

The Value of Religious Character Education on the Children's Poetry by Kamilah Siswati

Tri Mulyono¹, Masfu'ad Edy Santoso², Mursyidah Dwi Hartati³, Basukiyatno⁴
Universitas Pancasakti Tegal, Indonesia^{1,2,3,4}

{upstrimulyono@gmail.com¹}

Abstract. The study contain about the value of religious character education that is container in five children poems by Kamilah Siswati. This study is a qualitative research, using descriptive analytic method, the data in this study is the review of document five children poems. Success of data in this study a textbook poem in *Surat dari Samudra*. Secondary data sources in this study is the source of the data obtained from journal, books, and research relevant to literary children poems. Data collection technique used in this research is documentation. The validity of the data using triangulation and triangulation theory. The analysis technique using on interactive model. The result of this study indicate of character of religious education in the "Tampomas", "Air Terjun", "Sungai Serayu Indah", "Ibuku yang Cantik", and "Banyak Tugas" by Karmila Siswati.

Keyword: Children Poem, The Character Religious, Education Value

1 Introduction

In his book entitled *Theory and Literature Teaching ("Teori dan Pengajaran Sastra")*, Emzir and Saifur Rohman (2016:9) stated that the other than to entertain, to be material for reflection, as a symbolic medium, and as an opening to the paradigm of thinking, literature serves as a means of teaching as well. This is in line with Teeuw's statement (2013: 20) that the literature term in Indonesia language derived from Sanskrit, which is from the root word *śas*-means, "directing, teaching, and giving instructions or instructions" and the last syllable – *tra* means "tool" or "medium". Thus, literature is a 'means/medium or teaching tool'. Since literature is a means of teaching, then in literature, there must be an educational value, for example, the value of character education.

No surprisingly, in his book entitled *Literary Criticism "Kritik Sastra"*, Atar Semi (1989: 31) stated that in conducting criticism or literary research the education measures can be used in providing assessments. Based on this assessment measure, literature work that are considered successful are that "give a positive influence that convey messages of moral and personality development, as well as elevating the reader's intelligence level."

In view of that, then many people also do literature research with a character education value approach. For instance, the research conducted by Samporno et. al. (2016), Sukardi (2016), Dyarti and Susetyo (2017), Juanda (2017), Nursalim (2017), Ningsih (2017), Hinta (2017), Haryadi (2017), Wati (2017), Chandra (2017), Widayati (2017), and Agustina (2017).

Sampoerno et. al. (2016) that examined the value of religious character education in Jambi traditional rhymes, the results were written into an article entitled "Study of Literary Anthropology and the Value of Religious Character Education in Jambi Traditional Rhymes/Pantun and its Relevance to Literary Learning in Junior High Schools". Sampoerno et. al. (2016) examined the value of religious character education in Jambi traditional rhymes, the results of which were written into an article entitled "Study of Literary Anthropology and the Value of Religious Character Education in Jambi Traditional Pantun and its Relevance to Literary Learning in Junior High Schools". Sukardi (2016) wrote an article on the value of religious character education entitled "Character Education Based on Religious Values: an Islamic Perspective". Dyarti and Susetyo (2017) conducted research about the value of character education in Habiburahman El Shirazi's novel *Cinta Sudi Zahrana* and the results of their research were written into an article entitled "Education Values That Using in the Novel *Cinta Suci Zahrana* by Habiburahman El Shirazi". Juanda (2017) examined the value of character education in Nene Pakande's children's literature, whose research results were written into an article titled "Character Building of Students Through Local-Based Children's Literature Nene Pakande". Nursalim (2017) wrote an article about the value of character education with the title "Cultivating Character Values in Learning Appreciation of Literature in Schools". Ningsih (2016) wrote an article on character education entitled "Character Building of Students in Schools through Literature Learning". Hinta (2017) examined the value of character education in the Gorontalo folklore entitled "Lahilote" which was written into an article entitled "Values of Character Education for" Lahilote ", Gorontalo Folklore". Haryadi (2017) examined the value of character education in the *Kooong* novel by Iwan Simatupang and the results of his research were written into an article entitled "Strengthening Student Character through Main Characters in Iwan Simatupang's *Kooong* Novel". Wati (2017) wrote an article entitled "Character-Based Literature Learning through Cooperative Learning Model to Improve Dramatic Writing Ability". Chandra (2017) examined the value of character education in Tere Liye's novels and the results of his research were written into an article entitled "The Use of Tere Liye's to build the Students Character in The Process of Teaching and Learning". Widayati (2017) relates to values character education wrote an article entitled "Teacher and Character-Based Literature Learning". Meanwhile, Agustina (2017) related to the value of character education wrote an article entitled "People-Based Literature-Related Literature Learning in Order to Cultural Value-Character Education Value".

