

# FUNCTIONS AND ROLE OF PANGESTU PSYCHOLOGICAL ORGANIZATION IN SUPPORTING STRENGTHENING OF CHARACTER EDUCATION IN INDONESIA

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## Abstract

Education is the collective responsibility of all Indonesian citizens, so it requires the support of formal, informal and non-formal education structures in an integrated and comprehensive manner, in accordance with the noble values of the nation's culture, in a sustainable manner. Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education (SCE) as a liaison for cooperation between schools and communities that take part in the development of noble character values. SCE is intended to encourage cooperation among the Educational Tricenters, namely schools, families and communities by establishing an Educational Ecosystem. This research was conducted, because there is still a scarcity of research related to community-based SCE, namely with public involvement as one of the Tricenters of Education. This study aims to find out how the community, as one of the Educational Tricenters, helps the government in achieving SCE goals. Researchers used several kinds of data collection techniques, namely through informants, questionnaires (via Google Form) and interviews. Data validity/validity in this study used source triangulation techniques to obtain valid data, including observation, FGD and documentation/library study. Analyzed using descriptive analysis. The results showed that members of the Pangestu psychological organization can disseminate the values embedded in the organization, not only to members of the organization, but also in a wider scope in society, so that members of the Pangestu psychological organization can become agents in disseminating the values embedded in the organization. character education that comes from the Principles of The Suksma Sejati Teachings. The Pangestu psychological organization teaches the values of noble character, so that this organization can be used as a source or epicenter in the dissemination of values that contain conformity with existing norms in society as stated in Presidential Decree No. 87 of 2017 concerning Strengthening Character Education (SCE), which is the foundation for the development of the nation's character.

**Keywords:** Strengthening of Character Education (SCE), Pangestu Psychological Organization, The Suksma Sejati Teachings.

## Introduction

Multidimensional crises such as violation of norms, intolerance, juvenile delinquency, anti-social attitudes, loss of manners, drug abuse, crime, promiscuity, consuming liquor, spreading hoaxes/slander, bullying, and so on, indicate the low implementation of character education in every educational institution. The phenomenon of the moral crisis that we currently feel, both in the real and virtual worlds or in social media, reflects that character education is increasingly needed, because noble values in the younger generation are fading. It is time for the Education Center to prepare students to become strong figures in moral, spiritual and scientific values. To produce superior human beings with comprehensive intelligence is not the task of the government and those working in the field of formal/school education only, but it is the responsibility of schools, families, communities and the government, and must be done with the right/right method.

In the context of building the nation's character and creating a cultured nation, on September 6, 2017, the Government issued Presidential Regulation (Perpres) Number 87 of 2017 concerning SCE. SCE launched by the Ministry of Education and Culture (2017) identifies five main character values that are priorities and need to be developed, namely: 1. Religious, 2. Nationalist, 3. Independent, 4. Mutual Cooperation and 5. Integrity. SCE is an educational movement to strengthen the character of students through: Heart, Taste, Thought and Sports, with collaboration between schools, families and communities, as part of the National Movement for Mental Revolution (GNRM). Presidential Regulation (Perpres) Number 87 of 2017 as a liaison for cooperation between schools and communities that take part in the development of noble character values. SCE is intended to encourage cooperation among the Educational Tricenters, namely schools, families and communities by establishing an Educational Ecosystem.

The role of the Tricenter of Education which is a means of character education is very large, therefore cooperation is needed in terms of consistency in planting character values in the family environment, school environment, and community environment in forming right character. Character is expected to be well embedded with consistency, so that a good character is formed (Kurniawan, M., Indra, 2015). Each of the Educational Tricenters plays an important and inseparable role between one element and another. The progress of a nation's civilization is determined by the process of each element of education and the integration of the three (Hidayati, Nurul, 2016). However, the implementation of SCE in the field, which should have intensely involved the Educational Tricenters, namely schools, families and communities, has in fact not lived up to expectations. The results of Wibowo's research (2016), concluded that there has been no good collaboration between schools, families and communities. Educational ecosystems have not yet been formed to cultivate the character of students in a comprehensive, sustainable and sustainable manner. The formation of the character of students so far still seems to run independently. According to the research results of Yetri, Hasan & Rijal, Firdaos (2017), in the implementation of SCE there is no readiness from the school as an educational unit in collaborating and efforts to involve the community in SCE. Schools also have not designed forms of activities and implementation of SCE that are in line with school needs.

