Reconstructing Focus Group Discussions Containing Moral Values in Acehnese Poetry as a Technique for Modifying the Character of Students at SMPN 1 Tanah Luas

Muqarramah Fitri[1]

[1]Universitas Jabal Ghafur, Aceh, Indonesia

`muqarramahfitri@unigha.ac.id`

Abstract. Guidance and counseling services today are seen as encouraging services for students, because students who receive guidance and counseling services are given flexibility in determining their attitudes and developing themselves in a more productive direction. Guidance and counseling teachers in this case act as facilitators, friends and tutors for students in supporting and exploring the potential that students have, both personal, social, learning and career potential. The aim of this research is to develop a focus group discussion technique based on Acehnese pantun. This research was conducted at SMAN 5 Banda Aceh. Conclusion Character is not obtained from heredity but is formed based on the results of learning about moral values obtained from the surrounding environment. This includes cognitive, affective aspects and actions that are relatively permanent, meaning that these actions are often repeated. Character can be seen from the way an individual interacts with the environment. If an individual interacts productively then that individual has a productive character, conversely if an individual interacts non-productively then he or she has a non-productive character. The focus group discussion technique based on Acehnese pantun also provides strong meanings about culture and moral values and character that can be taken such as 1) humility, 2) religious nature, 3) honesty, 4) hard work, 5) love homeland, 6) self-control, 7) willing to share and 8) clever in making friends.

Keywords: Focus group discussion, Acehnese rhymes, Student character

1   Introduction

In this era of modernization, guidance and counseling services have undergone many changes, and they are no longer viewed as authoritarian services that merely summon, scold, and punish students in schools. Nowadays, guidance and counseling services are perceived as encouraging and supportive services for students, offering them the flexibility to determine their attitudes and personal development in a more productive direction. In this context, guidance and counseling teachers serve as facilitators, companions,

and mentors, helping students to explore and nurture their potential, whether it be personal, social, academic, or career-related.

Essentially, the role of a guidance and counseling teacher is distinctly different from that of a subject teacher, as guidance and counseling services can be provided both individually and in groups. Individual services are known as individual counseling, while group services include group counseling and group guidance. This study focuses specifically on group guidance services conducted in schools.

Group guidance is a type of guidance aimed at developing an individual's cognitive abilities through a series of structured procedures within group meetings (Corey, dkk, 2014). Furthermore DeLucia-Waack (2006) in their research, it is stated that through group guidance, adolescents (students) can practice focusing on how to make decisions and identify factors that influence their decisions, both present and past. Additionally, group guidance trains students to develop effective strategies for making appropriate decisions. Gerrity & DeLucia-waack (2007), Furthermore, it is mentioned that group guidance is highly effective when implemented within the school environment, particularly for developing and modifying student behavior.

Permendikbud Number 111 of 2014 already addresses the process of group guidance services, specifying the activities and time allocation required for guidance and counseling teachers. These teachers are given the flexibility to provide guidance and counseling services outside of class hours, including individual counseling, group counseling, and group guidance services.

However, one of the hindering factors is that guidance and counseling teachers are often not supported with sufficient scheduling to carry out group guidance services. This results in difficulties for teachers in implementing group guidance sessions. If we refer to Permendikbud 111 of 2014, this is clearly in conflict with the existing regulations, which stipulate the time allocation that guidance and counseling teachers should dedicate to providing group guidance services. Ideally, these teachers should have a regular schedule for conducting group guidance sessions for students at the school. Given this reality, the implementation of regulations regarding guidance and counseling services in schools has not yet fully functioned as intended.

Additionally, the techniques employed in group guidance sessions lack variety, making the process seem less engaging for students. The techniques used are often not enough to spark interest among group participants, leading students to be less active in these sessions. Communication patterns tend to lack reciprocal feedback within the group guidance process, which can result in student disengagement.