In this short article, we would not like to discuss issues that have been discussed by other authors. Thus, in this article, that will be discussed is the value of religious character education contained in the five children's poems by Kamilah Siswati. The five children's poems were published in the poetry collection book *Surat Dari Pantai* published by the Central Java Language Centre on October 2018. In this context, that is meant by children's poetry is poetry that is deliberately written to be read by Elementary students and Junior High school students, as stated by Triman Laksana et. al. (2018: viii) as editor of the book.

According to Lickona (1991: 51) etymologically the term character means "A reliable inner disposition to respond to situations in a moral good way". Furthermore, Lickona also stated, "Character so conceived has three interrelated parts: moral knowing, moral inner disposition to respond to situations in a morally good way." According to Lickona (1991: 51) "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behaviour. According to Lickona, including good character is knowledge of goodness, then creates a commitment to goodness (moral feeling), and finally does good (moral behaviour). In the other words, character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivation (motivations), as well as behaviour (behaviours), and skills (skills).

Sampoerno et. al. (2016) stated that character education is "a basic concept that is applied to a person's thinking, so that someone has good morals". The best morals referred to such as love of God and all of His creations, independence and responsibility, honesty, respect and courtesy, generous and helpful, confident and hard-working, leadership and justice, kind and humble; tolerance, peace, and unity.

Samani and Hariyanto (2012: 43) stated that character education is "any positive things a teacher does and affects to the students' characters that he teaches". In this case, the character is not a factor of character, but the result of the teaching process. Meanwhile, at school, the teacher is *ing ngarso sung tulodho*, which means that when they are in front, they will always give an example or role model to their students.

Character education instills and develops various noble characters in students. This is in accordance with Wibowo's (2012: 36) statement that character education is an education that instills and develops noble character in students so that they have a noble character to apply and practice it in their daily life, both when they are in the family, as members of society, and as citizens. Therefore, the character education is not mere knowledge and skills, however a life attitude that must be reflected in daily behaviour.

In their book entitled *Concepts and Models of Character Education*, Samani and Hariyanto (2012: 41) suggested that character is human behaviour related to God, fellow humans, environment, the nationality, and ourselves, which is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture and customs, and aesthetics. Characters contain values that are general and specific. Specific values, for example those related to culture, customs, and aesthetics. Based on that, the character of Indonesian people will certainly be different from the character of other nations.

Hidayatullah (2010) stated that character is the mental strength and moral character of a person who is a special personality that is the driving and driving force and that differentiates it from other individuals. According to Nugroho (2011: 139-140), the basic values of character education can be divided into 16. The sixteen basic values of character education are religious, responsible, disciplined, honest, polite, care, hard work, good attitude, tolerate, creative, independent, curiosity, nationality spirit, respect, friendly, and peacefully. According to Herman's view (Director of Energy, 2010: 12) value is neither caught nor taught, it is learned. What this means is that the value material for character education is not ordinary teaching and can not only be taught, but also internalized through the learning process, for example through learning literary appreciation.

The National Education Curriculum Centre (2011: 10) formulated the value of character education that includes 18 aspects. The eighteen aspects referred to are religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly or communicative, peace-loving, fond of reading, caring for the environment, caring. Social and responsibility.

