

## Religious character education based on local wisdom for students in Gorontalo city

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### Abstract

Religious character is a human thought, word, and action that is based on an understanding of religious and divine teachings. This research uses qualitative methods. The research informant was a teacher in the city of Gorontalo. Primary data are obtained by means of observation, in-depth interviews. Secondary data comes from books and research journals published online and in print. Analyze data by copying data, reading the entire data, analyzing it in detail and describing it holistically-integrated. The results showed that the religious character described as one of the religious values as the attitudes and behaviors of students who are obedient in carrying out the religious teachings adopted, tolerant of the implementation of worship of other religions, and live in harmony with adherents of other religions.

**Keywords:** Human; Teaching; Behavior; Attitude; Value

### 1. Introduction

Religious character is a human character who always relies on all aspects of his life to religion [1]. Making religion a guide and role model in every speech, attitude, and deed, obeying the commands of his god and staying away from his prohibitions, when referring to pancasila, clearly states that Indonesian people must believe in the existence of God Almighty with the consequences of carrying out all the teachings of their religion. Religious character education refers to the basic values contained in the religion (Islam). In character education there are many sources, the example of the Messenger of Allaah is one of the values that can be used as a source in his daily attitudes and behaviors, namely shiddiq (honest), amanah (trusted), tabligh (conveying transparently), and fathanah (intelligent).

From some of the understandings above, conclusions can be drawn about the definition of religious character, namely an obedient attitude in carrying out the religious teachings adopted, being considerate of the implementation of worship by different religions, and living in harmony with followers of other religions. Or with another conclusion that religious character is the attitude possessed by an individual in carrying out religious orders and staying away from things that are prohibited by his religion as a form of his devotion to God. To measure the extent of a person's religiosity is indeed something difficult, since religiosity is a complex symptom. The value of religious character is an attitude and attitude that is obedient in carrying out religious teachings which include: tolerant of the implementation of worship of other religions, and living in harmony with adherents of other religions. The value of religious character itself serves as a reference in the formation of religious character, or in other meanings religious values are indicator items in assessing a person's religiousness [2]. A person is said to have a religious character when he has fulfilled religious values. As for religious values, among them: a. The value of worship; b. The value of jihad (ruhuul jihad); c. The value of trust and sincerity; d. Morals and discipline; and e. Exemplary.

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The value of the school indicator description is an obedient attitude and behavior in carrying out the teachings of the religion it adheres to: tolerant of the worship of other religions and living in harmony with followers of other religions [3]. Meanwhile, the value of the description of class indicators, namely: praying before and after studying, celebrating religious holidays, having facilities for religious activities, and providing opportunities for all students to carry out worship in accordance with the teachings of their respective religions [4]. Thus, from the religious indicators above, it shows that children's attitudes towards religion in the context of beliefs or beliefs in their respective religions, in the formation of the religious character of students, as well as the observance of worship in everyday life. The description of religious values in character education is an attitude and behavior of obeying the implementation of religious teachings adopted as well as an attitude of tolerance towards the implementation of worship of other religions that are different and harmonious in carrying out life with adherents of other religions.

In the development of religious characteristics in students, there are a number of dimensions, aspects and components of religiosity that must be instilled in students, so that a generation or religious learner is born. The term religious value is a term that is not easy to give a definite boundary. This is because value is an abstract reality. Etymologically, the value of religion comes from two words, namely: value and diversity [5]. Value is a type of belief that is within the scope of a belief system in which a person acts to avoid an action, or about something that is considered appropriate or inappropriate. This means the meaning or giving of meaning to an object. Meanwhile, religion is an attitude or awareness that arises that is based on one's beliefs or beliefs in a religion. Measuring the extent of a person's religiosity is indeed something difficult, since religiosity is a complex symptom. Each religion, at least consists of 5 (five) dimensions: ritual (worship), mystical (Sufism), ideological (aqida), intellectual (understanding of sharia) and social. The first four dimensions in Islam refer to the dimension of the fifth, even the latter is what is emphasized.

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## 2. Material and methods

This research uses a qualitative approach. The operation of this study uses phenomenological methods with an interpretive perspective. The research phenomenon is teachers at the Junior High School in the West City Subdistrict, in Gorontalo City. The data collected in this study consisted of primary data conducted through observation, in-depth interviews with school teachers. This research is also supported by secondary data obtained through tracing online and printed literature sources. Data analysis techniques are transcribed data, reading the whole, detailed analysis of theme segments and describing holistically-integratively in order to obtain and understand the view of life from the informant's point of view.

