



Babaran Punakawan: Become a Pancasila-Minded Disability in Completing Learning with Character Education

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Abstract

Rebirth the traits of the Punakawan or Babaran Punakawan character into learning for students with intellectual barriers that are packaged with character education in accordance with the Merdeka Curriculum. Babaran Punakawan which is part of Indonesia's cultural heritage has a rich and deep meaning of giving birth to values. Explores how the Punakawan character, despite facing obstacles, is able to embody the spirit of Pancasila in the learning process related to character education. The problem focus of this research development idea is as follows: 1) How can the Punakawan character be used as a suitable model for young people with intellectual disabilities in facing challenges in learning?, 2) How can we effectively integrate the values of Pancasila into character education for people with intellectual disabilities, to help them complete their studies while developing a strong character and the spirit of Pancasila with the character of Punakawan? Using a development research method using a qualitative approach, and thorough observations were made so as to create a learning media that would facilitate learning for students with intellectual disabilities to strengthen character education in their personalities by practicing good character in their daily lives. This research examines the process of cultivating Punakawan characters in people with intellectual disabilities who have the spirit of Pancasila by complementing their learning with character education. Through a qualitative approach, this research aims to explore effective strategies and methods in building the character of Punakawan and integrating Pancasila values in the context of character education for persons with disabilities. The results show that a holistic approach, including social support, differentiation approach, and positive identity reinforcement, has a positive impact on the formation of Punakawan's Godly personality, Pancasila. This research highlights the importance of a diverse approach to character education to ensure that people with disabilities can reach their full potential and make a positive contribution to society.

Keywords: *Disability; Intellectual Barriers; Pancasila; Character Education*

Introduction

Babaran Punakawan which is part of Indonesia's cultural heritage has a rich and deep meaning of giving birth to values. In a modern context, it is important to explore how these stories can be a source of inspiration and guidance for people with disabilities, particularly intellectual disabilities, when facing learning challenges. Such challenges include difficulties in understanding and absorbing subject matter, interacting socially, and developing skills. Amidst these challenges, Pancasila serves as an important ethical and philosophical foundation for the Indonesian nation.

Pancasila practiced in learning and character education can be the key to helping people with disabilities successfully complete their studies while developing a strong character with the spirit of Pancasila. However, despite the awareness of the importance of character education, there is still a need for research, in-depth studies to explore how the Punakawan character can be a suitable role model for people with any disabilities. This research also aims to examine whether Pancasila can be integrated into learning and character education for people with intellectual disabilities.

The Punakawan character can be an appropriate choice depending on how this objective is studied. A model for people with intellectual disabilities to complement their learning with Pancasila-based character education. This idea will not only contribute to our understanding of how to apply cultural values in the context of inclusive education but also provide valuable information on how to improve learning practices and develop the personalities of people with disabilities.

In an effort to develop inclusive and effective learning methods for children with intellectual disabilities, Punakawan characters from Indonesian Wayang Kulit stories are fully explored to provide inspiration and motivation. The introduction of these personalities into the educational process can be a bridge to overcome the unique challenges faced by children with special needs. Therefore, the focus of the problem in this research in two four namely: 1) How is wayang Punakawan and its relevance to intellectual disabilities? 2) How do people with intellectual disabilities deal with learning challenges?, 3) How are efforts to integrate Pancasila values into character education for people with intellectual disabilities?, and finally 4) How to develop a strong character and the spirit of Pancasila with Punakawan characters?

Considering these aspects, this idea provides an understanding of the role of Punakawan characters and Pancasila values in improving the learning ability and character development of people with disabilities. Therefore, this idea is expected to be able to contribute and valuable experience to improve education for children with intellectual disabilities and the formation of their good character.

Method

This research can use several research models, but on this occasion the researcher focused on Research with Developmental objectives. Developmental research is the development of the results of previous studies that have certain objectives in the scientific field, for example, previous research showed that children's low motivation in the family was caused by poor psychosocial consequences. Further research aims to extend the findings on cause and effect. So, the idea of this writing is included in a development that can later be continued at the system testing and improvement stage. (Raihan et al., 2015)

Using a qualitative approach, this approach focuses more on the context in which the activity takes place. Qualitative research views the researcher as independent of the situation under study. The qualitative approach depends on the existing field reality, so the results can be different in each existing field condition. If done thoroughly with an iterative process to review the less perfect parts, the results of development will be with a qualitative approach that will be easy to do and develop in reality in the field (Fadjarajani et al., 2020).

