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The Integration of Belom Bahadat Values in Christian Religious Education as an Effort to Strengthen the Christian Character of Students

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Abstract

This study aims to analyze the integration of Belom Bahadat values in Christian Religious Education as an effort to strengthen the Christian character of grade XI students of Textile Crafts at SMKN 4 Palangka Raya. The research uses a qualitative approach with a descriptive method. The results of the study show that the integration of Belom Bahadat values is realized through the learning of Christian Religious Education which emphasizes example, coaching, mentoring, service, social interaction, and daily relationships between teachers and students. The values of Belom Bahadat, such as civilized living, mutual respect, responsibility, maintaining harmony, and caring for others, are internalized in line with Christian values so that they are able to strengthen the character of students in spiritual, moral, and social aspects. This study emphasizes that the integration of local wisdom of Belom Bahadat in Christian Religious Education is an effective contextual approach in shaping students' Christian character and strengthening the relevance of local culture-based character education in the school environment.

Keywords: *belom bahadat; christian character; christian religious education*

Introduction

Christian character is manifested through an attitude of love, discipline, responsibility, honesty, respect for others, and obedience to God and social norms. Lickona (1991) emphasized that effective character education must develop three main dimensions, namely *moral knowing*, *moral feeling*, and *moral action*, so that students not only understand moral values, but also have the commitment and habit to implement them in real life. In the perspective of Christian Religious Education, character formation is also part of the discipleship process that aims to form a person similar to Christ through continuous learning, example, habituation, and mentoring.

Character building will be more effective if it is developed through a contextual approach that integrates local cultural values with Christian teachings. This approach is in line with the view of Banks (2008) who explains that relevant education must respect the cultural identity of students and integrate cultural values into the learning process so that the learning experience becomes more meaningful. In the context of the Dayak community of Central

Kalimantan, the value of *Belom Bahadat* is a philosophy of life that emphasizes civilized life, mutual respect, responsibility, maintaining harmony, and living together. These values have a strong intertwine with the Christian teachings of love, respect for human dignity, responsibility, and peaceful living.

One of the duties of Christian Religious Education teachers is to shape the character of students (Fredik & Monica, 2025). Character is a trait or behavior in a person (Agung, et al., 2020). Every human being has a different character both in his way and in his behavior, as well as students where they have different characters. Different characters are enough to provide challenges for teachers to be better at responding to and educating students. Student character is the overall pattern of behavior and abilities that exist in students as a result of their social environment so as to determine the pattern of activity in achieving their goals (Hanifah, et al., 2020).

Furthermore, Simanjutak (2020) explained that Christian Religious Education teachers are a very important and central component of the world of education to change the character of students because character change can only be done through teaching about religion or the Word. The role of Christian Education teachers in shaping students' Christian character is very important because teachers are second parents to students, where students get knowledge from a teacher, both scientific and spiritual. Wahyuni (2021) explained that PAK teachers have a correlation and are very influential in character formation. According to Getrudis Ema Kleden (2024), there are three important roles in strengthening student character, namely the role of teachers as educators, teachers, and coaches. Nurchaili (2010) stated that character education is not only taught, but must also be modeled. Teachers as central figures provide examples of morals, behavior, and ethics so that the internalization of character values runs more effectively.

The problem of low Christian character of students at SMKN 4 Palangka Raya is reflected in various forms of disciplinary violations, such as arriving late to school, not complying with dress codes, littering, using impolite language, ignoring teachers' reprimands, and low participation in worship and learning activities of Christian Religious Education. This phenomenon shows that Christian values, such as discipline, responsibility, respect for others, and obedience, have not been optimally internalized in students' daily behavior. This condition indicates that character formation through Christian Religious Education requires a more contextual approach, not only oriented to the delivery of material, but also integrating cultural values that are close to the lives of students. In the context of the people of Central Kalimantan, the value of *Belom Bahadat* as a local wisdom that emphasizes civilized life, mutual respect, responsibility, and maintaining harmony has a strong relevance to Christian values and has the potential to be the foundation for strengthening students' character.