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## 3. Results and discussion

Borrowing the sociological framework of knowledge of Peter L. Berger and Thomas Luckmann (2012), which assumes that "man in man", and "society in man". "Reality" and "knowledge" are dialectical, and reality is shaped by society" (social construction of reality).

### 3.1. Externalization (expression of learner behavior)

Berger & Luckmann is of the view that reality is socially constructed, in the sense that it is the individuals in society that build society [4]. Then the experience of the individual is inseparable from his society. Berger views the human being as the creator of objective social reality through three simultaneous dialectical moments namely externalization, objectivization and internalization. Externalization, that is, an attempt to outsource or self-expression of human beings into the world, both in mental and physical activities [6, 7]. This process is a form of self-expression to strengthen the existence of individuals in society. At this stage society is seen as a human product (society is a human product).

To find out how the externalization or expression of learners' behavior, about religious values, will appear as presented in the following interviews. "The knowledge we teach to our students is religious knowledge as well as teaching them about the pillars of faith which is knowledge that must be known to be believed by students as a form of their faith in Allah Almighty, because the pillar of faith is the main foundation for all of us to be able to have confidence in the teachings brought by the Prophet Muhammad S.A.W.. with the understanding possessed by students about the teachings of Islam so that it can be practiced or implemented in accordance with religious teachings. In order for this knowledge or understanding of religion to be quickly accepted by students, we do not forget to insert materials related to local wisdom. This is very important to us" (Moh. Iqra A. Husain, teacher of Gorontalo Junior High School 14).

Based on the above interview, it means that the teacher teaches about the character of religious knowledge to the learners. Religious knowledge is an activity in increasing religious knowledge, whether following recitations, reading religious books, for those who are Islamic. Religious knowledge is an activity in instilling religiosity values instilled by

parents towards their children to have faith in Allah SWT; have faith in angels; have faith in the books; have faith in the apostles; faith in the doomsday; faith in qada and qadar. Learning Islamic Religious Education, for example, aims to instill religious, spiritual values among students, the formation of religious character is a faith in God which is realized through the behavior of carrying out the religious teachings adopted, respecting differences in religion and other beliefs, and living in harmony and peace with followers of other religions. Character building is very important, especially in this day and age, there are many students who every day say dirty or things that are inappropriate for students to say [5].

The implementation of religious culture in an educational institution can indirectly affect the nature, actions and overall attitudes of school citizens. This is because with the imprinting of religious values in every school citizen, strong faith and behavior in accordance with religious provisions can be reflected in the personality of school residents. Religious culture in schools can be understood as the religious understanding or values adopted as well as guidelines used as a method of thinking and behaving [8]. To realize religious culture in schools, there are several strategies that can be carried out by educational practitioners, including through: providing examples or examples; get used to the good things; enforcing discipline; provide motivation and encouragement; giving gifts especially psychologically; punishing (perhaps in the framework of discipline); and the cultivation of religions that affect the growth of children.

Religious knowledge in shaping the religious character of students is taught by teachers by implementing it in every subject they teach. Religious knowledge or intellectual dimension; that is, about how far a person knows, understands, and understands the teachings of his religion, and the extent to which a person is willing to carry out activities to further increase his understanding in matters of religion related to his religion [9]. "There needs to be knowledge taught to a protégé before the child practices something religious, prayer for example, then there needs to be knowledge. Through teaching what is prayer, why prayer is obligatory. Anything is the harmony and condition of the validity of a prayer. In my opinion, our children should know about something first, and then we ask him to practice it" (Ansar Tasanif, teacher of Gorontalo State Junior High School 14).

The results of the above interview show that before the protégé practices the religious character in his life it is necessary to be given knowledge about the religious character. More broadly, this dimension of knowledge or intellectuality of a religious character indicates the degree of a person's understanding of religious doctrines about the depth of the religious teachings he embraces. The knowledge that a person has will make him broader in his thinking so that religious behavior will be more directed according to the guidelines of religious teachings.

