



Building Character Through Teaching Literature to Children who are in Trouble with the Law

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Article Info

Article history:

Received May 16, 2024

Approved June 18, 2024

Keywords:

Character Education, Literature Teaching, Children Who Have Problems With The Law.

ABSTRACT

This research aims to build character through teaching literature to children who had problems with the law at the Special Children's Development Institute (LPKA) Maros, South Sulawesi. The research method used is descriptive qualitative with a field study approach with a deductive model in understanding the research problem. The data source in this research is the Head of the Child Convict Development Section of LPKA Maros and Andikpas (Correctional Students), totaling 45 men. The results of this research show that through teaching literature Andikpas' desires can be known. The most dominant desire while at LPKA is to gather with parents or family. From this literature teaching, it can be seen that Andikpas has the most impressive objects while at LPKA. These objects include a toothbrush (plate), bet (beater used in table tennis), television, Al-Quran, books, guitar, and photos. These objects will be a reminder of the past to look to the future for Andikpas, to do better and even become creative individuals amidst advances in technology and information. Of the seven most impressive objects, Andikpas stated that the ompreng was the most dominant.

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How to cite: Lewa, I., Amir, S. A., Erawati, E., & Nurhayati, N. (2024). Building Character Through Teaching Literature to Children who are in Trouble with the Law. *Jurnal Ilmiah Global Education*, 5(2), 1844–1855. <https://doi.org/10.55681/jige.v5i2.2850>

INTRODUCTION

Crime and criminals do not look at sex, gender and age. The crimes committed are varied and greatly influenced by the environment and era. The increasingly rapid development of technology and modern times has made individuals or groups increasingly open to committing crimes. Therefore, the injured party, in this case the victim, must continue to receive adequate legal attention and protection against the perpetrators of the crime. The general public certainly agrees that whoever commits a crime deserves to be tried by law.

Behind that, the application of law must also uphold the values of objectivity, one of which is without looking at the socio-political and cultural background of the perpetrator in order to maintain the spirit of justice in Indonesia. Of course, this is what residents always hope for so that law enforcement can take action against perpetrators according to the scale of the crime. Nowadays, crime is rampant in society, both in urban and rural areas, the actors are not only committed by adults. However, children or Even teenagers are not spared and are not afraid to do it. The definition of children according to WHO through its official website at www.who.int , says that adolescence is the phase of life between childhood and adulthood from the ages of 10 to 19 years.

Teenagers who do heinous and cruel things are now doing it with full awareness and on purpose. Of course, their actions no longer deserve to be called ordinary juvenile delinquency. Therefore, the actions that teenagers often carry out are beyond reason and beyond reasonable limits. So far, the excuse of juvenile delinquency has often been used, even though this reality can be detrimental to the victim and the victim's family. Dissatisfaction with legal action due to the status of teenagers who commit crimes is very suffocating for the injured party.

Crimes such as theft accompanied by threats or injuring the victim, sexual harassment, rape, murder, gambling, and using and distributing drugs committed by teenagers, certainly do not fit to be called juvenile delinquency. Due to this type of action, it is clear that this incident violates the law. According to researchers, these crimes are of course influenced by internal and external situations.

For the internal situation, a teenager has great potential to commit crimes because of economic constraints and the weak role of the family in providing moral teachings . This is made worse by external situations, because a teenager makes mistakes in socializing and chooses the wrong friends. These things are quite fundamental in triggering a child or teenager to commit crimes, both minor crimes and serious crimes.

Children who are legally proven to have committed crimes will be placed in institutions Coaching Special Child. According to the Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number 18 of 2015 in Chapter I Article 1, LPKA is an institution or place where children serve their criminal term. This institution was founded for provide guidance for child detainees or convicts who are proven and convincing to act outside the provisions of the law. It is explicitly stated in the law Republic Indonesia Number 11 Year 2012 concerning the Juvenile Criminal Justice System in article 85 paragraph 1 which reads as follows.

“Children who have been punished prison placed in Institution Coaching Special Child or LPKA”.

It should be noted that this law also states that children are involved in legal cases have rights Which the same as children in general to get an education. Therefore, children who have problems with the law should also receive education like children in general so that they are not expected to be left behind in terms of education. Thus, after completing training, it is hoped that correctional students will not feel marginalized by society.

Referring to this, building character through teaching literature to children who have problems with the law is one way to help correctional students (Andikpas) realize that they are citizens who still have the right to have a bright future. Thus, they should get the widest possible space to receive an understanding of the importance of building character amidst advances in technology and information.

According to Lickona (1991: 51) character is a reliable inner disposition to respond to situations in a morally good way. Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. Through character education, it is hoped that children who have problems with the law can have noble character or good character which includes knowledge about goodness, then creates commitment (intention) towards goodness, and ultimately actually doing goodness. In other words, character refers to a series of knowledge (cognitives), attitudes, motivations, behaviors, and skills.

