

# THE EFFECTIVENESS OF CARRYING OUT *WULANG REH* FOLKLORE INTO VIRTUAL FAIRY TALE TO IMPROVE ELEMENTARY SCHOOL STUDENTS' CHARACTER BUILDING

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Article History: Received on 24<sup>th</sup> March 2020, Revised on 24<sup>th</sup> April 2020, Published on 16<sup>th</sup> May 2020

## Abstract

**Purpose of the study:** This research aims to figure out the effectiveness of *Wulang Reh* script values presented virtually at elementary school during the instructional process.

**Methodology:** The research method used was an experiment adapted from Borg and Gall. The data collection technique applied to collect them was by distributing questionnaires to fifth-grade students divided into the control and experimental classes, each consisting of 26 students. Likert Scale was taken to analyze the data by assessing the pre-test and post-test.

**Main Findings:** It is found that less attractive learning media at present condition resulted in unsuccessful or less effective on the students' character building related to the moral values based on the local culture. It needs to present the material through technology as the new learning media to link and integrate today's perspective and learning goals.

**Application of this study:** The result of this study can be used as the reference or stepping stone for other subjects seen from two aspects. Firstly is that it can be used as the model for other relevant subjects to include local culture, technology to achieve learning goals. Secondly, it can be implemented as the media to conduct an integrated study of subjects taught at the elementary school by crossing them.

**Novelty/Originality of this study:** Included local culture in terms of folklore presented in virtual technology by combining audiovisual into an attractive learning media is the novelty in this study. It is hardly found a similar study by the learning goals for character building from national education perspective.

**Keywords:** *Virtual Fairy Tale, Wulang Reh Folklore, Moral Values, Local Culture, Character Building, Elementary School.*

## INTRODUCTION

To realize intelligent and qualified nation's children who have good character requires educators who have a complete self-concept, including skills, pedagogics, and innovative use of learning media (Lohbeck, Hagenauer, & Frenzel, 2018). Besides, qualified and professional teachers also need to strive to design and organize learning in a creative, fun, and meaningful way (Sutikno, 2014). Teachers who are professional in developing the education quality of students will produce meaningful changes and cognitive enhancements in classroom learning practices (Girvan, Conneely, & Tangney, 2016; Lunn Brownlee, Ferguson, & Ryan, 2017; Sedova, K., Sedlacek, M., & Svaricek, 2016).

They can practice a variety of creative, innovative, inspirational, and fun learning methods to build the student's character. One of them is an educational game that can give a different impression in classroom learning activities (Hawlitcheck & Joeckel, 2017). Efforts to strengthen character education need to be instilled early to improve the condition of the nation (Poerwati & Amri, 2013). The importance of strengthening character education is one of the main reasons for the government to maintain the integrity of local wisdom values. Through the implementation of the 2013 curriculum, it is expected that all students of the nation can grow to become scholars who have brilliant achievements and noble character. So far, learning has only been emphasized on scientific instructional approaches while various other attitudes are hardly ever instilled in students (Muhamad, B. Saparahayuningsih, 2016).

Character values developed in making virtual fairy tales are affective values including the values of spiritual and social attitudes. Spiritual attitudes contain religious elements while social attitudes contain elements of independence, nationalism, cooperation, and integrity. These character values will later be described in more detail into several character sub-values. With the description of character sub-values, this research focused on the character values of the *Wulang Reh* script, specifically for learning for the younger generation. Uplifting the values on *Wulang Reh* character is done by scripting in the form of teaching children, pre-adolescents, and young adults towards the philosophy of life. Moral values, ethics, courtesy, and noble character should be the responsibility of every development task.

The script covers respected values from generation to generation found in national character-building education. It was written by inserting some essential aspects of human life such as; human responsibility, devotion to parents, king's devotion, performing the commands of the Shari'a obligation, keeping up with time, suggestions for sons and daughters, and ethics in government. Other values that can be found in the script are patience, wisdom, carefulness, not being reckless, being slow but sure, accuracy, diligence, *handarbeni* (sense of belonging), respecting the elders, less food, and rest (self-control), and being down to earth.

To date, the *Wulang Reh* script has been delivered to elementary school students through the *Tembang Macapat* lesson. In practice, students must memorize the lyrics and notation of the song. They do not learn to understand the character values in every *Tembang Macapat*. The results of the survey ([Chaer & Agustina, 2004](#)) show that there are no teaching materials and learning media about *Wulang Reh*'s values within the script in elementary schools.