In Indonesia, many people create non-formal educational institutions that play a significant role in shaping the nation's character, either in the form of associations, spiritual/ spiritual/mental organizations or mental consultation centers (psychotherapy/ psychoeducation). However, this kind of organization seems to be less popular in Indonesia, because many people think that spiritual/spiritual/spiritual organizations are related to things that are abstract/invisible or even mystical/magical, even though many teach about the essence of religious/spiritual and provide lessons on noble behavior.

This research was conducted due to the scarcity of research related to community-based SCE, namely by involving the public as one of the Tricenters of Education. This study aims to find out how the community, as one of the Educational Tricenters, helps the government in achieving SCE goals.

This research is considered important by researchers, because based on initial observations, researchers get an idea that the Pangestu psychological organization is a non-formal education center, as a source of learning outside school, which since the establishment of the Pangestu psychological organization in 1949, has implemented the concept of noble character education and character building, based on the Principles of The Suksma Sejati Teachings to its members, throughout life.

## Research objectives:

This study aims to describe the function and role of the Pangestu psychological organization in teaching, educating, providing guidance, motivating and strengthening the character education of its members, including the younger generation, with the concept of noble character education based on the Principal Teachings of the Suksma Sejati.

Benefits for science: The results of this study are expected to provide a comprehensive picture to the wider community regarding the functions and roles of the Pangestu psychological organization, so that the public can

see Pangestu as a mental organization that takes part in the education of noble character and SCE for its members, and anyone else. in need, especially among the younger generation. The results of this study are expected to contribute insight and enrich the repertoire of knowledge in the fields of social, spiritual, psychological, character education and SCE, particularly related to the function and role of the Pangestu psychological organization in providing education for noble character and character building. The results of this research are expected to be a reference in similar research fields and for the development of further research, related to education of noble character, SCE as well as spiritual/mental issues, etc.

## Research Methodology

The researcher uses a qualitative descriptive approach to describe social realities and phenomena in society as research subjects, as a whole and in depth. Researchers used several kinds of data collection techniques, namely through informants, questionnaires (via Google Form) and interviews. Data validity/validity in this study used source triangulation techniques to obtain valid data, including observation, FGD and documentation/library study. Researchers used data analysis procedures, namely: organizing data, creating categories, looking for alternative explanations of data and writing reports. The analytical activities carried out are data reduction, data presentation and conclusion drawing/verification..

## Results

### Research Results:

The Pangestu psychological organization provides education for noble character and character building based on the Principles of Suksma Sejati Teachings, namely :

a. Hasta Sila (Eight Kinds of Main Characters), which consists of Tri Sila and Panca Sila

- The Tri Sila, consisting of: 1) Consciousness (Devoted to God Almighty), 2) Faith (Believe in God Almighty), 3) Obedience (Obey God's Commandments)

- The Panca Sila (Five main types of character), namely: 1) Un-Attachment (sincere, selfless, do not want flattery/popularity, nothing attached to the heart), 2) Acceptability (Accept whatever is part of it, always be grateful to God Almighty), 3) Honesty (Keeps promise/ability, fairness, doesn't lie, doesn't pretend/hypocrite), 4) Patience (Easy-hearted, firm-hearted, strong in accepting various trials, not easily discouraged, knowledgeable, not narrow-minded, respecting others), 5) Budi Luhur/High Virtue (Love for fellow creatures, kind, does not discriminate, does not leave manners/decency, likes to help selflessly

Panca Sila are the five main characters to purify the human heart that must be possessed to carry out the Tri Sila perfectly.

b. Jalan Rahayu (Panca Darma Bakti)