Furthermore, the topics discussed in group guidance sessions are often not very appealing to participants, sometimes causing students to feel targeted or uncomfortable. This lack of interest could explain why students are less involved in the process; they tend to be passive in group guidance. The topics should ideally be more relevant and less stigmatizing, especially considering Generation Z students, born between 1995 and the early 2000s. It is essential to foster group engagement to ensure the effectiveness of group guidance, so that students benefit from the discussions as intended.

Given the above issues, both the techniques and the discussion topics in group guidance currently lack appeal. At SMPN 1 Tanah Luas, students have shown limited enthusiasm for group guidance sessions. They are not fully engaged in discussions, and

communication patterns tend to be one-sided, lacking feedback among participants, which can create a rigid atmosphere To address these problems, the researcher aims to employ the focus group discussion (FGD) technique as an appropriate group guidance strategy. Focus group discussions involve individuals engaging in discussions and exchanging ideas on specific topics agreed upon by the group members (Latipun, 2015: 129)

The basic concepts of a focus group discussion (FGD) can be understood from the term itself: 'discussion,' which implies it is not an interview or casual conversation; 'group,' indicating that it is not an individual activity; and 'focused,' meaning that the topic of discussion is predetermined and structured. Therefore, focus group discussion can be defined as a systematic process of gathering data and information regarding a specific issue, which will then be discussed in a group setting.

The role of the facilitator in the FGD process is to present a problem, case, or incident to serve as the discussion topic within the group. The facilitator is also responsible for ensuring that the discussion remains balanced and is not dominated by a single individual, allowing the process to run smoothly.

Fundamentally, FGD is a method often used in social sciences. While it is primarily associated with social science research, focus group discussions can also be applied within both quantitative and qualitative research methods. As knowledge and methodologies have evolved, FGDs have become widely used by qualitative researchers in the social and behavioral sciences. In FGDs, participants discuss their perceptions, ideas, opinions, and thoughts within a group process.

Historically, FGD was first developed as a technique by Arhinful (1996) to address behavior change in alcohol addicts, as outlined in "How To Use Applied Qualitative Methods to Design Drug Use Interventions." In Indonesia, the FGD technique became recognized as a form of group therapy, modified according to specific needs and used to explore underlying motivations for behavior (Lohmay, 1998). Over time, FGD has been widely adopted as a technique for behavior modification in guidance and counseling services in Indonesia.

One of the advantages of FGD, as explained by Shamdasani & David (1990), is that the facilitator (or moderator) can directly observe the results or conclusions of the group discussion. The facilitator can also easily interact with all group members and clarify responses discussed within the group. Furthermore, the facilitator can observe nonverbal cues among participants. FGDs also allow for discussion on both individual-specific and general topics and can be applied to subjects of various ages, including children, adolescents, and even adults.

At SMPN 1 Tanah Luas, the guidance and counseling teacher has previously employed the FGD technique in group guidance sessions. However, several challenges remain, such as a lack of enthusiasm among group members (students) to actively participate in the discussions. This lack of involvement and active engagement causes members to be passive and to share only a few ideas and thoughts, which makes the discussion process rigid.

In response to these issues, the researcher seeks to develop an FGD technique that incorporates elements of Acehnese pantun (traditional poems) values. This adaptation

aims to make the FGD technique more engaging and beneficial for students, allowing group members to experience the full value of the FGD technique.

An FGD with Acehnese pantun values involves discussions where the themes are derived from elements within Acehnese pantun. These values are then discussed in detail by the group members, who are encouraged to share ideas, thoughts, and responses based on their personal experiences and understanding, with the goal of reaching a concrete, shared conclusion.

The researcher's primary motivation for developing an FGD technique that includes Acehnese pantun values is to enhance group members' interest in the discussion process. Observations in the Aceh Utara district suggest that the local ethnic group values language with rhyme and rhythm, as seen in their use of pantun in both formal and informal communications. As Hurgronje (1985: 80) noted, Acehnese pantun are traditionally used in expressions of affection, traditional dialogue at sacred ceremonies, seudati (a traditional dance), and lullabies.