As a complementary set to be able to identify the indicators of the researched results, more in-depth knowledge is needed, supported by several theories to strengthen the idea. Supporting the ideas of existing predecessors to prepare tools requires as much care as possible to obtain evidence that this development idea is worth testing. This can be done by looking for various reference materials (such as books, magazines), reading cognate research, and consulting with experts (Sugiyono, 2013).

Results and Discussion

Purwa shadow puppets not only provide entertainment, but also teach deep moral philosophy and noble ethical values. Through its stories, the Purwa shadow puppet conveys teachings of wisdom, loyalty, justice and courage. This performance can be used as a barometer of the depth of knowledge and understanding of Javanese culture, reflecting the rich local wisdom and complexity of living philosophy, Purwa shadow puppets continue to play a role in enriching and preserving Javanese cultural identity (Darmoko, 2016).

Wayang Purwa, especially Punakawan, has a noble historical value that is reflected in the idea of the concept of balance. True balance is the harmony of two opposites that seem contradictory but complement each other. The Punakawan characters represent a life full of contradictions yet balanced. They embody a harmonious duality, reflecting wisdom and humor, honesty and innocence, and humility and intelligence (Subiyantoro et al., 2022).

Punakawan are unique and distinctive figures in Indonesian wayang that have a depth of character and diverse roles. They represent the average person, but through the course of life and experience, they develop into figures of profound knowledge and wisdom. The Punakawan characters encompass a variety of important roles in the development of wisdom. Through their roles, the Punakawan convey valuable philosophy, as well as teach important life values to society (Yuwanto et al., 2014). The teachings of Javanese thought contained in the Punakawan attributes are still very relevant to today's younger generation and need to be applied and revived. Introducing and transmitting such learning to the younger generation requires cultural strategies and special approaches tailored to the characteristics of this generation. Growing up in the digital era and relying heavily on technology, Gen Z has a different personality and preferences compared to previous generations. Therefore, traditional methods need to be adapted into more interactive and engaging methods, such as through social media, educational apps and other digital platforms. Combining technology with Javanese cultural values, especially the teachings of Punakawan, can teach the values of wisdom, honesty, and simplicity that Punakawan teaches can remain alive and continue to be passed down to future generations (Arif, 2017).

The development of the idea of introducing Punakawan characters in the learning of children with disabilities has led to some important discoveries. This study demonstrates how this character laden with moral values can be effectively integrated for a motivating inclusive environment. The development of the idea of introducing Punakawan characters in the learning of children with learning disabilities has led to several important discoveries. This study demonstrates how this character laden with moral values can be effectively integrated to create a more inclusive and motivating learning environment. From increasing student motivation and engagement to reinforcing positive social values, these findings offer new insights that have the potential to revolutionize the way we approach education for children with special needs.

1. Wayang Punakawan and its Relevance to Intellectual Disabilities

Wayang Punokawan, which is part of the Indonesian performing arts tradition, has characteristics that can provide interesting and useful learning resources for children with intellectual disabilities. Children with intellectual disabilities are children who have difficulty developing intelligence. Intellectual disabilities can include limitations in the ability to think, learn and perform everyday intellectual tasks. Each child with intellectual disabilities has different levels of difficulty and requires an individualized and targeted approach to education and support.

The character of Punakawan signifies various characters that exist in society, such as entertaining artists, observers and critics, and even giving the honest. Punakawan is used as an initiator of the good character of wayang. Generally, humans need a guide, a protector because humans are creatures that need other people (Narimo & Wiweko, 2017). Wayang Punakawan is a group of characters in shadow puppets

who act as entertainers and advisors to the knights. This group consists of four main characters: Semar, Gareng, Petruk, and Bagong. While they are often portrayed with comical traits and quirky looks, they also play an important role in providing advice and wisdom.