**Therefore, this research measures Fairy Tales' effectiveness by virtual presentation based on the values of the *Wulang Reh* script at the elementary school teaching-learning process.**

## LITERATURE REVIEW

An understanding of the development of *Serat Wulang Reh* values in terms of virtual one will be elaborated in detail through an explanation in this literature review. Several subtopics will be explained, including: (1) Fairy tales; (3) Virtual; (4) Virtual Fairy Tales; (5) *Sastra Wulang* in Javanese Manuscripts; (6) *Serat Wulang Reh*.

### Storytelling

Storytelling is an effort to instill noble values in students. Through storytelling activities, the values of virtue (morals, character, honesty, kindness, independence, or religion, etc.) can be instilled with students easily. Through fairy tales too, students learn to develop imagination, express themselves, foster a sense of humor, expand imaginary horizons, hone emotional experiences and pick the message implicit behind fairy tales ([Agus, 2009](#)). Storytelling is also useful as entertainment, sharpening the brain, and changing student behavior ([Adin, 2005](#); [Soedardi, 2015](#)). When storytelling at school, teachers can use storybooks ([Setyawan, W., & Mustadi, 2015](#)) wearing excessive costumes that resemble the characters of the characters told ([Kurniawan, 2016](#)). Besides, the teacher can also invite communicative by involving students to participate in portraying characters in fairy tales ([Palacio, 2010](#)).

### Virtual

The development of technology grows extremely. Many kinds of tools for communication are expanded massively to support the progression of the country. The understanding of an action or event can be transferred through a virtual way which is called virtual simulation. About the sophistication of virtual technology, currently in the world of education also applies a system that implements virtual learning ([Nesson & Nesson, 2008](#)). Virtual technology has a lot of potentials and is very supportive of students' knowledge, especially to be applied in learning activities ([Chiou, 1995](#); [Gunawan, 2017](#)).

One of the virtual technologies that are popular with students is the application of The Second Life. In it, students can select any character which is fit in each of them as many supplies are available. It also opens more opportunities for them to make contact with their surroundings to share values. The virtual way helps students to create a more positive image and encourages them to have more motivation to go further beyond the limitations.

Technology becomes the main unit to run an environment by promoting a virtual classroom ([Anyanwu, 2003](#)). This atmosphere promotes them to be active and creative both in group works or individual for enjoyable learning ([Ambrose, 2007](#); [Brelsford, 1993](#); [Guardado & Palladino, 2017](#); [Loftin, R., Dede, C., Salzman, 1995](#)).

### *Serat Wulang Reh*

Harsono as the Sri Susuhunan Paku Buwana IV in Surakarta Hadiningrat is the man behind the artistic work of *Serat Wulang Reh* ([Harsono, 2010](#)) declares that *Reh Wulang* Lettertaken from the word "wulang" means teaching, while "reh" means command. So that the *Wulang Reh* can be interpreted as a command to carry out teachings. Understanding the teachings here are moral values that are enforced as ethical standards in social life.

Based on the meaning of the song, the behavior is a step or way to achieve noble character, not science in the sense of science alone, as we have encountered at the moment. Educational institutions focus more on the study of science and put aside the teachings of morals and character. One of the special features of this work is that it does not use much Javanese archaic language (ancient), making it easier for readers to understand it. Nevertheless, some things need to be examined because this work is a syncretism between Islam-Kejawen, or not entirely Islamic teachings so that it will cause different points of view for readers with different ideologies. ([Harsono, 2010](#)).

SRI Susuhunan Pakubuwana IV (R.M. Subadya) is the ruler of the 3rd Surakarta Sunanate. Pakubuwana IV who became

king from 1788 to 1820 had an interest in Javanese literature. Serat Wulangreh is an undeniable proof that Pakubuwana IV not only paid attention to the development of Javanese literature in the Surakarta region but also created works that contained lofty teachings. Through the Wulangreh Letter, especially Kinanthi's poem on 1-16, Pakubuwana IV gave noble teaching to every young person. The golden generation must be faithful to walk along the path of nobleness and have a peaceful soul. A soul that likes to be concerned, as did its ancestors ([Harsono, 2010](#)).

In his book, Harsono ([Harsono, 2010](#)) explains the values of The description of this advice stems from the impudence of the heart intending to imitate the poets, even though (I) is very stupid. But because they want to be flattered, do not know if many people will pout later. Forcing myself to create, (though) in chaotic language and even in vain, but (this) I arranged carefully and patiently, hopefully, this signal will be clear. Signs in this life, you may not understand if you do not know it, will not have peace in his life. Many claim to have understood the signal (in life), even though they have not cultivated the feeling, the essence of the real feeling. Therefore, try (understand the meaning of taste), so that your life is perfect.