Another point of interest is that the Acehnese community, particularly Acehnese youth, still frequently create and share pantun via SMS or WhatsApp to celebrate significant Islamic holidays. These pantun serve as a medium for expressing apologies to friends and relatives. Additionally, pantun is utilized during wedding celebrations and dance events, such as those organized in Pidie by women and children to accompany music (Harun, 2012: 164).

The above exposition indicates that Acehnese pantun is an integral part of Acehnese culture that continues to be cherished by the local ethnic group. Therefore, it is appropriate to incorporate elements of Acehnese pantun values into the focus group discussion technique to enhance its effectiveness and make it more engaging for students at SMPN 1 Tanah Luas

2   Method

This research plan employs a qualitative approach with a qualitative descriptive research design, where data collection, analysis, and interpretation adhere to hermeneutic principles.

This study focuses on the meaning or interpretation of Acehnese pantun texts related to the character of students at SMPN 1 Tanah Luas. Hermeneutics is a qualitative research type that emphasizes human experience in understanding an object. In this research, the researcher positions themselves as a hermeneutic practitioner while also serving as the research instrument. The primary data collection is conducted through Acehnese pantun texts, which involves gathering meanings and comprehensive constructs to extract moral values embedded in these pantun. Additionally, the researcher collects supporting data through interviews with teachers at the research site.

The research is conducted at SMPN 1 Tanah Luas, located on Jalan Blangjrun Tanah Luas, Aceh Utara Regency, Aceh Province. The researcher chose this location because the students at SMPN 1 Tanah Luas still understand the Acehnese language and are generally familiar with Acehnese pantun. Moreover, these students require efforts to modify their characters productively according to Acehnese ethnic values. Another

reason is that the group guidance services provided by the guidance and counseling teacher are still not maximized. Hermeneutics does not prescribe a specific approach to the data collection process (Patterson & Williams, 2002: 42). Therefore, data collection in this study is conducted using human beings as instruments, specifically the researcher themselves. The procedures for data collection in this research include: a. Identifying primary source data, which consists of Acehnese pantun texts. b. Collecting secondary data (supporting data) through interviews, supporting journals, and observational data. c. Gathering primary data from Acehnese pantun texts, a process that began in early December 2018. d. Reducing data or collecting information relevant to the research focus. e. The researcher will begin to organize the research data according to the established research focus.

During the research implementation, the researcher will conduct data analysis techniques from the outset of data collection, using the Miles and Huberman model. Initially, the researcher will perform data reduction, followed by data presentation, and then proceed to interpret the data until reaching the conclusion stage. If any deficiencies are identified, the researcher will re-engage in interactive data analysis, which will continue until a satisfactory conclusion can be drawn.

3   Results

3.1   Postmodern Counseling Paradigm

Paradigm refers to a basic assumption and theoretical framework that individuals use as sources of values, laws, and methods in the application of knowledge. The differences between modern and postmodern paradigms highlight that the modern paradigm emphasizes belief in a reality that is independent of any attempt to observe it. Individuals seek counselors or therapists to address issues that deviate from societal norms in an objective manner. In contrast, the postmodern paradigm emphasizes belief in a subjective reality that is not constrained by independent observation (Corey, 2005).

The postmodern paradigm fundamentally rejects the belief in a singular and objective truth when evaluating concepts or knowledge about an object or event. Postmodernism adopts a narrative or social constructionist view that highlights how power, knowledge, and truth are negotiated within families, communities, and cultural contexts (Freedman & Combs, 1996). Postmodern understanding posits that reality is constructed through observation (constructivism) or through group interactions (social constructionism), as noted by Andrea (in Hansen, 2002). Furthermore, Corey (2005) explains that the social construction of reality is based on the use of language, where much of the function and situations individuals experience are socially constructed. Postmodernism employs language to create narratives, where each story is valid for the individual telling it. Everyone involved in a situation possesses a unique perspective on reality.