The urgency of this research lies in the need to present a character strengthening model that is able to connect the teachings of Christian Religious Education with local wisdom so that the process of internalizing values takes place more contextually and meaningfully for students. Although various studies have examined the role of Christian Religious Education teachers in character formation, studies that specifically integrate *the values of Belom Bahadat* as the basis for strengthening Christian character are still relatively limited. This research seeks to answer the question of how the integration of *the values of Belom Bahadat* in Christian

Religious Education is carried out as an effort to strengthen the Christian character of students at SMKN 4 Palangka Raya. In line with this question, this study aims to analyze the forms of integration of *Belom Bahadat values* in the learning of Christian Religious Education and explain its contribution to strengthening the Christian character of grade XI students of Textile Crafts at SMKN 4 Palangka Raya.

Methods

This research uses a descriptive qualitative method (Sugiyono, 2020). Data collection techniques through in-depth interviews, observation and documentation. This research was carried out at the State Vocational High School 4 Palangka Raya which is located on Jln. Lt. Col. Seth Adji Km. 3 Temanggung Kenyapi Kel. Langkai, Pahandut District, Palangka Raya City, Central Kalimantan Province. The research was conducted for 3 months from June to August 2025. The source of data in this study is subject/person, where data can be obtained. In-Depth Interviews, conducted by interviewers by asking open-ended questions to obtain broader and in-depth data from the informant. The informant who will be asked for data is one Christian Religious Education teacher, namely a citizen related to the efforts of PAK teachers in strengthening Christian character. Observation, in class XI Textile Crafts, this was carried out to observe the character or behavior of the 4 students. Documentation, in the form of a list of grades, attendance of grade XI students of Textile Crafts, extracurricular activities, routine Friday worship and others. In this analysis, three models are used, namely: Data Reduction, Data Presentation and Conclusion Drawn. Data verification is part of the process of drawing conclusions in qualitative research which is carried out continuously throughout the research, in this study using the triangulation technique.

Findings and Discussion

Strengthening Character Through Teaching Aspects

Teachers' efforts in strengthening character through teaching aspects, the results of the study show that in integrating Christian values such as honesty, responsibility, humility, love and forgiveness, there are efforts by teachers in the learning process. In addition, it can be seen from the themes raised related to Christian values that are conveyed through teaching materials and are associated with students' daily lives. In line with the opinion of Agus Gunawan (2016) stated that Christian Religious Education teachers must be able to integrate Christian values into the entire learning process as a means of character formation. Setting an example in words as well as attitudes is part of the teaching aspect. This is in line with the statement of Lickona (2013), that character must include three aspects, namely moral knowledge (cognitive), moral feelings (affective) and moral actions (psychomotor). In its application, teachers use discussion and reflection methods, showing that learning is not only one-way but also provides space for students to be critical.

However, the results of the study also show that teachers have not systematically prepared lesson plans/learning modules using only package books. However, the teacher still contains the theme of Christian values in the learning process. This indicates that the process of strengthening character is still implicit and has not been structured optimally. When related to previous research by Yaaman Gulo (2024), it was found that Christian Religious Education

teachers have integrated character values in learning. In addition, this study shows that there are weaknesses in the aspect of learning planning that are not optimal. However, teachers' efforts in the teaching aspect have gone well in practice, but pedagogically they still need to be improved so that they are more planned, systematic and measurable in evaluating student character.

Strengthening Crackers Through Construction Aspects

Teachers' efforts in strengthening character through coaching aspects, the results of the study show that teachers conduct coaching before starting learning, with the beginning of prayer before learning, reflection on God's word, giving advice and the obligation to follow routine worship and even giving advice, especially for students who are experiencing struggles, also reprimanding when there are students who make mistakes. This finding is in accordance with the opinion of Nuhamara (2020) who states that Christian Religious Education teachers have a responsibility in fostering students' faith through life habits. Worship activities that are routinely carried out are required by teachers to show that there are efforts to form spiritual discipline.