Punakawan who was born around the 12th century AD still plays a very small role. In the literary works Gatotkacasraya and Sudhamala, Punakawan always acts as an entertainer or ice breaker with his humor to make the story feel more alive. Wayang kulit exists in Indonesia and is still maintained. However, it has undergone a change in meaning. Punakawan was formed during the Hindu period on the island of Java, when the entry of Islam underwent changes in all aspects, starting from form and function, adjusting to the teachings and rules of Islam, the style of shadow puppet performances (purwa). The form is built based on the skills of Muslim artists with more style (Tanudjaja, 2022).

Wayang Punakawan is a group of characters who play an important role as entertainers and advisors in the Javanese Wayang Kulit tradition. They consist of four main characters: Semar, Gareng, Petruk and Bagong. Each character has their own characteristics and personality, and often carries a moral message or wise advice in the story. Such is the case with Semar: The main character in the Punakawan group, often regarded as a god who descends to earth. Despite his simple and sometimes silly appearance, Semar is known to be wise and full of advice. Then there's Gareng: A physically challenged character with a limp leg and crooked hands. He is often portrayed as funny and full of jokes. Next is Petruk: Has a long nose and a tall skinny body. He is also often a source of humor and satire in wayang stories. Then the last character is Bagong: Semar's youngest son who has a fat body and often adds humor to the story.

Wayang Punakawan, with characters that have physical uniqueness and diverse traits, can be connected to the concept of inclusion and acceptance of individuals with intellectual disabilities. Some of the relevances are as follows; 1) Respect for Uniqueness: The Punakawan characters, despite their physical uniqueness and traits, are still valued and recognized for their role in society. This reflects the importance of valuing every individual, including those with intellectual disabilities, for their uniqueness and contribution. 2) Education and Wisdom: Despite having an unusual appearance, the Punakawan, particularly Semar, often provide profound advice and wisdom. This teaches that one's wisdom and worth are not determined by physical appearance or intellectual barriers, but by the heart and mind. 3) Social Role and Acceptance: Punakawan are accepted and respected within the wayang community, demonstrating the importance of social inclusion. In the context of disability, this emphasizes the need for an inclusive community that accepts and supports individuals with intellectual disabilities. 4) Stigma Reduction: By featuring characters who have physical disabilities yet have important roles in the story, wayang Punakawan can help reduce the stigma against individuals with intellectual disabilities. It teaches that all people have value and contributions to make, regardless of their limitations. 5) Character Education: Punakawan stories and characters are often used in character education to teach values such as honesty, hard work, and wisdom. This is relevant in educating society to be more inclusive and respectful of differences, including intellectual disabilities.

In the past, puppets were used by the Guardians who spread Islam to convey moral messages, as well as convey critical thinking regarding the deviations that existed around (Saputra, 2021). Wayang Punakawan provides a good example of how society can accept and appreciate individuals with various limitations. By teaching the values of inclusion, respect for individual uniqueness, and the importance of social roles, the characters in wayang Punakawan can be an inspiration in supporting and understanding intellectual disabilities. Through its stories and symbolism, wayang Punakawan reminds us to look beyond physical and intellectual limitations, and appreciate the contribution of every individual in society.

2. People with Intellectual Disabilities in Facing Learning Challenges

Children with special needs have become an interesting phenomenon to study in almost every country in the world over the past two decades. This great attention has led to the emergence of various

terms and concepts that can be confusing if not well understood. Common terms that can be interpreted to refer to children with special needs include blindness/disability, developmentally disabled children, disability/disorder, psychopathology, and disability. In order to give a more positive and non-discriminatory impression, the now generally accepted term “persons with disabilities” stands for “Differentially Able People”. The use of the term “people with disabilities” is intended to highlight the diverse abilities of individuals, rather than focusing on their limitations. In this way, the term helps change society's perceptions and promotes inclusion and respect for different abilities (Damastuti, 2020).