### 3.2. Objectification (institutionalization of values)

Learners as part of society constitute an objective reality that implies institutionalization in it. The institutional process is preceded by externalization which is carried out repeatedly so that the pattern is seen and understood together which then results in habituation. Peter Berger, the habituation that has taken place gave rise to precipitation and tradition. These depositions and traditions were then passed down to later generations through language. Institutionalization is the development of an orderly system of norms, the roles of which are established and accepted by society. [10] states that the process of institutionalization concerns all existing social elements and processes, hence for normally it is considered more important (main). [11] state that institutional is the process by which the element of norm becomes part of an institution. Norms have a close relationship with other elements of the social system, norms affect the series of goal selection, role status (position), sanctions and facilities in achieving a goal. For example, power in a person is governed by existing norms, based on those norms people give a positive or negative impression of one's behavior.

The process of institutionalization (institutionalization) in society occurs whenever a group decides that a certain set of norms, values, and roles is considered very important for its survival, so it is requested that the members of that society comply with it. Processes like this happen everywhere and are commonplace in society. The above processes as long as they are about important needs and throughout the birth of a stable and universal system, called institutions. Norms in society are useful for regulating relations between people in society so that they can be carried out as they expect. According to [12] The norms that exist in society have different binding forces, there are weak norms, which are moderate to the strongest binding force, in which members of society in general do not dare to violate them. To find out how the application of the institutionalization of values or objectification based on the theory of social construction, it will appear as presented by the results of the following interview.

"This is my experience. And I think it's quite successful. When I told him about the experiences of religious figures, at a time when they were studying Islam. The protégés were so quick to catch him and imprinted. Well, this is our experience in educating or teaching religious values to our students. In the institutionalization of religious values or character in

students, we do not forget that we are even obliged to associate them with the values that already exist in society including local wisdom based on religion" (Tomy E. J.U Gue, Teacher of Junior High School 14 Gorontalo).

Not only religious knowledge, rituals, beliefs and practices, which are instilled to become character in students, but also religious experiences. The dimension of experience, relates to how far the muslim level of feeling and experiencing religious feelings and experiences. In Islam this dimension is manifested in the feeling of being close to Allah, the feeling of prayers often being granted, the feeling of peace of happiness for destroying Allah, the feeling of manning, the feeling of solemnity when performing prayers, the feeling of being thrilled when hearing the call to prayer or verses of the Qur'an, the feeling of gratitude to Allah, the feeling of getting a warning or help from Allah.

In the institutionalization of religious character in children, it should not forget the local wisdom that has become a reference in society [13]. Of course, local wisdom does not contradict the religious teachings that the community adheres to. Character education and local wisdom values actually both aim to instill noble values that will produce good human beings in the future. Therefore, character education based on local wisdom values is very appropriate to be applied to students which is moral education. "This is a comment based on experience and observations so far, yes. I think our students should be taught about very memorable religious experiences. Not only religious knowledge and religious behavior are taught, but also religious experiences, both from ourselves and others who have succeeded in the field of religion, need to be given also to children" (Warman Popalo, teacher of Junior High School 14 Gorontalo).

It is very important to instill in the protégé to be of religious character to tell a very educational religious experience. Religious experience is a dimension that contains unique and spectacular experiences that are miracles that come from Allah SWT. For example, has a person ever felt that his prayer was granted by Allah SWT, has he ever felt that his soul is safe from danger because of the help of Allah SWT and others.

"I am more inclined to instill religious values and experiences in our students. What I mean by religious experience here is how to practice or apply the teachings of the Islamic religion in daily life such as prayer, fasting, zakat, social life in society and others. As teachers, we continue to explore local wisdom that is in accordance with the religious character of students to be applied by the school" (Tresmina Paputungan, teacher of Junior High School 14 Gorontalo).

Religious experience must be practiced or applied. The experience of religion takes on a system of religious behavior that is based on the principal rules contained in religious teachings [14]. Every unit of religious teaching is universal, so it is valid and can be edomanied by each individual believer, where, when and under any conditions. The system of behavior of the believer is certainly a complete unity that includes many components, including the mindset, living conditions, space time and space that surrounds it.

Religious experience has always been related to religious awareness. Religious consciousness is present in the mind which is the mental aspect of religious activity, while religious experience is an element of feeling in religious consciousness, that is, the feeling that leads to the beliefs produced by the act or amalayah. By teaching experiences in educating or teaching religious values such as morals and aqidah to students, it will lead students to positive deeds. The teachings about religious experiences that are very memorable are the practice of the teachings of the Islamic religion in everyday life.