This is in line with Muslich (2011), that character is formed through habituation that is carried out continuously. However, there are still students who do not follow regular worship consistently. Every week a routine gabungan worship is carried out with the presence of students. The book contains the names of students and gives sanctions to students who skip school without a clear reason. If it is related to the research of Astrid Ninupu and Darmawan (2021), it is found that spiritual development in worship activities is an important character formation strategy. However, the results of the study show that coaching has not completely succeeded in changing student behavior overall. The coaching carried out by teachers is conceptually correct, but its effectiveness is still influenced by student awareness, lack of supervision.

Strengthening Crackers Through Mentoring Aspects

Teachers' efforts in strengthening character through the aspect of coaching, the results of the study found that teachers gave guidance to students before starting learning such as individual guidance, direction to students who experienced difficulties and reprimands using love. This finding is in accordance with the statement of Yosep Sukanto and Thomas Wibowo (2014) stating that Christian Religious Education teachers play a role as spiritual guides and facilitators of faith for students. When students feel difficulties in learning, the teacher will provide understanding with questions and answers through other students. The mentoring carried out shows that there is a personal relationship between teachers and students.

This is in line with the opinion of Nucci & Narvaez (2014), strengthening character requires a personal approach so that students can develop morals individually. However, the assistance carried out is still limited to certain situations where the dean has not reached all students as a whole. When compared to the research of Zefanya Humambi (2024), it was found that intensive mentoring can have a significant impact on students' character. In this study, mentoring has not been carried out intensively. Mentoring has been carried out but needs to be improved through special attention to students who are struggling.

Strengthening Crackers Through Exemplary Aspects

The teacher's efforts in strengthening character through the aspect of example, the results of the study show that the teacher said that students began to realize how important Christian values such as words, attitudes and daily actions are for life. In addition, teachers also stated that obeying the rules according to school rules is a positive action for character building. This is in line with the opinion of Nurchaili (2010) stating that character education is not only taught but must be modeled, teachers as figures have a great influence on student behavior. This states that teachers do not only teach through words but also through real behavior that students can imitate. This research is also in line with the research of Yaaman Gulo (2024) who emphasizes that teacher role example is the main factor in the formation of students' religious character. The example of teachers has been running with *bai8k* and is the main force in character building, but it must be consistently maintained so that it remains a real example for students.

Strengthening Crackers Through Social Aspects

Teachers' efforts to strengthen character through exemplary aspects, the results of the study show that how teachers involve students in various social activities in the school environment, such as spiritual forms (worship together) or cooperation in assignments. This finding is in line with the opinion of Zubaedi (2015) that characters are acquired through social interaction and real experiences in daily life. Teachers need to involve students in social activities that train empathy, cooperation and help.

Students' character is not only formed through learning but can also be through practical actions. If associated with the concept of Values in Action by Peterson and Saligman (2004), characters such as care, cooperation and empathy need to be developed through real social activities. The social aspect already exists, but it still needs to be developed through more applicable activities so that students can implement the Ktistiani values comprehensively.

Strengthening Crackers Through Daily Relationship Aspects

Teachers' efforts in strengthening character through aspects of daily relationships, the results of the research found that as a teacher to establish intimate communication with students through warm communication, motivation and a personal approach. Starting as a listener and even advising and providing motivation. This finding is in line with Mulyasa (2013) that a good interpersonal relationship between teachers and students can create a conducive learning environment and support character formation.

Examples of relationships that are practiced in the classroom such as before or after the lesson, the teacher invites for a short prayer together, but before that the teacher always greets the students before the lesson starts, where the teacher does not only act as a teacher but as a guide for the students. Good relationships allow students to feel valued and accepted, so they are more open to character development. The relationship between teachers and students is good enough, but it needs to be improved to be more intensive and build emotional closeness.

