become better human beings. It should be understood that character education in the world of education takes an important role, namely as a counterweight to the cognitive skills of students. Character education can be stimulated by folklore and fairy tales that are present in oral literature. In oral literature, there are building blocks that cannot be separated from the story. One element that is very stimulating is the mandate because in the mandate there are values and advice that can be used as role models. Education means all the efforts of adults in their relationships with students to lead their physical and spiritual development toward maturity. All of which can cause great inner pain and misery (Arlimans et al., 2022).

The nature of education aims to mature students, so an educator must be an adult because it is impossible to mature students if the educator himself is immature. Strengthening character education through the Pancasila learner profile for teachers in elementary schools is very important because children are currently living in the age of digitalization and even if we look at the conditions in the field, there has been a decline in the character values of students (Sulastri et al., 2022). In addition, the structure of a literary work builds educational values that can be taken by readers. Value is something that is valuable, has quality, shows quality, and is useful for humans. Something valuable means that it is valuable or useful for human life. Value as an independent quality will have permanence, which is unchanging in the object subject to value. Friendship as a value (positive/good) will not change its essence when there is betrayal between two friends. This means that value is a fixity that exists regardless of the surrounding circumstances.

c. *Cyber Literature*

Literature as a creative work of art from the author himself (writer), the results are in the form of prose, poetry, novels, and dramas or films (Hikmah & Muhtari, 2023). Cyber literature can be said to be literature written using internet media or other information technology. This cyber literature is used as a vehicle for creativity in the field of literature that can be done by

anyone. Basically, the development of modernization and globalization is one of the causes of the erosion of the existence of local literature (Jaeka & Anggarista, 2022). The Industrial Revolution 4.0 (and also Society 5.0) is now and even in the future an interesting discourse to discuss. The industrial revolution 4.0 is an era that views information technology as the basis of human life.

Literature can provide lessons to students in interpreting, appreciating, evaluating and creating literary texts such as short stories, novels, poetry, prose, drama, film and multimedia texts (oral, print, digital/online). Literary works for learning that have artistic and cultural values are taken from regional literature, Indonesian literature, and world literature. Meanwhile, students interpret, appreciate, evaluate, and create literary texts such as short stories, novels, poetry, prose, drama, films, and multimedia texts (oral, print, digital/online). Literary works for learning that have artistic and cultural values are taken from regional literature, Indonesian literature, and world literature (Sarwiji Suwandi, 2022).

METHODS

This research uses a qualitative approach. Researchers chose a qualitative approach based on phenomena that occur naturally and in accordance with the facts. Researchers chose a qualitative approach based on phenomena that occur naturally without any fabrication of facts (Hikmah & Muhtari, 2023). Researchers chose the phenomenological type based on the phenomenon that the widespread use of technology by various groups. Especially in the world of education. Researchers used observation techniques collected through observation methods, field notes, and documentation studies (Tsoraya et al., 2023). By using the Miles Huberman data analysis technique which includes data collection, data reduction, data presentation, and data verification.

RESULTS

The results in this study focus on 1) the form of oral literature as a medium of character education in the era of cyber society 5.0 and 2) oral literature as a vehicle for character education in the digital era. The results of the research data can be obtained by researchers through observation data collection techniques, field notes, and documentation studies related to the data.

DISCUSSION

This section presents the results of the research on oral literature as a vehicle for character education in the era of cyber society 5.0 which includes: 1) the form of oral literature as a medium of character education in the era of cyber society 5.0 and 2) oral literature as a vehicle for character education in the digital era.

1. Oral Literature Forms as Character Education Media in the Era of Cyber Society 5.0

The spread of bad attitudes to life has contributed to weakening the character of the nation's students. Ethical and aesthetic values are dwarfed by instant lifestyles. Character-based education in this country has long been

missing. Character in this context is defined as the characteristics or personality possessed by a person in the form of character, character, morals, behavior, personality, or character that distinguishes one person from another. Such a long pattern of indoctrination in the realm of our education, whether we realize it or not, has changed the mindset of students who tend to be selfish, both towards themselves and others. They no longer have sensitivity towards others, lose the value of compassion, and are busy with their own world that tends to be aggressive with a level of moral degradation that is already at an unacceptable threshold point.

Various social problems have colored this country. Student brawls, drug parties, dealers of ecstasy pills, liquor, greed, and selfishness have become massive spectacles in the midst of the masses that are so easily witnessed through the glass screen. As a civilized and cultured nation, such a situation is clearly very unfavorable for the future of the nation, especially in giving birth to future generations who are intelligent, both intellectually, emotionally, spiritually, and socially. Education is a humanizing process. Therefore, humans will only be human if they have a mind, heart, and will. Character education as a process of cultivation and humanization is always a process of providing guidance and facilitation to students in order to become a whole human being, a human being with character in the dimensions of heart, mind, body, taste and spirit.