The achievement of Hasta Sila is easier to reach by running Jalan Rahayu (Panca Darma Bakti): 1) Pugeran/Shahada (God's Covenant Law to Servants), 2) Panembah/Pray, 3) Budi Darma (Giving help sincerely to others), 4) Constraining Passion/lust by fasting), 5) Budi Luhur/High Virtue (such as: sincere, acceptability, honesty and patient)

### c. Paliwara (Five Kinds of God's Prohibitions)

In order to have the character of Hasta Sila, we have to stay away from Paliwara (the five kinds of prohibitions of God): 1) Do not worship any others but Allah, 2) Be careful with your Libido, 3) Do not eat or use food that can damage the physical body, 4) Obey the State Laws and Regulations, 5) Don't clash with one Another.

The Management of the Paguyuban Ngesti Tunggal (Pangestu) plans, prepares, implements and evaluates Pangestu activities, including the Pepadang Sowing activity, which is an activity to provide information about the Teachings of the True Guru (SGS) and the Pangestu organization for the general public who are interested in becoming members or just want to know about the concept of noble character education based on SGS teachings. The Pangestu Management also carries out Pepadang Maintenance activities, which are activities to explore and understand The Suksma Sejati Teachings in the form of teaching and education of noble character and character building for members of Pangestu across generations, in periodic activities/meetings, namely Sport Taste, Ajar Pustaka and Anjangsana. The Pangestu Management also carries out the Maintenance of the Pepadang Field, namely activities in the context of managing the Pangestu organization, including sending representatives to participate in the Pangestu Congress which is held every five years, holding Branch Member Meetings, conducting Pangestu Management Meetings, attending Coordination Meetings between regional coordinators. and branches, attending workshops and various meetings discussing organizational issues.

The Pangestu Management held a Women's Development activity, which was to provide special guidance to female members, because women were the first and foremost educators for the family. The management also holds Adiyuswa Guidance activities, namely providing special guidance to members who are elderly, so that those concerned continue to walk on the Right Path according to the Suksma Sejati Teachings, and prepare "supply" (get closer to God Almighty) if at any time called "return" to his true home, namely in Taman Kamulyan Langgeng (Paradise). The Pangestu Management held a Youth Generation Development activity, which is a very important task, because efforts to cultivate a sense of devotion to God Almighty and to build an effective and best main character must start early. Coaching the younger generation, consisting of: 1. Men's Pamiwahan, for children aged, 2. Youth Development, for those aged 6-15 years, 3. Youth Development, for those aged more than 15 years until they reach the age of 15. Youth Development, for those aged more than 15 years until approaching adulthood.

The Pangestu Management also carries out several Supporting Activities, in order to support the main activities, including sending their members to participate in the Purnama Student Cadre Education, namely education for Pangestu members who meet the requirements as Lecturers (Sowers) and Taste Fillers, in Lighting Lectures and Tastings. , held branches ; distribute Mandatory Books, Dwija Wara magazines, etc., which are published/printed by YAW Pangestu Pusat; conduct scientific Research and Development on the organization and activities of Pangestu, as well as conduct trials of development models that are aligned with the needs of the community as well as the development of the situation; attend Organizational Management Courses and Upgrading, within Pangestu in order to develop organizational management capabilities in Pangestu; conducting various social activities, including blood donation, social service, volunteering for natural disasters, and others.

In an effort to achieve organizational goals, the Pangestu Management also takes steps, including reminding Pangestu members to always carry out their obligations as Pangestu members, as described in the Pangestu Bylaws, Chapter I Article 2: 1. really The Suksma Sejati Teachings, 2. Implementing the Basic Guidelines for Pangestu, Dasa Sila, 3. Attending The Suksma Sejati Teachings Maintenance Meetings, 4. Studying Compulsory Books, 5. Not following mysticism, 6. Obeying AD and ART, and Organizational Regulations, 7. Maintain the good name and honor of the organization, 8. Participate in efforts to promote and develop the organization, 9. Report to the management of the branch of origin and destination, if moving to another place/city.