Children with physical, mental, intellectual, social, or emotional limitations or disabilities, such as: Autistic children, the deaf, the blind, the mentally impaired, the physically handicapped, and others. These disorders can have an impact on growth and development compared to children of the same age. Children with disabilities have complex problems with different treatments. Children with special needs can become more independent if they receive the right services, especially life skills, based on their interests and potential. However, if not managed properly, their development will be hampered and become a burden for parents, families, communities and the nation (Purba Bagus Sunarya et al., 2018).

Children with intellectual disabilities are also known as slow thinkers or slow learners. Slow learners usually have IQ scores in the range of 70-90. These children face unique challenges in their learning process. This is often due to a variety of factors, including experiences of physical or psychological abuse that affect mental capacity. In addition to abuse, other factors such as a less supportive learning environment, lack of educational motivation at home, or emotional issues can also lead to learning difficulties. Therefore, it is important to understand the root causes of learning difficulties in slow learners, provide appropriate support and interventions, and create a safe and supportive learning environment (Sukma, 2021). Children with intellectual disabilities develop more slowly than other children. This can be particularly difficult as not all stages of development can be reached. According to Piaget, intellectual development occurs as a result of a child's interaction with their environment (Nurrahmawati, 2022).

People with intellectual disabilities face various challenges in the learning process that require a specialized approach to help them reach their full potential. Intellectual disability refers to the effect of impairment on their ability to carry out daily activities, including learning. Developing children with intellectual disabilities requires a specialized approach and extra support. Inclusive education is an approach where children with intellectual disabilities can be taught with their peers without barriers. This helps the child to learn from social interaction (Dermawan, 2018).

It should be noted that the number of children with intellectual disabilities continues to increase every year. The United Nations (UN) estimates that at least 10% of school-age children with special needs in Indonesia, the number of school-age children, especially those aged 5 to 14 years, totals 42.8 million. Children with intellectual disabilities or mental retardation imply poor intellectual functioning, difficulties in adaptive behavior and perseverance throughout the developmental process (Purnamasari et al., 2022). Children with intellectual disabilities generally look like their normal peers physically, which accounts for about 2% of disabilities (Kristiyanti, 2019).

This requires special attention from governments, educators, parents and communities. To respond to this increase, a number of measures and strategies can be implemented to ensure children with intellectual disabilities receive the training and support they need. Children with intellectual disabilities require a tailored approach to education to assist them in the learning process. They may also have difficulty remembering and retaining information, which affects their long-term learning ability. Slower information processing speed is one of the problems of people with intellectual disabilities in the context of education (Sukmadi et al., 2020).

They often need more time to understand and complete academic tasks. Overcoming these challenges requires an approach that takes into account individual needs and provides adequate support. Appropriate treatment can be done to improve the abilities of children with intellectual disabilities by

applying behavioral application modification (Lubis et al., 2023). Addressing the challenges faced by people with intellectual disabilities in education requires strategies that are holistic and centered on individual needs. Using teaching approaches that are tailored to individual needs and abilities is essential. This could involve one-on-one or small group learning, as well as using more visual and practical teaching methods. Technological approaches such as adaptive learning software, interactive educational apps and communication aids can help people with intellectual disabilities understand the subject matter better.

Menggunakan pendekatan yang melibatkan berbagai indera (visual, auditori, kinestetik) dapat membantu dalam memahami dan mengingat informasi. Contohnya, menggunakan gambar, audio, dan aktivitas fisik untuk menjelaskan konsep-konsep tertentu. Selain itu juga dapat memberikan penguatan positif dan penghargaan untuk pencapaian kecil dapat meningkatkan motivasi dan keterlibatan mereka dalam belajar. Ini bisa berupa pujian verbal, stiker, atau penghargaan kecil lainnya. Dengan menyesuaikan kurikulum dengan kebutuhan khusus mereka, seperti memberikan tugas yang lebih sederhana atau memperpanjang waktu penyelesaian tugas, dapat membantu mereka mengikuti pelajaran dengan lebih baik. Dibarengi dengan mengajarkan keterampilan sosial melalui permainan peran, diskusi kelompok, dan aktivitas kolaboratif dapat membantu mereka berinteraksi lebih baik dengan teman sekelas dan guru.