The Integration of Values in the Formation of Students' Christian Character

The description of the character of grade XI students of Textile Crafts at SMKN 4 Palangka Raya was obtained through the results of observations made during the Christian Religious Education learning process. Observations are focused on student behavior that reflects Christian character values, including honesty, justice, responsibility, humility, caring, mutual forgiveness, and respect for others. These values are analyzed by integrating the principles of *Belom Bahadat* as the local wisdom of the Dayak community that emphasizes civilized life, mutual respect, responsibility, maintaining harmony, and upholding the value of togetherness. In this context, Christian character is not understood solely as an implementation of biblical teachings, but is also manifested through behavior that is in harmony with the local cultural values that live in the environment of the learner.

The results of the observation show that Christian Religious Education teachers have a strategic role in integrating *the values of Belom Bahadat* into the learning process and character building. The integration is carried out through example, guidance, habituation of positive behavior, spiritual assistance, and strengthening cultural values that are in line with Christian teachings. For example, the value of responsibility is associated with the attitude of obeying school rules as a form of civilized life (*Belom Bahadat*), the value of love is realized through care and mutual respect between students, while the value of humility and forgiveness is strengthened through the habit of building harmonious relationships and resolving conflicts peacefully. Through this integration, Christian Religious Education not only shapes students' understanding of the values of faith, but also internalizes them in daily behavior that is in accordance with local cultural identity, so that the formation of Christian character takes place in a more contextual, relevant, and sustainable manner.

Based on the observation results of RR students from the information on the A, B, C and D scales, it shows positive changes after the efforts of PAK teachers. In the honesty aspect of the part observed, RR showed a scale of B, which is GOOD, where there is a change in the increase in honesty. In the fair aspect, the part observed R also shows a scale of B where positive changes occur. In the aspect of responsibility, the part observed by RR shows a scale of C, which is SUFFICIENT where there is still no complete change. In the humble aspect, the part observed by Rehan shows a B scale where there is a change in character. In the aspect of doing good, the part observed R shows a scale B where there is an increase and in the aspect of forgiving the part observed RR shows a scale A, which is Very Good where there is a positive and very good change.

Furthermore, IH students. Based on the results of observations for IH students from the information on the A, B, C and D scales, it shows positive changes after the efforts of Christian Religious Education teachers. In the honest aspect, the part observed, IH shows a scale of B, which is Good where it has increased. In the fair aspect, the part observed by IH also shows a scale of B where there are positive changes. In the aspect of responsibility of the part observed, IH showed a scale of B where there was an increase. In the humble aspect, the part observed by IH shows a B scale where it has changed. In the aspect of doing good, the part observed by Rehan shows a scale A, which is Very Good where there is a very positive increase and in the aspect of forgiving the part observed by Irvan shows a scale B where there is an increase.

Then GIM students. Based on the results of observations for GIM students from the information on the A, B, C and D scales, it shows positive changes after the efforts of Christian Religious Education teachers. In the honest aspect, the part observed by GIM shows an A scale, which is Very Good, which has increased. In the fair aspect, the part observed by GIM also shows a scale of A where there is an increase. In the aspect of responsibility, the part observed by GIM shows a scale of B where it has changed. In the humble aspect, the part observed by GIM shows an A scale which is very positive. In the aspect of doing good, the part observed by GIM shows a scale A where there is a positive change and in the aspect of forgiving the part observed by GIM shows a scale A where there is a positive increase.

Furthermore, for students L. Based on the observation results for students L from the information on the A, B, C and D scales, it shows positive changes after the efforts of Christian Religious Education teachers. In the honest aspect, the observed part L shows a scale of B, which is Good where positive changes occur. In the fair aspect, the part observed L also shows a scale B where there is an increase. In the aspect of responsibility, the part observed L indicates a scale B where there is a change. In the humble aspect, the part observed L shows a scale B where an elevation occurs. In the aspect of doing good, the part observed L shows a scale B where it has changed, and in the aspect of forgiving, the part observed L shows a scale B where it has increased.