Meanwhile, there are 50 types of characters based on JIST (2006). The five types of characters referred to are: responsible, adaptable, prioritizing the interests of others, ambitious, active, caring, compassionate, considerate, cooperating, sustainable, courageous, creative, convincing, dedication, trustworthy, diligent, dignified, fair, focus, forgiving, generous, friendly, sociable, resilient, helper, honest, humble, innovate, curiosity, cheerful, leader, loyal, open, patient, polite, positive, clever, respectful, sensitive, confident, disciplined, self-confident, humanitarian, sensitive, team work, ready, tolerant, trustworthy, visionary, and wise.

Children's poetry is part of children's literature, because it includes realism, formula fiction, fantasy, traditional literature, poetry, non-fiction, and comics (Nurgiyantoro, 2005: 68-

90). Sudjiman (1986: 61) defines poetry as "a variety of literature whose language is enchanted by rhythm, dimension, rhyme and arrangement of lines and stanzas". Children's literature according to Juanda (Chanafiah and Bustanuddin Lubis (Ed.), 20017: 737) is a literary work that from language has an aesthetic value and in terms of content, there are values that can enrich the Christian experience for children. Theoretically, according to Sarumpaet (2010: 2), children with the guidance of parents, adults, read literature while adults also do the writing. That way, in terms of authors, children's literature is divided into two, namely (1) children's literature written by adolescent or adult authors whose content and language reflect the life style and personality of children, and (2) children's literature written by authors whose age is still classified as children whose content and language reflect the style of life and personality of the child.

Noor (2011: 38) in his book entitled Literature-Based Character Education states that "Children's literature is considered to be able to form character effectively because the values and morals contained in it are not conveyed directly, but through stories and metaphors so that the process learning is fun and non-patronizing ". Mangunwijaya (1982) states that in the beginning all literature was religious. According to Noor (2011: 41) defines religious literature as all literature contained in religious values. The task of religious literature is to enlighten its readers, because then the reader will be enlightened.

In this article, we will discuss the value of religious character education in five poems by Kamilah Siswati. The five poems referred to were published in the poetry collection book Surat dari Samudra which was published by the Central Java Language Centre in October 2018. The five poems referred to are "*Tampomas*", "*Air Terjun*", "*Sungai Serayu Indah*", "*Ibuku yang Cantik*", and "*Banyak Tugas*".

2 Research Methods

This research was conducted using a qualitative descriptive method. The data collection technique uses the documentation method, namely by reading poetry, recording data related to the value of religious character education, and classifying it. The data analysis technique was carried out by content analysis consisting of latent content and communication content. Latent content is content related to documents and manuscripts. The content of communication is a message because of a communication act. Latent content analysis produces meaning, communication analysis produces meaning. The steps of communication content analysis are reducing data, presenting data by arranging them in an orderly and detailed manner, analysing data to produce a description of the values of character education, and making conclusions or fermentation.

The object of this research is the values of religious character education in the five poems by Kamilah Siswati. The data in this study are words, lines or lines, stanzas, and poetry speech. The data source is the manuscript "*Tampomas*", "*Air Terjun*", "*Sungai Serayu Indah*", "*Ibuku yang Cantik*", and "*Banyak Tugas*". Data validation or validity was carried out by collecting data with various techniques so that it was in accordance with the research method being carried out. The research was conducted using triangulation techniques, which are techniques based on a multi-perspective phenomenological mind-set. As stated by Patton (2000: 92), triangulation techniques can be divided into four, namely: data triangulation, researcher triangulation, methodological triangulation, and theoretical triangulation.

In this study, theoretical triangulation was used, namely using different theories to make comparisons, although still using specific theories as the focus to produce in-depth studies. It

is said by Sangidu (2004: 19) that one of the hermeneutic tasks is to animate and reconstruct a text that covers it so that a statement is alienating and misleading. The initial step of poetry analysis is carried out heuristically, namely the effort to find meaning linguistically. In turn, a hermeneutic analysis is carried out, namely carrying out the meaning in a connotative way, considering that poetry is the second model system.