The social constructivist paradigm asserts that all understanding arises through individual relationships. Consensus-building is a fundamental concept within the social constructivist paradigm, wherein individuals are literally reconstructed physically to reach agreements about shared experiences. Truth can only be understood through

shared experiences within a linguistic medium that represents cultural contexts; truth is absolute and immutable for the communities that believe in it.

Based on this understanding, what is perceived as real by individuals within a community may hold less weight for individuals outside that community. Additionally, relationships can sometimes be confronted with exclusive truths and competing consensuses that conflict with established truths, thereby affecting the relational systems among individuals. In light of these issues, there is a need for guidance and counseling services to minimize or alleviate such problems.

In postmodern guidance and counseling services, counselors assist clients in collaboratively exploring the issues they face, enabling clients to take action to mitigate these impacts. Counselors help clients to design or rewrite their narratives and construct better storylines for the future. It is crucial for clients to apply the stories depicted or written during counseling into the social world they inhabit (Corey, 2009).

This postmodern counseling approach is collaborative, positioning clients as the primary agents in deciding all actions and resolutions concerning their issues. Counselors act as friends and guides to uncover clients' potential, enabling them to recognize their own personal, social, academic, and career potentials.

3.2   Focus Group Discussion Techniques Infused with Acehnese Poetic Values to Modify Student Character

Technically, the implementation procedure for the focus group discussion technique infused with the values of Pantun Aceh will involve a group leader, who will be a guidance and counseling teacher at SMPN 1 Tanah Luas. Additionally, this FGD will require a co-leader or assistant leader to aid the group leader in recording and facilitating the smooth flow of the discussion.

Furthermore, the FGD process will require a group of 8 to 12 students. During the focus group discussion, participants will be given the opportunity to express their responses, ideas, and thoughts regarding the issues being discussed, specifically concerning the values derived from Pantun Aceh. It is essential for the group leader to maintain the group dynamics so that the conversation is not dominated by one or a few individuals, ensuring that the group remains conducive to discussion.

1. The group leader or moderator should pay attention to the following stages:
2. Creating a Warm and Friendly Atmosphere: Ensuring an environment conducive to building trust among group members.
3. Providing a Brief Explanation: In the interaction process, emphasize that all opinions and suggestions hold equal value and importance, and that there are no wrong responses in the group process.
4. Understanding the Discussion Issues: The leader should be familiar with the problems to be discussed so that they can pose appropriate questions that provoke participants to think. The leader also needs to determine the discussion topic, focusing on the ideal moral character as taught by the values in Pantun Aceh.

5. Exhibiting Warmth and Enthusiasm: The group leader must maintain a warm, relaxed, enthusiastic, flexible, and patient demeanor, manage voice intonation effectively, and be open to suggestions Monitoring Member Engagement: The leader should avoid favoritism or allowing certain members to monopolize the discussion, ensuring that everyone has an equal opportunity to speak.

6. Observing Language: This includes both verbal and non-verbal communication.

7. Listening Attentively: The leader should closely follow the discussion process and manage the time efficiently to avoid fatigue and boredom among group members, with the discussion typically lasting no longer than 90 minutes.

8. Selecting Participants: Discussion participants should be individuals chosen through an open selection process.

Educationally, this focus group discussion technique infused with the values of Pantun Aceh is utilized in the setting of group counseling services to modify the moral character of students at SMPN 1 Tanah Luas. As outlined in the background of the problem, some students at SMPN 1 Tanah Luas have yet to embrace the educational values found in Pantun Aceh. Therefore, there is a need for guidance and counseling teachers to work towards modifying non-productive character traits according to the moral values present in Pantun Aceh, enabling these students to act in accordance with the moral character values upheld in Acehnese society.

In general, the moral character values in Pantun Aceh can be divided into two aspects: personal character and interpersonal character. Personal or non-universal moral character teaches individuals to embody traits such as humility, religiosity, honesty, diligence, love for one's homeland, and the ability to control excessive anger. In contrast, universal or interpersonal moral values include the virtues of generosity and wisdom in choosing friends.