Based on the results of observations on GIM, RR, IH, and L students, it can be seen that the efforts of Christian Education teachers have a positive impact on strengthening students' Christian character. GIM has shown a good Christian character since the beginning of the study, while RR, IH, and L have experienced significant development, especially in the aspects of honesty, responsibility, and care in doing good. These changes show that the learning process not only enhances students' understanding of Christian teachings, but also encourages them to implement those values in their daily lives. This finding is in line with the opinion of Sugiyono (2017) that character education aims to develop the potential of students to become human beings who have faith, piety, noble character, creativity, independence, and responsibility.

When analyzed through the perspective of *Belom Bahadat*, the change in the character of the students shows the internalization process of local cultural values that are in harmony with Christian teachings. *The philosophy of Belom Bahadat* teaches the importance of living civilly, respecting others, being responsible for oneself and the environment, maintaining harmony, and upholding the value of togetherness. The value of honesty shown by students reflects an attitude of life that upholds integrity and dignity as part of a civilized life. Increased responsibilities, such as obeying school rules and following learning better, reflect an awareness of living according to the prevailing norms in society. Meanwhile, the development of the attitude of doing good to teachers and friends shows the realization of the values of mutual respect, care, and togetherness which are the core of *Belom Bahadat*. Thus, the Christian character that develops in students is not only based on biblical values, but also strengthened through local wisdom that has long been the guideline of the Dayak community.

The results of the observation also show that Christian Religious Education teachers are not only oriented to the delivery of learning materials, but also play a role as facilitators of character formation through the integration of Christian and *Belom Bahadat* values. Teachers

guide students through example, habituation, mentoring, and dialogue that encourages students to think critically and reflect on the meaning of each action taken. This approach allows students to understand that Christian values, such as love, honesty, responsibility, and humility, are aligned with *the values of Belom Bahadat* which emphasizes civilized and harmonious living. The learning process of Christian Religious Education not only produces temporary behavioral changes, but also builds moral and cultural awareness that is the foundation for the formation of Christian character in a sustainable manner.

These findings confirm that the integration of *Belom Bahadat* values in Christian Religious Education is an effective contextual approach in strengthening students' Christian character. Local cultural values serve as a bridge that connects the teachings of faith with the reality of students' lives, so that the process of internalizing character becomes easier to understand, accept, and practice. Thus, Christian Religious Education not only contributes to the formation of students' spirituality, but also strengthens cultural identity, social responsibility, and the ability to coexist harmoniously in a pluralistic society.

Implications

The results of this study imply that the integration of *Belom Bahadat* values in Christian Religious Education can be a contextual and relevant pedagogical approach in strengthening students' Christian character. These findings show that character formation is not enough to be done through the delivery of teaching materials, but needs to be realized through teacher examples, habituation, mentoring, spiritual coaching, and integrating local cultural values that are in harmony with Christian teachings into the learning process and school life. Therefore, Christian Religious Education teachers are encouraged to develop learning strategies that contextualize the values of *Belom Bahadat*, such as civilized living, mutual respect, responsibility, care, and harmony, as part of strengthening the character of students. In addition to enriching learning practices, this research also contributes to the development of a Christian Religious Education model based on local wisdom that can be adapted to other schools by considering the characteristics of local culture, so that character education becomes more meaningful, contextual, and sustainable.

Conclusion

This study shows that the integration of *Belom Bahadat values* in Christian Religious Education is an effective contextual approach in strengthening the Christian character of grade XI students of Textile Crafts at SMKN 4 Palangka Raya. Character strengthening is carried out through example, coaching, mentoring, habituation, social interaction, and daily relationships that teachers carry out consistently during the learning process and outside the classroom. The results of the study show that there is a positive development in the character of students, especially in the aspects of honesty, responsibility, care, and good behavior, which reflects the harmony between Christian values and the principles of *Belom Bahadat*, such as civilized living, mutual respect, maintaining harmony, and being responsible for others. The integration of these two value systems makes the process of internalizing character more meaningful because it is rooted in the teachings of faith as well as local culture that is close to the lives of students. Thus, Christian Education based on *the values of Belom Bahadat* not only contributes

to the formation of Christian character, but also strengthens students' cultural identity, moral awareness, and social responsibility as a provision for life in a pluralistic society.

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