The National Education System Law (UU Sisdiknas) Number 20 of 2003 in Chapter I article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Character education can be defined as education to shape a person's personality through ethical education, the results of which appear in real actions in good, honest, responsible behavior. In this regard, literature has a very fundamental role in character education. It is like fire with its heat, like water with its wetness, and like cotton with its cloth. This is because literary works basically discuss various values of life and life that are directly related to the formation of human character. Literature in children's education plays a role in developing language, developing cognitive, affective, psychomotor, developing personality, and developing social personality.

Literature can be a strategic medium to realize noble goals. Through literature, students can be creative from an early age and can intensely exercise taste, mind, and spirit so that indirectly students have positive behaviors and habits through the process of appreciation and creation through literary works. Literature as part of culture has experienced codification and cultural shifts because existing festivals are intended for tourism needs alone (Agusman et al., 2022). Literature has great potential to bring society towards change, including character change. The aspect of usefulness arises because the creation of literature departs from reality so that a paradigm is born that good literature recreates a sense of life. Its creation is

done together and intertwined as it happens in our own lives. This reality in literature is presented through various stages of the creative process. This means that the materials about reality are understood through a new interpretation process by the author.

As an educational tool, for the socialization of values. When all audiences are present and gathered around the performance, there is a give-and-take of information. There is an educational process where the old advise the young to give a good example, people who are considered intellectuals can give messages of wisdom, and give noble examples. Education is intended so that a child knows (socialization), understands, lives (internalization) the values set and used. Oral literature performances can be an atmosphere for gaining knowledge, getting an education in a broad sense, namely social value education for its audience. Many literary genres can be used as teaching materials in building student character, one of which is folklore. Folklore is a form of oral literature. Oral literature in the form of folklore is a reflection of society. This is because literature has a very important role and at the same time is a regional culture. The advancement of national culture is certainly closely related to regional culture, including oral literature (folklore). Such as "Keong Mas", "Cindelas" and "Malin Kundang". This paper tries to explore the values contained in folklore. For example, the story "Malin Kundang". The synopsis of the story is as follows: "Once upon a time, there lived a small family in West Sumatra. The father went to sea to earn a living. The mother and son lived in a hut. The boy's name was Malin. Malin's father never came home, so his mother had to go out to earn a living. Malin is a clever boy, although he is a little naughty. Seeing his mother working hard, Malin felt sorry for her and decided to go to the other side of the island to work. Although she did not agree at first, Malin's mother allowed Malin to go overseas with a heavy heart. The mother sent Malin away with tears in her eyes. She advised Malin not to forget her when she became a wealthy person. Because of his persistence in working Malin migrated successfully and became a wealthy man. The wait for Malin's mother finally came. One day Malin's ship docked at his village dock. He sailed with his wife and all his men. Malin's mother was very sure that she was the son of Malin. Malin realized that the old woman was his mother, but because the woman was dressed very shabbily Malin felt very embarrassed to his wife and men. Malin Kundang finally did not want to recognize his mother. Malin Kundang's mother was very shocked to hear about the treatment of her son. She felt very angry. She never expected Malin to be a disobedient child. Malin's mother's anger was unstoppable until she swore, "I curse you into stone!!!!" Lightning suddenly struck fiercely and Malin Kundang's body slowly stiffened and gradually turned into a rock. Until now, the incarnation of Malin Kundang's rock still stands firmly on the sweet water beach in Padang. This stone is used as a reflection of how the position of a mother is very noble".

When talking about building the nation's character, oral literature should be one of the sources of the nation's character because the characters stored in

oral literature are in accordance with our social, religious and environmental contexts. A very easy example is the rhymes that are generally recognized by our society, such as:

Golden bananas set sail
Cook an on the chest
Gold debts may be paid
Debts of honor are carried to death

In Indonesian society, this rhyme is commonly used to convey the message that one should not forget the merit and kindness of even the smallest person. At the very least, maintain communication with those who have contributed to you. A person who forgets the merits of others is a person of low character. After all, it is not impossible that at some other time, you may need that person's help. Both the pantun and the folktale have important messages to build the nation's character, which is to build, dress and improve manners to become a noble person in society. The following are the basic values found in Papuan oral literature that can be fostered and developed in our schools. The 13 basic values can be integrated with various academic and student activities. That's where we can nurture students. The basic values of character education that must be taught are:

a. Devoted

Teachers must be able to direct their students to become human beings who are devoted to God Almighty. Able to carry out His commands, and also able to keep away all His prohibitions. A pious person will realize that he is only a servant of God who must be responsible for what he has done in the world. The following are some excerpts of folklore related to the value of piety.