3.3   Elements of Values in Acehnese Poetry

The values to be discussed in the focus group discussion are the values derived from Pantun Aceh. These values include: 1) humility, 2) religiosity, 3) honesty, 4) hard work, 5) love for one's homeland, 6) self-control, 7) sincerity in sharing, and 8) wisdom in friendship.

Humility. Humility is a virtue that forms a fundamental part of one's moral character. It is essential to cultivate, train, and instill in students so that it can be applied in daily life (Lickona, 2004). As reflected in the following Pantun Aceh: Pat ranub nyang hana merah, Pat peunerah nyang hana bajoe, Pat tuto yang hana salah, Hana bak awai tente na bak dudoe. ("Sirih mana yang tidak red, which coconut grater does not have a base, which speech is without error, there is none at the beginning that is not at the end.") This pantun teaches individuals to always maintain humility, which involves the courage to acknowledge one's shortcomings in interactions with others. In this context, apologizing to others can be categorized as a humble act, as it reflects the individual's willingness to admit mistakes.

A humble attitude is crucial for shaping the character of students at SMPN 1 Tanah Luas, enabling them to recognize their imperfections, take responsibility for their actions, and encourage individuals to strive to become better people. Furthermore, Singgih (2017) indicates in his research that humility is an attitude in which individuals recognize their shortcomings in relation to others and acknowledge the need for others to help cover those shortcomings.

Religiosity. Religiosity derives from the term 'religion', which denotes a belief in God, the Creator. Dahler (2011) elaborates that religiosity involves a human disposition connected to a sacred power that surpasses human existence (the One God), leading individuals to approach and depend on Him.

In Pantun Aceh, religiosity is depicted in the following lines: La ilaha illallah, Kalimah taibah beukai tamate, Nyo han ek ta kheun le deungon lidah, Allah-Allah ingat lam hate ma, Wate rayek sinyak puteh di, Jak lam prang sabi bela agama. ("There is no god but Allah, the good word is the capital for passing, If we can no longer speak it with the tongue, remember Allah in the heart, when my beautiful child goes to war in defense of religion.") This pantun teaches individuals to remember Allah wherever and whenever they are, emphasizing the importance of maintaining a connection with the Creator even in the face of death. Furthermore, Qomaria (2017) clarifies that the values of religiosity are closely tied to moral values regarding God, the Prophet, personal conduct, family, social ethics, and civic morals.

Honesty. Honesty is an attitude that aligns words and actions with factual reality, allowing individuals to be trusted and to influence others positively. Rusyan (2006: 25) explains that honesty involves presenting something truthfully or in accordance with existing realities. The following Pantun Aceh illustrates honesty: Peugah beu lage buet, Pubuet beu lagee na, Yang na bek ta phe tan, Yang tan bek ta phe na. ("Convey what you do, Do something according to the rules, Do not deny what exists, Do not create what does not exist.") This pantun teaches individuals to always present themselves authentically and to provide accurate information to others. To foster and encourage honesty, educators must make concerted efforts to impart understanding and training, as demonstrated by Buchori (2016) in his research on the impact of Character Education Training (CET) on enhancing honesty and integrity, which found that CET through outbound training effectively improves students' honesty and integrity.

Hard Work. Hard work refers to the effort exerted to complete assigned tasks tirelessly until they are finished (Kesuma, 2011: 17). The following Pantun Aceh reflects the spirit of hard work: Tapak jak urat meunari, Na tajak na raseuki. ("Steps taken with effort lead to success.") This pantun teaches that every effort and hard work will yield results, emphasizing that nothing desired will come without effort and diligence. Anoraga (2009: 11-15) categorizes hard work into two forms: the first prioritizes material goals (earning a livelihood), while the second emphasizes motivation to achieve non-material goals. In this context, the research aims to motivate students to remain diligent in reaching their desired aspirations.