### *Virtual Storytelling*

Each of us has heard the word "Visual", then what is the meaning of the word. Visual according to KBBI means everything that can be captured by our sense of sight. so, visual refers to things that we can see such as pictures, photos, animations, text, and so on. In this discussion, we will not only discuss what is visual, but we will also discuss things that are more than just visual, as in the title of this article "Visual Story Telling". Therefore, we will understand what is meant by visual storytelling. What is Visual Storytelling? Visual storytelling, in general, is how we simplify complex information to be more easily understood by using video, images, illustrations, symbols, colors, and other visuals. Everyone has a story. Each story contains messages to be conveyed. The stories created are not just about mere words. He always has the meaning to be conveyed to those who are willing to read. Through storytelling, there is a kind of sincerity that the story creator tries to change. A good storytelling technique will be able to influence the reader to do something. Storytelling is starting to become a new technique in the world of digital marketing. As we know, the public is saturated with advertising words that are scattered everywhere. Every day they are exposed to advertisements in various media. The character of most people is that the more they are forced to buy, the less they want to buy something, except for the things they need. Whatever advertising language is used, people will buy it. To attract wider public interest in the product or brand that we want to develop, try to use storytelling techniques in copywriting.

## **METHODS**

### *Research Design*

This research was designed with a research and development approach. The steps in this research and development include three stages by Sukmadinata ([Sukmadinata, 2010](#)), the revised edition of the research and development model of Borg and Gall. The steps of the research and development were carried out to produce the product and test its effectiveness; they are (1) preliminary research phase, (2) development stage, and (3) product testing stage. The focus of this research is on testing the effectiveness of virtual fairy tales based on the *Wulang Reh* script on children's character building in learning activities in elementary schools.

### *Research Subject*

The research subjects at this preliminary stage were elementary school students in Ambarawa District. Besides, the subjects of this preliminary research were 25 teachers and 30 elementary school libraries in Ambarawa Regency. The subjects in this testing phase were the students of 5A and 5B in the Sudirman Elementary School in Ambarawa consisting of 26 students by considering their ethnic group which belongs to Javanese as the base in selecting the sample of the study. Data collection techniques were carried out by using observation and interview techniques. The observation was carried out to find out virtual fairy tales based on the values of *Wulang Reh* script, the kind of fairy tales, topics, or themes, and the values contained in fairy tales. Interviews were conducted with class teachers and principals regarding the presence or absence of virtual fairy tales based on the values of *Wulang Reh* script in the implementation of learning activities in schools.

### *Data Analysis*

After the data had been collected, they were analyzed by transcribing the interview results, interpreting them, and doing triangulation. The following procedures and processing techniques are qualitative: (1) processing the data collected; (2) focusing on giving points or signs to build data analysis performance; (3) confirming the data by looking for evidence or data validity; (4) performing the data analysis following the construction of discussion of research results; and (5) providing conclusions or verification.

## RESULT

The research data were obtained from the pre-test and post-test of the control class and the experimental class. Pre-test data collection aims to determine the students' initial ability to sociology material with the material "Serar Wulang Reh". Before data retrieval is carried out, the instrument is tested first through the validity and reliability test of the instrument. The instrument test was conducted at the elementary school in Ambarawa with 26 students using the VA class as an experimental class and the VB class as a control class. The reason for choosing Ambarawa primary school 1 as an instrument test place was because there were two classes in class V in the school so that they were eligible to be held in the same school. School characteristics and learning outcomes of elementary school students 1 Ambarawa following the background of the problems in this study. After testing the instrument, then proceed with the initial capability data retrieval, namely by giving a pretest on control class and experimental class. Then the two classes were given treatment, in the learning process control class without using blog media and in the learning process experimental class using blog media. After there is the treatment for each class, then measure the level of effectiveness of treatment using the posttest given back to the two classes. Every 5 times face to face with time allocation 2 x 45 minutes per face. The more detailed data regarding the number of face to face two classes can be seen in the following table.

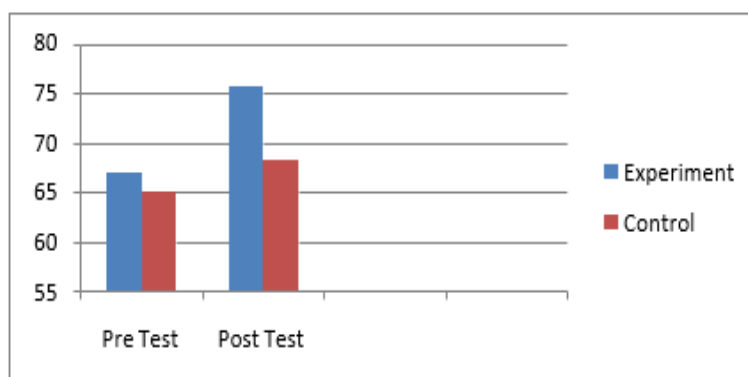
Student learning outcomes data in the experimental class (KE) has an average initial value (pretest) 66.96, while after being treated (pos test) using the media blog the average learning outcomes of sociology are 75.71. While the control class (KK) has an average initial value (pretest) 64.96, while after the learning process as usual without using blog media (posttest), the average value of sociology learning outcomes was 68.30.