3 Results and Discussions

The results showed that the five poems of Kamilah Siswati contained the value of religious character education. The value of religious character education is contained in the poetry entitled "*Tampomas*", "*Air Terjun*", "*Sungai Serayu Indah*", "*Ibuku yang Cantik*", and "*Banyak Tugas*".

a) "*Tampomas*"

The poem entitled "*Tampomas*" contains the value of religious character education, namely Islamic religion. The value of Islamic religious character education is "the love of God and all His creation". The poem "*Tampomas*" tells the story of a human being asked for forgiveness because God has destroyed the environment. Mount Tampomas was battered, its womb dissected to drain its contents so that Mount Tampomas is now a name. The following quote shows only that.

Tampomas
Gunung berbatu menjulang tinggi
Dikunjungi anak SD sampai orang
dewasa
Aset wisata alam nan indah
Tetiba herus digempur
Dibedah kandungannya
Dikuras isinya
Bendungan Mrican dianggap utama
Demi kepentingannya
Semua seperti harus rela
Entahlah ada tawar menawar atau tidak
sebelumnya
Gunung Tampomas sekarang tinggal
nama
Patahan-patahannya saja
Banyak bercerita masa lalunya
Kini berbondong-bondong orang kesana
Mencari nostalgia di masa lalu
Anak-anak cukup dengar ceritanya
Tuhan maafkan kami
Kalau kami keliru

Tampomas
The rocky mountain rose high
Visited the elementary children to adults
A beautiful natural tourism asset
It must to be battered
Dissected the womb
Drained its contents
The Mrican considered the main dam
For his sake
All such must be willing
I don't know whether there was a bargain
beforehand
Mount Tampomas now lives in name
Just the fragments
Tells a lot about his past
Now people are flocking there
Looking nostalgia of the past
Children are quite heard the story
God forgive us
If we are wrong

b) **“Air Terjun”**

"Air Terjun" also contains the value of religious character education. The value of religious character education referred to is an invitation to love God and care for the natural surroundings. Through this poem, the poet invites his readers to visit and care for the waterfall in Banjarnegara. Apart from that, the poet also forbids not to pollute and leave the beautiful waterfall that is a gift from Allah, as shown in the following quote.

Air Terjun
*Banjarnegara kotaku yang kecil dan sejuk
Banyak wisata alam nan elok
Air terjun indah adadimana-mana
Di daerahatas
Di daerahbawah
Mari kunjungi
Mari rawat
Agar awet
Jangankotori
Jangantinggalkan
Air terjunelok
AnugerahTuhan
TiadataraindahNya
Akumemujikeagungan-Nya*

**Air Terjun
Waterfall**
Banjarnegara is my small and cool city
A lot of beautiful natural attractions
Beautiful waterfalls are everywhere
In the upper area
In the lower area
Let's visit
Let's take care
So that it lasts
Don't get dirty
Do not leave
Beautiful waterfall
God's Grace
Matchless beauty
I praise His majesty

c) **“Sungai Serayu Indah”**

The value of religious character education is also contained in the poem entitled "Sungai Serayu Indah". The value of religious character education contained in the poem entitled "Sungai Serayu Indah" is also in the form of invitations and prohibitions addressed to all readers. With this poetry, the poet teaches to be grateful for Allah's gift in the form of the beautiful and useful Serayu River. In that jam, the poet also invites all readers to enjoy, care for and take good care of it so that the beautiful Serayu River is preserved and sustainable. In addition, the poet also appealed to readers not to pollute and hurt the beautiful Serayu River so that future generations can enjoy it. The following quote shows just that.

Sungai Serayu Indah
*Tuk Bimalukar namanya
Pusat muasal Sungai Serayu
Airnya mengalir ke seluruh Banyumas
raya
Sawah-sawah pak tani subur karenanya
Sungguh anugerah Illahi Robbi
Mesti disyukuri
Mesti dinikmati bijak bestari
Bukan dikotori
Bukan disakiti
Generasi nanti bakal menanti menikmati*

**Sungai Serayu Indah
Serayu Indah River**
Tuk Bimalukar the name
Muasal center Serayu
The water flows throughout Banyumas
Raya
The farmer's rice fields are fertile
because of it
What a divine gift, Robbi
To be grateful
Should be enjoyed sage
Not littered