"Once upon a time, there lived a man who was a devout worshipper and obedient to government regulations named Woiram. Woiram lived in a village called Merem, Kemtuk Gresi District. He had a wife named Bonadebu. Woiram married not because he wanted to have children, but only to maintain his dignity as a man. Therefore, he does not live in the same house with his wife even though they live in the same village".

Humans as creatures of God have a nature that is to worship God the Creator. Similarly, the ancient people as described in the Kemtuk Gresi folktale entitled Woiram. Even though they did not know about god-like today, they still worshiped according to their beliefs at that time.

b. Responsible

Teachers must be able to invite their students to become responsible human beings. Able to take responsibility for what they have done and dare to bear all the risks of what they have done. This sense of responsibility must be present in our students. Consider the following quote.

"They were captured by the Garuda bird and taken to the ironwood tree. They were asked to stay with the bird. Garuda birds found them a

house to take up and put in the ironwood tree as a place for mama and child to live. While living with Garuda bird in the ironwood tree all the needs of mama and child were fulfilled by him. The bird finds food and drink from below, makes the girl a swing, and much more".

(Burung Garuda, Namblong Folklore)

A sense of responsibility was shown by the Garuda bird when the husband in the story asked his wife to return to him, the bird did not immediately allow the wife to return to her husband, but he first asked the husband's ability that they (mother and daughter) would be well cared for.

c. Disciplined

Teachers must be able to instill high discipline in their students. Discipline must begin at the time of entering school. The culture of being on time must be enforced. Those who come late to school must be sanctioned or punished in accordance with the rules of discipline that apply at school. Students must be taught discipline so that they will get used to discipline in their lives. The easiest example is being on time. Students must be educated to be able to be on time. Teachers must be able to instill high discipline in their students. Discipline must begin when entering school. The culture of being on time must be enforced. Those who come late to school must be sanctioned or punished in accordance with the rules of discipline that apply at school. Students must be taught discipline so that they will get used to discipline in their lives. The easiest example is being on time. Students must be educated to be able to be on time. A mirror of discipline can be seen in the habit of people who always wake up after the magpie chirps. Every day the magpie chirps before dawn so that people must immediately get ready to carry out all activities and efforts in order to obtain maximum results. The magpie also shows the calculation of time, so that humans are expected to manage the time given by God for useful things in order to obtain many blessings.

d. Polite

Being able to behave politely is the dream of every human being. By being polite other people will be reluctant to us. This polite character must be trained to students, and modeled on how to be polite to others. Especially to those who are older than them. Of course, the character of politeness must be shown and upheld. Often we see the character of school children who are less polite. Both in speaking and acting. This is what we must change in national character education.

"Rega is Ara's younger brother who is two years younger, but physically, Rega has more good looks than his brother Ara. However, Rega never felt proud of it. His good looks did not make him arrogant and an unkind young man. He still showed genuine respect and affection to his mother and brother. He loved his family very much". (The Destruction of Habele Village in Mount Abepura, Abepura folklore)

A person who has various physical advantages such as being tall, handsome, or wealthy should not make that person proud or arrogant. The

advantages possessed must make a person good at being grateful for all the gifts that have been given by God. These advantages should make a person polite and friendly to others so that people will appreciate and respect.

e. Tolerance

A person who has various physical advantages such as being tall, handsome, or wealthy should not make that person proud or arrogant. The advantages possessed must make a person good at being grateful for all the gifts that have been given by God. These advantages should make a person polite and friendly to others so that people will appreciate and respect.

"In the middle of nowhere somewhere south of Genyem City, the capital of Nimboran District, Papua, there was a hamlet called Sublub. In that hamlet lived weighed fish, land crabs, shrimps and cork fish. These aquatic creatures live in friendship and intimacy in pools of water that limit their space by raising children together and foraging together fairly and equally". (Balanced Fish and Land Crabs, Namblong tribal folklore, Genyem)

The signs of His power are that He created the heavens and the earth and your different languages and the color of your skin. Indeed, in such things there are signs for those who know. God created humans in different tribes, races, religions, or groups with the aim of getting to know each other and to coexist harmoniously. Folklore contains noble values, especially moral values, so it has an important position and function in society. Noble values, such as (1) obedience, (2) bravery, (3) self-sacrifice, (4) honesty, (5) fairness and wisdom, (6) respect and appreciation, (7) hard work, (8) keeping promises, (9) reciprocity, (10) good manners, (11) humility, and caution can be used as character education. The folklore of the Timorese community, which has not been well documented, will begin to be appreciated, studied, and explored for local wisdom values in it (Rohim et al., 2022: 37). These noble values can be used as character education, in line with that, Megawangi (2007) mentions nine pillars that can be used to build character, namely the love of God and the universe and its contents, (2) responsibility, discipline, (3) honesty, (4) respect and courtesy, (5) compassion, care, and cooperation, (6) confidence, creativity, hard work, and perseverance, (7) leadership and fairness, (8) kindness and humility, and (9) tolerance, peace and unity.