Love for One's Homeland. Love for one's homeland is an attitude or behavior that reflects pride, loyalty, care, and high appreciation for one's language, culture, economy, and politics. This fosters a strong conviction to defend one's homeland (Suyadi, 2013: 9). The value of loving one's homeland is conveyed in the following pantun: Doda idi doda idang, Rangkang di blang guruek bajoe, Dalam masa keurajeuan Jepang, Ija pinggang ruya rayoe. ("Let us sway, let us sway, the small house in the field is loosely staked, in the era of Japanese colonialism, the sarong is very essential/it is a life of hardship.") This pantun teaches the attitude of defending one's homeland, exemplified by the heroes who fought against colonial forces. The attitude of love for one's homeland should be instilled in every citizen, especially among the younger generation, i.e., students in educational institutions. Diana Sari (2017) illustrates in her research on patriotism and nationalism in SDI Unggul Sahabat Kota Madiun that these values are fostered based on principles of Islamic jurisprudence, fatwas of scholars, and legislation.

Furthermore, Atika (2014) studied character education, finding that character education related to love for one's homeland was well implemented at SLB Al Ishlaah Padang through the introduction of Indonesian culture and environmental preservation. However, some facilities provided by the school for fostering this character trait were still not optimal.

Self-Control. Self-control refers to an individual's ability to manage overtly emotional responses, particularly anger. Observable signs include the individual's tense reactions when facing stress or interacting with hostile individuals (Goleman, 2005: 131). The following pantun illustrates this concept: *Beunih bèk leumah kulét, Peunyakét bèk leumah nyata, Ka sakét bah di dalam, Bèk hiram bak ie muka.* ("Do not show your anger; let it remain hidden, even when one is hurt, do not let it reflect on your face.") This pantun teaches individuals to skillfully control their anger, emphasizing that excessive anger will not resolve conflicts.

Self-control is an essential skill that enables individuals to assess both personal and environmental situations and conditions, thereby allowing for effective adaptation and interaction with others (Singgih, 2017). Individuals with low self-control tend to exhibit weak defense mechanisms when facing various issues, both personal and interpersonal (Tangney, 2004).

Sincerity in Sharing. Sincerity in sharing is an attitude characterized by a willingness to give to others without expecting anything in return. The following pantun from Aceh illustrates the benefits of sincerity: *Menyo tuah ta mu bagi-bagi, Ra seuki troh meujumba-jumba.* ("If we enjoy sharing, blessings will multiply.") This pantun conveys the message that when individuals give sincerely, they will receive manifold blessings from God in return.

Moreover, the attitude of sincerity has a positive connotation, as individuals often resort to sincerity as a strategy to cope with stress or negative feelings. This underscores that sincerity can serve as an effective therapeutic approach to avoid unpleasant situations, allowing individuals to release burdens simply by letting go (Chizanah, 2013).

Wisdom in Friendship. Wisdom in friendship refers to the ability to respond swiftly to problems and to grasp explanations from others effectively. Daryanto (2006: 141) explains that intelligence involves an individual's capacity to solve encountered problems and to think critically. It can be inferred that wisdom in friendship signifies an individual's skill in building interpersonal relationships, which includes the ability to read situational cues during interactions for effective understanding.

This perspective aligns well with the values taught in Pantun Aceh: Bak ie tajam bek ta theuen umpeh, Nyo bak ie tireh bek ta theuen bubee, Bek ta meurakan deungoen sipaleh, Harta teuh abeh geutanyoe malee. ("Do not place a fish trap in the flowing water; if the water is leaking, do not set a trap; do not associate with bad company; it will lead to our disgrace.") This pantun teaches individuals to be discerning in their choice of friends, as associating with the wrong crowd can lead to negative behaviors that jeopardize one's future. Conversely, choosing good friends will naturally encourage individuals to adopt positive behaviors exhibited by those friends.

3.4   Moral Values in Acehnese Poetry

The essence of the term "moral" pertains to human life evaluated from the perspectives of good and evil. Moral norms serve as benchmarks for determining actions considered right or wrong within society, whether these actions involve interactions between individuals, between individuals and groups, or between individuals and God.