Using approaches that involve multiple senses (visual, auditory, kinesthetic) can help in understanding and remembering information. For example, using images, audio and physical activities to explain certain concepts. Providing positive reinforcement and rewards for small achievements can increase their motivation and engagement in learning. This could be verbal praise, stickers or other small rewards. Adapting the curriculum to their specific needs, such as giving simpler tasks or extending the time to complete tasks, can help them follow the lessons better. Coupled with teaching social skills through role play, group discussions and collaborative activities can help them interact better with classmates and teachers.

3. Integrating Pancasila Values into Character Education for People with Intellectual Disabilities

Integrating Pancasila into character education for people with intellectual disabilities is an important step towards building strong morals and ethics and preparing them to be good citizens. Engage students in activities that teach social skills such as cooperation, empathy and mutual respect. Conduct inspirational storytelling activities by reading and discussing stories that emphasize the importance of fair and civilized treatment of all people. In this case, the Punakawan character can be an example of an inspirational story and spiced with funny stories and entertaining humor. Making puppets for children's learning tools is an effective alternative for implementing character education. The visuals presented by wayang stories can provide insight into the nature, personality, and behavior of humans where they are. is good and good is bad (Jiwandono & Khairunisa, 2020). The inspirational stories learned teach the concept of social justice through stories, games, and activities that emphasize the importance of justice and equality.

Education is the key to improving the quality of a country. Developed countries always start with advanced education, because education is the development of the quality and capacity of society. With an educated society, we can realize an advanced and educated nation. A good education can realize moral skills with a disciplined attitude that has a spirit of activity and good morality. To realize these values, education management is needed, not only as a place to educate children but also as a place to foster children's personalities (Sulistiawati & Nasution, 2022). Ethics as a shaper of the character of children with disabilities as individuals who have strong morals, ethics, and personal values is the implementation of the Pancasila personality school curriculum in special schools. In addition, it also raises awareness of the national vision. As we know that instilling a national spirit in the era of globalization is very important (Putri et al., 2023).

Combining Civic Education lessons with being packaged using the Punakawan inspirational story can teach thematic learning at once. This is in line with the curriculum guidelines used in schools with children with intellectual disabilities. Using Punakawan characters to teach the values of Pancasila is an effective and engaging way for people with intellectual disabilities. This approach utilizes stories, drama, creative activities, and social interaction to make learning more lively and meaningful. Thus, students can internalize the values of Pancasila and develop strong character and national spirit (H, 2013).

4. Developing Strong Character and Spirit of Pancasila with Punakawan Characters

Character education is currently an important focus in the global education system. In the midst of technological development, globalization, and rapid social change, character education plays a role in shaping individuals with integrity, responsibility, and strong moral values (Mu'in, 2019). Strategic efforts to overcome the problem of character through a variety of ways, through education, as well as socially in the family and in the surrounding community (Ningsih, 2015). Throughout its history, education around the world has had two main goals. One is to help people become smart and intelligent, and the other is to help people become good people (Widyastuti, 2021). The 21st century brings changes to an era commonly known as the era of globalization. Due to the impact of globalization today, Indonesian people have forgotten how to form the nation's character (Hasibuan et al., 2018). In the field of moral improvement, psychomotor, culture embedded in educational guidelines is not the main concern (Hasan, 2012).

Developing a strong character and the spirit of Pancasila with Punakawan characters is a creative and effective approach in education, especially for children with intellectual disabilities. Punakawan characters such as Semar, Gareng, Petruk, and Bagong can be used as models to teach Pancasila values thematically and interactively. The following are ways to integrate Punakawan characters in character education that is aligned with the values of Pancasila (Aryani et al., 2022). Character education is an effort to internalize students in order to develop good values (LAGHUNG, 2023).