Religious experience is a feeling that arises in a person after practicing religious teachings. Religious experiences are also referred to as spiritual experiences, sacred experiences, or mystical experiences [15]. Thus, a religious commitment is needed for students. Religious learners are students who have a religious commitment. Religious commitment as the involvement of the individual in the embodiment of the concept of religiosity, which can be seen through the activity or behavior of the individual towards the religion or belief he adheres to. This means that religious commitment is a life of religiosity that is embodied in various aspects of human life. Religious commitment as a level of loyalty a person follows his religious values, beliefs, and rituals and applies them in everyday life. A person with a high religious commitment will view his world with religious schemes and will integrate his religion in all aspects of his life. The level of religious commitment plays a role in determining a person's attitudes, behaviors, and decisions about loyalty following his religious values, beliefs, and rituals and application in everyday life..

There are a number of indicators that can be used to measure religious commitment, namely how often they come to places of worship, participation in activities in places of worship, approval of religious teachings or to the policies of religious leaders, how often they read scriptures, self-reports about their intensity in identifying themselves with their religion, ritual activities carried out, how beliefs in religion are used in taking everyday decisions, and formal membership in religious institutions. In connection with the formation of religious character as the results of the interview above, it is necessary to integrate in the education of local wisdom. Local wisdom can be developed into three

elements of school culture, namely academic culture, local socio-cultural culture and democratic culture in realizing national character education based on local wisdom. In addition, there are a number of religious habituation activities, especially in an effort to institutionalize religious values. The main activities include: (1) Dhuha prayers; (2) quranic tadarus; (3) Quranic tahfiz; (4) zuhur prayers; and (5) habituation of greetings. Supporting activities consist of: (1) PHBI (Commemoration of Islamic Holidays); (2) Ramadan activities; and (3) social activities.

As described by the Ministry of National Education, there are 2 (two) indicators about the institutionalization of religious character, namely school indicators and class indicators. The school's religious indicators are seen from: 1. The participation of the school in celebrating religious holidays, such as the Celebration of the Prophet's Maulid, Isra' Mi'raj and others. 2. Have facilities that can be used for worship. Schools that contain religious values are schools that provide facilities and infrastructure that can be used by school residents to fulfill their obligations in worship. Such as the existence of a mosque and a set of tools needed in carrying out worship. 3. Providing opportunities for students to carry out worship, this can be done by enacting a congregational prayer schedule in each class.

The second indicator is the class indicator. Classes containing religious indicators include 1. Classes that do do'a together at the time before and after the learning activities. Teachers and learners carry out do'a activities together by asking learners to lead do'a alternately before and after learning 2. Providing opportunities for students to carry out worship. Students are given a time lag in between activities to carry out several religious activities such as prayers, recitation and others. From this description, it can be concluded that the indicators of religious values according to the Ministry of National Education are: attitudes and behaviors of obeying in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.

### 3.3. Internalization (awareness or passion of value)

The process of internalization can help a person define who he is through the values within himself and in his society that are already created in the form of a series of norms and practices. The process of internalization is usually realized more quickly through the involvement of model roles. The individual gets someone who can be respected and made a role model, so that he can accept the set of norms displayed through example. This process is commonly named as identification, both in psychology and sociology. These attitudes and behaviors are manifested through subsadar and non-conscious learning or assimilation.

According to [16] carries out a somewhat different restriction, namely that: internalization includes the internal reconstruction of an external operation in three stages. First, an operation that initially represents an external activity that is constructed and begins to occur at an early stage. Secondly, an interpersonal process is transformed into an intrapersonal process. Third, the transformation of an interpersonal process into an intrapersonal process that is the result of a series of developmental events.

The process of internalization is essentially a process of instilling something, beliefs, attitudes and values that become social behavior. But the process of planting grows from within a person to the passion of a value. Meanwhile, value itself is the essence of a thing that causes it to be pursued by humans. Learners take on the role and attitude of the teacher (significant others) that constantly influence them, it can be interpreted that the learner internalizes and makes the teacher's behavior and attitude into his own attitude. With this kind of internalization process, the child, which is the first stage with the impersonation process, will be able to identify his own behavior without outside consideration..