Numerous studies have examined the moral values infused with cultural wisdom. For instance, Agus Setiawan (2016) found that the moral values represented in the Ngawi Legend include hard work and humility. Furthermore, Singgih (2017) identified the values of self-control and humility in Habiburrahman El Shirazy's novel Ketika Cinta Bertasbih. Based on the above exposition, it can be concluded that the values found in Acehnese pantun (traditional poetry) represent the moral values present in Acehnese society.

4   Conclusion and Recommendations

Character is not inherited but is formed through learning the moral values derived from one's surroundings. This formation encompasses cognitive, affective, and behavioral aspects that are relatively permanent, meaning these behaviors are frequently repeated. Character can be observed in how individuals interact with their environment; if individuals engage productively, they possess a productive character. Conversely, if individuals engage non-productively, they exhibit a non-productive character.

The focus group discussion technique, grounded in Acehnese pantun, also conveys rich meanings regarding cultural values and moral values, as well as character traits that can be derived, including: 1) humility, 2) religiosity, 3) honesty, 4) hard work, 5) love for the homeland, 6) self-control, 7) sincerity in sharing, and 8) wisdom in friendship.

References

1. Abdullah, R. 2016. *Panton Aceh*. Banda Aceh: Yayasan Pena.
2. Abubakar, S. 2006. *Aceh dalam Syair dan Pantun*. Banda Aceh: Badan Perpustakaan Aceh.
3. Agus Setiawan, D.S. 2016. *Nilai-Nilai Moral Dalam Lagenda Di Kabupaten Ngawi.* (*Kajian Sosiologi Sastra*). Tesis Tidak Diterbitkan. Malang: Pascasarjana UM.
4. Alvesson, M. & Skoldberg. 2000. *Reflexvive Methodology*: *New Vistas For Qualitative Research*. London: Sage Pubications.
5. Anoraga, P. 2009. *Manajemen Bisnis*. Jakarta: PT Rineka cipta.
6. Ansori & Ali, M. 2012. *Psikologi Remaja Perkembangan Peserta Didik*. Jakarta: PT Bumi Aksara.
7. Arhinful, D. K. 1996. *How To Use Applied Qualitative Methods To Design Drug Use Interventions*.   (Online), (http://www.inrud.org./documents/upload/how_to_use_applied_qualitative_methods.pdf). Diakses 14 Febuari 2019.
8. Aryono, R. 2013. *Nilai-Nilai Moral Dalam Dongeng di Wilayah Eks-Karesidenan Besuki*. Artikel hasil penelitian. Jember: FKIP. Universitas Jember.
9. Atika, S. 2014. Pelaksanaan Pendidikan Karakter: Religius, Cinta Tanah Air Dan Disiplin Di SLB Al Ishalaah Padang. *Jurnal Ilmiah Pendidikan Khusus*, 3(3), 747¯755.
10. Buchori, S. 2016. Pengaruh *Character Education Training* Melalui *Outbound Training* Untuk Peningkatan Kejujuran Dan Integritas. *Jurnal Psikologi Pandidikan & Konseling*, 2(1), 12¯19
11. Chizanah, L & Rochman H. M. 2013. Penyusunan Instrumen Pengukuran Ikhlas. *Jurnal Psikologi*,18(1), 39¯49.
12. Corey, G. 2005. *Theory And Practice Of Counseling And Psychotherapy. United States Of America*: Thomson Brooks.
13. Corey, G. 2009. *Case Approach To Counseling And Psychotherapy*. United States Of America: Thomson Brooks.
14. Corey. 2014. *Group: Process and Practice*. (9thed). Belmont, CA: Brooks/Cole.
15. Cormier. 1985. *Interviewing Strategies For Helper*. USA. Brooks.
16. Dahler, F. 2011. *Teori Evolusi: Asal Dan Tujuan Manusia*. Yogyakarta: Kanisius.