Personality education is carried out to form patterns of character and personality from an early age, so that a good personality is ingrained and embedded in the child's soul. Education focuses on cognitive aspects and also the process of developing the potentials that exist in children, developed through training good traits, especially in the form of teaching good character values. In character education, each individual is trained to be able to maintain good traits in himself (fitrah) so that the personality is closely related to coaching through education to form moral quality (Nela, 2018). In order for the understanding of Pancasila character values to be easily implemented, it can be used as a moral example through Pancasila character education. The foundation of the learning process is a psychological whole that includes abilities (cognitive, emotional, and psychomotor) everyone needs to teach children social responsibility and understand the importance of responsibility in their lives in the future environment to contribute according to the needs and abilities of children. (Putri et al., 2023),

Integrating the first value of Pancasila, namely Belief in God Almighty with the character of Punakawan Semar can be done with the following steps; a) *Inspirational Story*: Use the story of Semar who is wise and always grateful to God to teach the importance of spirituality and gratitude. b) *Religious Activities*: Invite students to participate in religious activities according to their respective beliefs. For example, hold a prayer meeting or listen to a religious story told through the character of Semar. c) *Religious Art Activities*: Involve students in art activities related to religious themes such as drawing or making crafts that depict Semar in religious activities.

Then the second value of Pancasila, namely Fair and Civilized Humanity, is represented by the character of Punakawan Gareng. This can be implemented by telling the story of Gareng who always shows empathy and kindness to others. Use this story to teach students about the importance of helping others and being fair. It can also be done by practicing empathy, for example by doing activities that teach empathy, such as sharing stories about personal experiences helping others, or doing activities together that require cooperation and help. The last one is with social projects. By involving students in social

projects such as visiting orphanages or helping friends in need, it teaches the importance of fairness and manners in society.

Furthermore, Indonesian Unity can be exemplified by the character of Punakawan Petruk. Through this character, several activities can be done. The first is in the form of Petruk's adventures. Use Petruk's adventure stories that show cooperation and unity to teach the importance of togetherness and solidarity. Second, group activities that involve students in group activities that require cooperation, such as team games, group projects, or competitions that emphasize the importance of unity. Third, with national symbols and anthems. This third activity is carried out by teaching students about the symbols of the country and singing the national anthem together, strengthening the sense of love for the country and unity.

The fourth precept, namely Democracy Led by Wisdom in Consultation/Representation, is represented by the Punakawan character Bagong. The activities include; Bagong stories, namely by telling the story of Bagong who is wise in solving problems through deliberation and discussion, emphasizing the importance of democracy and wisdom. Then with a deliberation simulation activity. Create a deliberation simulation in the classroom where students can imitate the way Bagong discusses and makes decisions wisely. For example, choosing a class leader or deciding on class activities through voting. Lastly Role Playing, by using role plays to illustrate situations where they have to work together and make decisions together.

The last precept, the fifth precept: Social Justice for All Indonesian People which will be interpreted by All Punakawan. Some activity steps that can be done are as follows; First with justice in the story. Use stories where all Punakawan characters show a fair attitude and fight for justice for all, for example, how they help the weak and fight for the rights of the little people. Next through social activities: Involve students in activities that teach social justice, such as collecting donations for the needy, holding a charity bazaar, or an environmental project that involves the whole school community. Or it could be a discussion on rights and obligations: Hold discussions on the rights and obligations of every citizen and how they can contribute to a just society.

Conclusion

Developing a strong character and the spirit of Pancasila through the Punakawan characters, character education for people with intellectual disabilities can become more thorough and meaningful. This approach not only allows students to understand Pancasila values contextually and relevant to daily life, but also increases their engagement in learning. The characters of Punakawan can be suitable role models for people with any disabilities. This research also aims to examine how Pancasila values can be effectively integrated into learning and character education for people with intellectual disabilities.

Using a research method with development objectives and a qualitative approach. Thus, the development of strong character and the spirit of Pancasila with Punakawan characters is an appropriate and effective step in supporting thematic learning and character education in schools for children with special needs with intellectual disabilities. Some of the steps that can be developed are as follows; 1) Wayang Punakawan and its Relevance to Intellectual Disabilities, 2) Persons with Intellectual Disabilities in Facing Learning Challenges, 3) Integrating Pancasila Values into Character Education for Persons with Intellectual Disabilities, 4) Developing Strong Characters and the Spirit of Pancasila with Punakawan Characters.

This not only helps students build strong morals and ethics, but also prepares them to become members of society who contribute positively and care for the environment.

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