With respect to the internalization or awareness or passion of the value of the religious character of the learner can be translated as religious practice. Religious practice, in simple terms, can be interpreted as the degree to which people perform obligations within their religion. Religious practice is an action or activity carried out by schools, families and communities in carrying out their obligations, such as teaching the creed, performing prayers, paying zakat, and fasting. Religious is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, is tolerant of the implementation of worship of other religions, and lives in harmony with adherents of other religions. Religious can also be interpreted as a character value in relation to Allah SWT. Shows that the thoughts, words and actions of a person who is pursued are always based on divine values and religious teachings. Religious man believes that all that exists in the universe is a clear proof of the existence of God. To find out about the internalization or awareness or passion of the religious character values of students at Junior High School 14 Gorontalo, it will appear as presented in the following interview.

"This religious character is very important to our students. We have determined all, whether teachers, administrative personnel, including the school committee that, this religious character, is not only limited to religious knowledge and

experience, but first and foremost a religious or religious practer. Religious character must be instilled early on. Therefore, not only nutritious food and drinks are served, but also nutritious religious beliefs that we always serve to them. Therefore we always guide and teach them to always remember their obligations to do the five-time prayer, fast, and pay zakat. We are well aware that the religion that is profusely profusely affects the extent of a person's behavior. Yes including our protégés. We supervise the exercise of religious character in children in this school. For example, we supervise them during the implementation of congregational prayers in the prayer room. So it was the moment before. We also keep an eye on how they take the correct ablutions. Here, we as teachers need to instill or internalize as well as possible about religious character in students. The cultivation of local wisdom of religious character we integrate into subjects" (Sukarni Muhsin, Principal of Junior High School 14 Gorontalo).

The school prioritizes religious practice over religious knowledge and experience for learners. Religious behavior is a form or expression of the soul in doing, speaking in accordance with religious teachings [17]. This shows that religious behavior is basically an act of a person both in behavior and in speaking which is based on the instructions of the teachings of the Islamic religion. Or in another sense that religious practice or ritual dimension is an aspect that measures the extent to which a person performs his ritual obligations in the religion adhered to. For example; go to places of worship, pray privately, fast, pray, etc. This ritual dimension is religious behavior in the form of worship in the form of religious ceremonies. The importance of internalizing religious character in learners. Internalization of the values of religious and cultural local wisdom is instilled in the activities of students in the learning process with fields related to these values so that the character of students is formed from the application of local wisdom values including in daily activities. In addition, in accordance with the process of development of the mindset in learners, from birth it occurs through several processes, namely cognitive processes that concern the activities of thinking, reasoning, learning and solving problems.

Another thing that was revealed from the results of the above interview was that the cultivation of local wisdom of the teacher's religious character integrated into the subject. Religious character education based on local wisdom can be integrated in every subject taught to learners to instill religious character education based on local culture. The cultivation and education of religious character in the school is the responsibility of all components in the school including all subject teachers. Religious character education is integrated into learning by developing the educational values of local wisdom in every subject of each subject. These values can be listed implicitly or expressly in the syllabus and RPP. This is done with the aim of character education based on local wisdom of school residents, especially for students to achieve learning objectives and the aim of shaping the character of the nation.

Religious behavior anywhere in the world will give an image to the public. If religious behavior is dominated by radical religious understanding, interpretation, and tradition, then what emerges is a fundamentalist image of religious behavior. And vice versa, if the understanding, interpretation and religious traditions are friendly and cool, it will express moderate religious behavior.

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#### 4. Conclusion

There are 6 (six) functions of religiosity instilled in students in daily life including: first, the educational function, namely religious teachings that provide teachings that must be obeyed and are instructive and also prohibit the personality of the adherent to be good and accustomed to the good. Second, the function of the savior, that is, the salvation that religion gives to its adherents is salvation which includes two realms, namely the realm of the world and the hereafter. Third, the function of peace, that is, through religion a person who is guilty or sinful can achieve inner peace through religious understanding. Fourth, the function of social supervision, that is, religious teachings by its adherents are considered as norms so that religion can function as social supervision individually or in groups. Fifth, the function of fostering a sense of solidarity, that is, adherents of a religion who will psychologically feel that they have something in common in the unity of faith and belief. This sense of unity will foster a sense of solidarity in groups and individuals, and can even foster a strong sense of brotherhood. Sixth, the transformative function, that is, religious teachings can change the human life of a person or group into a new life in accordance with the teachings of the religion he adheres to, the new life he receives based on the teachings of the embraced religion is sometimes also able to change his loyalty to the customs or norms of life he adheres to.

## **Compliance with ethical standards**

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No Conflict of Interest by Authors.

### *Statement of informed consent*

All information obtained from informants in this study has received approval from the informant and is an important part of this research.

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