## Discussion

The Management of the Pangestu psychological organization has a strong role and also has consistency (since 1949 until now, it has been more than 70 years) in providing education for noble character, the formation and strengthening of character education, which is sourced from the Principal Teachings of The Suksma Sejati, to its

members, especially the younger generation. In an effort to achieve the organization's goals, the Pangestu management took steps, including bringing together Pangestu members, including the younger generation, in an arena of education and mental processing that was sourced from the Suksma Sejati teachings, so that a more intimate life could be established. The Pangestu administrators schedule regular meetings, so that a good mental climate is fostered, harmony is fostered among its members, and members can carry out the Suksma Sejati teachings well. The members of Pangestu are gathered in various activities, including Olah Rasa (General, Youth, Women and Adiyuswa), Ajar pustaka/Teaching Libraries, Workshops, Panca Marga Bhakti, Pamiwahan Putra, etc., which are filled with psychological activities and education of noble character, together with same student to the Suksma Sejati.

The Pangestu Management fosters Pangestu members, including the younger generation, to live in harmony with the Suksma Sejati Teachings, live in harmony with all people without discriminating against type, nation, degree and religion or belief. The Pangestu psychological organization teaches that all religions come from God, so its members are obliged to respect followers of other religions and that life is actually single, so they must respect others. All members are obliged to create harmony in life, regardless of ethnicity, religion, race, etc. All are considered as brothers. Pangestu members, including the younger generation, are taught to adhere to the Dasa Sila which is the Pangestu Guidelines, as an attitude of living inward (inner/spiritual) and outward (outward/social) for its members, namely: 1) Devoted to God Almighty, 2) Be dedicated to the Messenger of God, 3) Loyal to Khalifatullah, i.e. Head of State, 4) Devoted to the Motherland, 5) Devoted to Parents (father-mother), 6) Be dedicated to Elder Brother, 7) Be dedicated to Master/Teacher, 8) Devoted to the Study of Virtue, 9) Love for Fellow Life, 10) Respect all Religions.

The Pangestu Management provides Pangestu members, including the younger generation, with healthy, strong souls and noble character through education and mental processing according to the Suksma Sejati Teachings, so that they can carry out their physical-spiritual life tasks perfectly and so that they can achieve the ultimate goal of life, which is to live. eternal happiness and in the end return to be single with God Almighty. One way to do this is to organize regular activities every month, namely Olah Rasa and Ajar Pustaka/Teaching Libraries. The provisions given are always guided by the 10 Mandatory Books set by the Central Pangestu Management, in order to achieve the life goals of the Pangestu members, because to face God, they must be equipped with physical and spiritual knowledge.

The Pangestu Management leads Pangestu members, including the younger generation, to the right belief through the right path, which is the main road that ends in eternal prosperity, peace and glory, which is in the presence of the True God. This is so that the members of Pangestu, including the younger generation, have the right belief in God. All materials must be guided by the 10 Pangestu Compulsory Books. Every meeting always begins and ends with a prayer that asks God to always be guided to walk on the right path, which ends in prosperity, peace and eternal glory. True trust in the Suksma Sejati is indeed instilled in its members, to be carried out every day and even at any time, so as not to lead to wrong beliefs.

The Pangestu Management also reminded the Pangestu Youths to carry out Panca Marga Bhakti, in their daily lives, namely: 1) True belief in God Almighty, 2) Physical and spiritual education, 3) Good associations, 4) Having a good hobby, 5) Have high and noble ideals. With the implementation of the Panca Marga Bhakti, it is hoped that there will be a balance in carrying out external tasks, namely social tasks (symbolized by the fragrant rose) and internal (inner) tasks, namely spiritual tasks (symbolized by the pure white Cambodian flower).

Pangestu psychological organizations are communities of character, which are multicultural in nature, which teach moral values and noble character and shape the character of members from various educational, economic, social, ethnic, religious backgrounds, without discriminating against them. The Pangestu psychological organization helps strengthen the character of students, through activities of the Heart (Spiritual and emotional development) and Affective and Creativity development. This activity is in accordance with Presidential Regulation No. 87 of 2017 concerning PPK. The Pangestu psychological organization instills noble character through a psychological approach, namely through understanding the anatomy of the human soul or known as the Candrajiwa Indonesia method.