**Table 1:** Learning Outcomes

No	Descriptive	Experiment		Control	
		Pre	Post	Pre	Post
1	N	24	24	23	23
2	Mean	66.96	75.71	64.96	68.30
3	Minimum	60	63	60	63
4	Maximum	73	83	70	77
5	Std.Dev	4.630	5.154	3.574	3.611

**Source:** (Data Process Results, 2019)

Based on the table above, to visually compare students' average scores between the experimental class and the control class a diagram can be made as follow.



**Figure 1:** Experimental and Control Class Average Graph

**Source:** (Field Data Process Results, 2019)

The results of the research data analysis showed that the use of virtual video media in learning Wulang Rehletter proved to be more effective than learning without using virtual video media. The difference in effectiveness is addressed by the difference in learning outcomes between the experimental class and the control class. The mean score of the experimental class was 75.71 while for the control class, the average value was 68.30. By looking at the difference in scores obtained by the two groups, it shows that the use of blog media is more effective than without using virtual video media in learning the Wulang Rehletter.

## DISCUSSION

Kinanthi's poem on 1-16 in *Serat Wulangreh* by Pakubuwana IV contains noble teachings which are divided into six parts, namely: first, young people should not only like eating and sleeping ([Marsh, 1991](#)). That is, the youth must be active in implementing asceticism or work (work) in the real world. By working or working, young people can make sense of their lives. Life is not just life, but the life that lives. A life that can be useful to others and yourself. Useful for the nation and state. Second, young people do not have doubts. Because the nature of doubt can cause the soul is not tranquil (fragile). As a result, what young people aspire to is impossible to achieve. Therefore, young people must have confidence. Because beliefs formed from the crystallization of creativity, taste, and intention are the means of realizing ideals. Third, young people should not be overly joyful when they are receiving grace from God and do not be arrogant when they are getting high ranks. Because exuberance and excitement can cause a lack of inner awareness. As a result, young people can fall to the bottom of the abyss of misery ([Sitorus, Siswandari, & Kristiani, 2019](#)).

Fourth, young people must be diligent in seeking knowledge. With science, young people will have the nature of rice plants that droop when the fruit is pithed, as well as the nature of the pit that is not rippling because in the water. With these characteristics, young people will become the pride of the community. Loved and emulated by others. Away from enemy crime. Close to friends, fortune, and gifts from God. Fifth, young people should not be close to bad people, even though they have a high degree and rank. But be close and jealous of people who have a noble character, even though they come from the sudra who seem just plain. In this way, young people will be close to noble deeds and far from evil deeds. Acts of demons and demons that will harm others. Sixth, the youth must like to learn from parents. ([Karwowski, Kaufman, Lebuda & Firkowska-Mankiewicz, 2017](#)). That is, the parents here are not people who are just old, but someone who has broad views and wisdom. Even though that person is still quite young, but if you have broad views and wisdom, you should be a teacher. What was taught by Pakubuwana IV through Kinanthi's poem in 1-16 in the *Wulangreh* Letter is expected to be a provision for young people who want their dreams to be achieved? If the six teachings of the sublime Pakubuwana IV can be carried out perfectly, then the youth will get the nickname *mustikaningmanungsa* (chosen human). Humans are always loved and emulated by others.