*Mari rawat dengan baik
Mari jaga dengan apik
Agar awet dan lestari
Sungai Serayu anugerah indah
Merawat Serayu merawat peradaban*

Not being hurt
Later generations will be waiting to
enjoy
Let's take care of it well
Let's keep the slick
So durable and sustainable
Serayu wonderful grace
Caring Serayu care for civilization

d) “Ibuku yang Cantik”

As in the previous poems, Kamilah Siswati's poem entitled "Ibuku yang Cantik" also contains the value of religious character education. In the poem, the value of religious character education is in the form of an invitation to maintain good relations with the environment. The environment in question is the family environment, which is maintaining a good relationship with both parents, in this case a mother. "Praying that his mother is well guarded by him is the duty of a righteous child." The following quote shows just that.

Ibuku yang Cantik
*Kau pasti lelah ibu
Kau pasti kurang istirahat ibu
Bangun sebelum subuh
Berangkat tidur menjelang larut
Setiap hari kau bekerja keras
Demi buah hati agar bisa sekolah
Kau bersusah payah siang malam
Membuat jajan dijual di sekolah-sekolah
Tuhan jaga ibu saya yang baik
Ibu saya yang cantik*

Ibuku yang Cantik
My Beautiful Mother
You must be tired mom
You must be lacking rest mom
Get up before dawn
Go to bed late
Every day you work hard
For the sake of the baby in order to school
You struggled day and night
Making snacks for sale in schools
God take care of my superior mother
My beautiful mother

e) “Banyak Tugas”

The value of religious character education in the poem entitled “*Banyak Tugas*” is in religious ethics that states that father and mother are places to complain while God is a place to ask. In the poem, we express it in stanza III of the poem that consists of three stanzas. The following quotation shows only that.

Banyak Tugas
*Ayah aku lelah
Ibu aku bosan
Tapi aku ingin
Menjadi yang terbaik
Tuhan jaga kami
Tugan bantu kami
Raih mimpi-mimpi*

Banyak Tugas
Many tasks
My dad is tired
Mom I'm bored
But I want
Be the best
God take care of us
God help us
To Reach our dreams

4 Conclusion

Based on the description above, it can be concluded that Kamilah Siswati finds the values of religious character education in five poetries. Three poetries, namely "*Tampomas*", "*Air Terjun*", and "*Sungai Serayu Indah*" have nature themes. In these poetries, the value of religious character education is an invitation to care for nature and not destroy it. Meanwhile, in two other poems, entitled "*Ibuku yang Cantik*" and "*Banyak Tugas*", the value of religious character education is an invitation to respect parents and always ask God. In other words, the value of religious character education contained in our poetry is related to the good relationship between humans and God and the environment, both the natural environment and family or parents.

References

- [1] Agustina, Emi. 2017. "People-Based Literature-Based Literature Learning in Order to Cultrate Values". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusastaan Komisariat Bengkulu.
- [2] Azzet, Akhmad Muhaimin. 2011. *Urgensi Pendidikan Karakter di Indonesia*.Jogyakarta: Ar-Rus Media.
- [3] Balai Bahasa Jawa Tengah. 2018. *Suratdari Samudra*.Semarang: Balai Bahasa Jawa Tengah.
- [4] Chandra, Noor Eka. 2017. "The Use of Tere Liyes's Novel's to Build The Students Character in The Prosess of Teaching and Learning". DalamChanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*.Bengkulu: Himpunan Sarjana Kesusastaan Komisariat Bengkulu.
- [5] Dyarti, Asri and Susetyo. 2017. "Education Values That Using I The Novel Cinta Suci Zahrana By Habiburahman El Shirazy". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*.Bengkulu: Himpunan Sarjana Kesusastaan Komisariat Bengkulu.
- [6] Emzirdan Saifur Rohman.2016. *Teori dan Pengajaran Sastra*.Depok: Raja grafindo Persada.
- [7] Haryadi. 2017. "Penguatan Karakter Peserta Didik Melalui Tokoh Utama dalam Novel Kooong Karya Iwan Simatupang". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*.Bengkulu: Himpunan Sarjana Kesusastaan Komisariat Bengkulu.
- [8] Hidayatullah, Furqon. 2010. *Pendidikan Karakter: Membangun Peradaban Bangsa*. Solo: Yuma Pressindo.
- [9] Hinta, Ellyana. 2017. "Nilai-nilai Pendidikan Karakter Tokoh "Lahilote" Cerita Rakyat Gorontalo". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*.Bengkulu: Himpunan Sarjana Kesusastaan Komisariat Bengkulu.
- [10] JIST, Ed. 2006. *Young Person's Career Skills Hankbook*. New York: JIST Works.
- [11] Juanda. 2017. "Pembentukan Karakter Peserta Didik melalui Sastra Anak Berbasis Lokal *Nene Pakande*". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*.Bengkulu: Himpunan Sarjana Kesusastaan Komisariat Bengkulu.