## Novelty (Findings)

Pangestu's psychological organization in delivering education of noble character and character building based on the SGS Teachings is supported by a civilizational system and the implementation of education in a broad sense. The Pangestu psychological organization is managed as an organization in general, such as: having an organizational structure, management, work program, and so on. The Pangestu psychiatric organization carries out several functions as a mental organization, namely: the Guideline Function, Legitimacy Function, Standardization Function, and Rationalization Function. The Pangestu psychological organization helps efforts to maximize the function of character education, namely as: Development Media, Distribution Media, Repair Media, Prevention Media, Cleaning Media, and as a Cultural Filter. Therefore, the Pangestu psychological organization, which is a formalized character education arena, can be an agent in character building or as a character education institution like a school, which emphasizes and strengthens character education for all groups and ages, continuously and continuously.

## Benefits and Contributions of Research for Government/Society/Science

The concept of noble character education based on the Suksma Sejati Principles taught at the Pangestu psychological organization, namely Hasta Sila (Eight Kinds of Main Characters), Paliwara (Five Kinds of God's Prohibitions), Jalan Rahayu (Panca Darma Bakti) and the Dasa Sila Guidelines, is able to provide values of life and make guidelines in interacting with the community (social) and interacting with God (spiritual), so there is a balance, so that it will have a positive impact if it is internalized in formal, non-formal and informal education centers. The members of the Pangestu psychological organization, especially the younger generation, have become a kind of "storefront" for figures of noble character/virtue, so they must carry out the concept of education for noble character and the formation and strengthening of character education based on the SGS Teachings seriously, so that can be an example/role model and can act as an agent in the community in disseminating the values embedded in character education. The process of strengthening character education has been proven through the elaboration of the concept of noble character education taught at the Pangestu psychiatric organization, which emphasizes more on religious (spiritual) and social (emotional) aspects as the basis for developing the potential of students, therefore the existence of the Pangestu psychiatric organization can be used as a reference in SCE for all ages.

## Conclusion

The Management of the Pangestu psychological organization has a positive and applicable role in strengthening moral and spiritual values, providing understanding to its members, especially the younger generation, how to act in accordance with values and norms both horizontally (socially) and vertically (spiritual). The board of the Pangestu psychological organization consistently provides physical and spiritual knowledge, education for noble character, the formation and strengthening of character education based on the Suksma Sejati Teachings, as provisions for its members in carrying out their duties during their life in this world until the hereafter. The board of the Pangestu psychological organization prioritizes coaching, guidance and motivation for the younger generation, so that they can become a generation with the main character, develop the basic potential to be kind, think well, and behave well, by implementing Hasta Sila, Guidelines for Dasa Sila and Panca Marga Bakti in their daily life, namely true belief in God; Physical and spiritual education; good company; Have a good hobby; High and noble ideals, so that they can become Satria Pinandhita. The concept of noble character education based on the Suksma Sejati Teachings taught at the Pangestu psychological organization has a description of Strengthening Character Education (SCE), so there are similarities and harmony between character education taught in formal schools through affective functions, with noble character education that is taught in formal schools through affective functions. given at the Pangestu psychological organization, it is even more complete and comprehensive, both in terms of materials, methods and the role of the organization, therefore it is believed that it will have a positive impact if it is internalized in a formal education center. The dissemination or internalization of the concept of noble character education based on the Suksma Sejati Teachings as given at the Pangestu

psychological organization, to instill noble character values and character formation, will have implications for strengthening community character or as a nation's character builder. This also indicates that members of the Pangestu psychological organization can disseminate the values embedded in the organization, not only to members of the organization, but also in a wider scope in society, so that members of the Pangestu organization can become agents in disseminating the values that are embedded. on character education. The Pangestu psychological organization teaches values that contain character education, which is really needed to support the development of the nation's character so that this organization can be used as a source or epicenter in the dissemination of values that contain conformity with existing norms in society as stated in the Presidential Regulation. No. 87 of 2017 concerning Strengthening Character Education (SCE), which encourages the development of virtuous character.

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