Professional teachers in developing the quality of student education will produce meaningful changes and cognitive improvement in learning practices in the classroom ([Girvan et al., 2016](#); [Lunn Brownlee et al., 2017](#); [Sedova, K., Sedlacek, M., & Svaricek, 2016](#)). The media has influenced the way of thinking, feeling, and behaving of people. Besides, as we know that we have now been in a revolutionary era, namely the revolution of society into the mass because the presence of mass media is very much needed as if it is part of the priorities of human life ([Calvert, Bizzocchi, & Wei, 2010](#)). It is an extension or extension of the human senses (extension of man). The media not only extends our reach to places, events, information but also makes our lives more efficient. More than that the media also helps us interpret our lives. In McLuhan's perspective, the media itself is more important than the content of the message conveyed by the media. For example, maybe the contents of television shows are indeed important or interesting, but the presence of television in the family room becomes even more important. Television, with its presence alone, has become important, no longer about the contents of the message. The presence of mass media has changed more human lives, more than the message they convey. Science and technology which is a form of 'possible world expansion' or an 'expansion of the field of experience' are also very important. Through science and technology 'unfolded' a world that has never existed had not been imagined or had not been imagined before, where everyone can access everything previously unimagined into a more realistic picture. However, the expansion of science and technology is one form of expansion that is full of ambiguity. On the one hand, science and technology unfold a horizon of expectation (horizon of expectation): endless wandering, unlimited knowledge, and experience that is also without limits. On the other hand, it also creates 'enigmatic insubstantiality', 'endless anxiety', 'ontological insecurity', 'absorption and addiction', and 'uncertainty of identity and subjectivity'. The presence of several things that might be caused by science and technology as an impact of the rapid development of technology in the midst of human civilization will clearly create a kind of pattern and form of different human civilizations and various studies. Therefore, the author finally intends to do a little study of the influence of human science and technology related to the development of technology and human civilization.

The aim of developing the Virtual Fairytale Video is supported by Fletcher & Nicholas ([Fletcher & Nicholas, 2017](#)) who researches the management of ICT (Information Technology and Computers) in schools or universities with sophisticated technology systems. Schools or universities that have been oriented to the use of advanced technology, will easily leave the old (conventional) learning system which tends to be less updated. That is because, current technological developments are advancing rapidly toward digital systems or what is referred to as industry 4.0, which is an IT-based system that makes it easy for consumers to access everything they need quickly, precisely, and accurately.

One study on learning moral values to students through virtual evaluation methods has been conducted in Malaysia, by taking one of the ancient students' tales entitled *Hikayat Land* ([Masmuzidin, Jiang, & Wan, 2012](#)). The results of this study state that learning moral values with virtual methods is felt to be less attractive to students, because what is presented to students is in the form of pictures and writing like student fairy tales. One of the results of this study also shows that the



size of letters is less readable by low-grade students because it is not too big.

The results of the first study resulted in the finding that the Virtual Tale Video did not yet exist in the elementary school library in the Ambarawa district. Some elementary schools have not implemented IT-based learning, citing limited human resources, lack of facilities and infrastructure, as well as lack of motivation to work and create learning methods that are appropriate to the current digital era. Indeed, IT-based learning is very supportive of the growth and development of students, especially in the scope of education, not to be left behind with technological advances in the digital age. This is in line with research Hack ([Hack, 2013](#)) who developed a study of digital tales. Hack stated the importance of creating interesting IT-based methods for students, one of which is a digital fairy tale. Hack also stated that with the existence of digital tales, the ability of community literacy also increased. In his research, Hack raised the culture of public literacy, because it tends to be minimal in the information.

This study raises the theme of virtual fairy tales on a technology basis. This is intended to attract students' attention in participating in learning activities. Like other technology-based methods, basically, this virtual fairy tale product also provides an opportunity for students to develop their imagination. Virtual tales shown to students can be used as a means of teachers to instill the values of character, as well as literacy culture. Virtual tales can be categorized as media literacy, information literacy, visual literacy, technological literacy, and digital literacy. These two benefits are the added value of the development of virtual fairytale products as an alternative to character education in elementary schools.

## CONCLUSION

This research focuses on the product in the form of the Virtual Fairy Tale, which is a children's story simulation in everyday life by taking useful character values. The Virtual Fairy Tale product based on the values of the *Wulang Reh* script has proven to be effective in elementary school learning. This was proven based on the results of the pre-test and post-test and the results of continuous observation. The mean score of the pre-test and post-test in the control class is 5.23 while that in the experimental class is 11.38. Based on the mean score results, it can be concluded that the class with treatment using the new product is better than that without treatment. This result is the evidence that the Virtual Fairy Tale based on the values of *Wulang Reh* Script is truly effective as an effort to build the character of elementary school students.

## LIMITATION AND STUDY FORWARD

It is suggested for the next study to explore more on the moral values from the local story transformed into a technological approach to be presented to the students. It only focused on the character but also includes other aspects such as culture as the original identity. Students' background is also necessary to be considered related to heterogeneous social and cultural in selecting the local story to be presented as the source of the material.

## CO-AUTHOR CONTRIBUTION

Sincere gratefulness dedicated to the second author as contributing to making the paper' framework and its revision to final draft, second author in verifying and setting up the data, and the third author in presenting, analyzing, and describing the data from the field.

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