2. Oral Literature as a Vehicle for Character Education in the Digital Age

According to Rohim et al (2022: 36) local wisdom can represent a community cultural value that oversees the entire complexity of norms and behaviors that have been upheld with oral as the role. Various factors determine the characteristics, functions, roles of sounds, images, and characters that have shifted from one vehicle to another. Technological advances that support us to convert things to be easier and more practical. The advancement of writing tools is the result of technology created by humans to meet the needs of communication and expression.

In the world of literature before the development of writing media, literature was done orally, or immortalized on animal skins, stones, and palm

leaves. Johann Gutenberg's invention of printing technology revolutionized the documentation and socialization of literature. As digital communication media have penetrated postmodern society, printed literature is beginning to show signs of saturation. The digital era has brought new possibilities in the development of literature in Indonesia. The availability of blogs and websites on the internet opens up many opportunities for writers to publish their works. Some of the blogs and websites available are privately owned, and some are community-owned.

Modern life demands a lot of technology. Humans flock to enjoy all the flow of progress both in terms of economy, and a modern outlook on life. Indeed, the forces of globalization and consumerism have become so important to the so-called modern economy and modern way of life. This has an impact on oral traditions that develop in society. Oral traditions are at risk of extinction and the best way to preserve and promote our oral traditions would be to archive them using digital technology and include them in the school curriculum on a wider scale than is done now.

Stories have always existed in human life, but the way humans tell stories and the medium in which they are told differ from time to time. When viewed from how literature is conveyed, namely the media used to tell stories, the evolution of the development of the world of literature can be grouped into four periods, namely the prehistoric, historical, print, and internet periods. All four literary periods are characterized by technological shifts in how literature is created and presented to readers or the general public. Likewise, literary works developed in electronic media such as cell phones and the internet are also based on the process of linking and are now even more complex and free in Internet media. The development of the digital era demands everything to be digital. Oral literature has not escaped the influence of this era. The advent of digital technology is a boon to efforts to preserve oral traditions. Digital technology has made collecting, compiling, archiving and creating things possible. Oral literature is not necessarily only introduced in the form of transcribed text.

Online collection and archiving will allow easy access to information on a wide range of regional oral literature. Thus, regional oral literature will be better known both domestically and abroad. Although the oral literature in this network is the result of transcription of oral literature, at least oral literature will be better known by many people. Oral literature that has been collected and archived can be classified into several genres. Oral literature can be in the form of folk prose, which includes legends, myths and fairy tales. It can also be in the form of folk poetry or folk songs. This classification of oral literature will facilitate the search for data on the internet, especially the search for data as a source of learning folklore.

This era can be said to be a shift in knowledge and culture. If there is a transition that occurs from one form of civilization to another, from modernity to postmodernity, then it is caused more by the meaning of the development of knowledge and culture through ways of knowing, describing, and recognizing different phenomena, rather than by

conventional material factors commonly discussed in Economics and the use of nature. In the digital era, the process of recording oral literature, as well as the visualization of oral literature can be a means that will further attract the interest of the younger generation in learning oral literature. Oral literature can be transformed into animated films, such as animated films about the Legend of Prambanan Temple, Malin Kundang, Si Kancil or other visual forms that can be disseminated through the internet.

CONCLUSIONS AND RECOMMENDATIONS

Oral literature is literature that is conveyed orally by the community and spread by word of mouth. Oral literature, including folklore, is a cultural heritage that is basically inseparable from one another. Oral literature is expected to be a medium for character education. The values and mandates contained in oral literature become a reference in learning ethics and morals. The protection of oral literature in the digital era is something that needs to be done to prevent the loss of oral literature. In the digital era, the process of recording oral literature, as well as visualizing oral literature, is a means that will further attract the interest of the younger generation in learning oral literature.

FURTHER STUDY

The limitations of this research on the use of theories used in oral literature, character education, and cyber society 5.0. The limitations of this research are indeed related to the theory used that does not fully exist. However, the author provides a brief description related to the theoretical concept to explore the object in the phenomenon that is currently happening. Various theoretical viewpoints contribute to this research. In addition to theoretical limitations, researchers have limited research data. That the digital phenomenon greatly impacts the development of character education.

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