- [12] Lickona, Thomas. 1991. *Educating for Character: How Our School can Teach Respect and Responsibility*. New York: Toronto London.
- [13] Nursalim, H. 2017. "Penanaman Nilai-nilai Karakter dalam Pembelajaran Apresiasi Sastra di Sekolah". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusasteraan Komisariat Bengkulu.
- [14] Ningsih, Nur Mei. 2017. "Pembentukan Karakter Siswa di Sekolah Melalui Pembelajaran Sastra". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusasteraan Komisariat Bengkulu.
- [15] Noor, Rohinah M. 2011. *Pendidikan Karakter Berbasis Sastra*. Yogyakarta: Ar-Rus Media.
- [16] Nurgiyantoro, Burhan. 2005. *Sastra Anak*. Yogyakarta: Gadjah Mada University Press.
- [17] Pottor. 2000. *Research Instrument*. New York: Random House.
- [18] Puskur. 2011. *Kemertian Pendidikan Nasional*. Jakarta: Kemertian Pendidikan Nasional.
- [19] Samporno, Mohd. Norma, Sumarlam, dan Suyitno. 2016. *Jurnal S.2 Pendidikan Bahasa Indonesia Volume 1*, Agustus 2016 <http://jurnal.fkip.uns.ac.id/index.php/s2ind>.
- [20] Samani, Muchlas, dan Haryanto. 2012. *Konsep dan Model Pendidikan Karakter*. Bandung: PT. Remaja Rosda karya.
- [21] Sangidu. 2004. *Penelitian Sastra Pendekatan, Teori, Metode, Teknik dan Kiat*. Yogyakarta: Unit Penerbitan Sastra Asia Barat Fakultas Ilmu Budaya UGM.
- [22] Sarumpaet, Riris K. Toha. 2010. *Pedoman Penelitian Sastra Anak*. Jakarta: Yayasan Obor Indonesia.
- [23] Semi, Atar. 1989. *Kritik Sastra*. Bandung: Angkasa.
- [24] Sukardi, Ismail. "Character Education Based on Religious Values: an Islamic Perspective". Dalam Ta'dib: Journal of Islamic Education Volume 21, Number 1, June 2016.
- [25] Teeuw, A. 2013. *Sastra dan Ilmu Sastra*. Jakarta: Pustaka Jaya.
- [26] Wati, Sahdiah. 2017. "Pembelajaran Sastra Berbasis Karakter Melalui Model Pembelajaran Cooperative Learning untuk Meningkatkan Kemampuan Menulis Drama". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusasteraan Komisariat Bengkulu.
- [27] Widayati, Sri. 2017. "Guru dan Pembelajaran Sastra Berbasis Karakter". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusasteraan Komisariat Bengkulu.
- [28] Wati, Sahdiah. 2017. "Pembelajaran Sastra Berbasis Karakter Melalui Model Pembelajaran Cooperative Learning untuk Meningkatkan Kemampuan Menulis Drama". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusasteraan Komisariat Bengkulu.
- [29] Widayati, Sri. 2017. "Guru dan Pembelajaran Sastra Berbasis Karakter". Dalam Chanafiah, Yayah dan Bustanuddin (Ed.). 2017. *Proceeding International Conference on Literature XXVI*. Bengkulu: Himpunan Sarjana Kesusasteraan Komisariat Bengkulu.