From this explanation, it is important for Andikpas to be given a further and adequate understanding of the centrality of good character in order to become citizens who are useful to those around them, not to become citizens who always disturb the social environment. Then, Lickona also stated (2012: 5) that good character is supported by knowledge about goodness, the desire to do good, and doing good deeds. Character education is a deliberate or conscious effort to help someone understand, care about, and implement ethical values. Therefore, character education is a deliberate or conscious effort to realize virtue, namely objectively good human qualities, not only good for individual individuals, but also good for society as a whole.

Based on the description above, teaching literature can build Andikpas to have good character. Because, according to Lewa (2023), literature is created because it has a foundation, it is not born from a dark and empty space, it is absorbed from the social environment. Literature also has the power to criticize events in society to become material for reflection. Therefore, the aim of this research is to build character through teaching literature to children who are in trouble with the law. The activity was carried out at the Special Children's Development Institute (LPKA) Maros, South Sulawesi.

METHODS

This research uses a qualitative descriptive analysis research method, namely a field study approach with a deductive model, because the researcher will observe a problem, then describe it from general to specific. This research stage was carried out by collecting library sources, both primary and secondary. This research also classifies data based on research formulas (Darmalaksana, 2020). Initially, a research design and field equipment testing were prepared. Then, in carrying out field research, careful observations were made.

Data from library studies and field studies in the form of words, both written and spoken, are displayed as research findings. Next, it is abstracted to obtain complete information and interpreted or interpreted so as to produce knowledge for drawing conclusions. The data source in this research is the Head of the Child Prisoner Development Section of LPKA Maros and Andikpas, totaling 45 male people in the age range of 14-18 years.

The research location is at the Special Children's Development Institute (LPKA) Maros, South Sulawesi, which will be held in March 2024. This location was chosen because it is a center for guidance for children who have problems with the law in the South Sulawesi region.

RESULTS AND DISCUSSION

Efforts to build character through teaching literature to children who have problems with the law at the Special Children's Development Institute (LPKA) Maros, South Sulawesi is a form of concern for their specific educational rights. Literature that most ordinary people know only contains elements of entertainment, which is quite easy to refute. Because more than that, scientifically, literature is able to make an educational contribution, especially in building and

shaping children's character for the better. Apart from that, literature is able to broaden insight into life, increase inner wealth, and shape morality.

In line with the above, through teaching literature, character, in this case Andikpas's mental and ethical qualities, can be reawakened properly. It is important to know that Andikpas at LPKA Maros come from various regions/districts in South Sulawesi, including Maros, Bulukumba, Gowa, Takalar, Pinrang, Wajo, Makassar, Jeneponto, Pangkep, Palopo, Bone, Sinjai, Toraja, Parepare, Sidrap, North Luwu and East Luwu. They must undergo moral education as a form of responsibility for the legal violations they have committed. LPKA Maros is also the place they have to live. The types of violations committed by Andikpas include weapons, narcotics, sexual harassment and even murder .

As people affected by the law, Andikpas deeply regrets the actions they have committed. Apart from that, they hope to be free soon. This proves that a social environment without barriers is very important for teenagers in living their daily lives. Therefore, it is natural that Andikpas hopes to immediately leave LPKA Maros and return to their respective regions.

Mustafa, Head of the LPKA Child Prisoner Development Section, Maros, stated:

"The existence of Literature teaching at LPKA Maros is an important addition to the process of building better character for Andikpas. Because, as times progress, many influences come from all directions. For this reason, character education for Andikpas has always been the focus of attention at LPKA Maros, so that those who temporarily become correctional students after being released can become better individuals in their respective environments. No longer in conflict with the law, but trying to think about and look for a better future."

The statement above shows that Andikpas during his time at LPKA Maros, South Sulawesi really paid attention to character education. This is in line with the views of Zuchdi (2008: 39) who emphasizes that the aim of character education is to teach certain traditional values, values that are widely accepted as the basis for good and responsible behavior. These values are also described as moral behavior. Furthermore, Suyanto (2009) defines character as a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state. Pritchard (1988: 467) defines character as something related to an individual's life habits which are persistent and tend to be positive.

Mustafa also added by stating:

"From my experience working at LPKA Maros and will retire in December 2024, this literary guidance program is one of the interesting programs. Moreover, it is run by experts. Of course, Andikpas will be helped by this program to become a better person in the future. Get values to build and shape his character as best as possible. "No longer repeat his actions and enter for the second time at LPKA Maros."

Figure 1

Andikpas listens to material about literature



Based on figure 1 above, it shows the moment when Andikpas appreciates the material about writing and literary content which is not only entertainment, but a means of character and moral education. After watching and hearing presentations from experts, Andikpas was asked without any pressure to write down the contents of his thoughts while at LPKA Maros, South Sulawesi. Andikpas also welcomed it enthusiastically. They happily listened to the presentation of the material provided.

Figure 2
Andikpas for composing practice



Figure 3
Andikpas wrote a story based on personal experience



Based on pictures 2 and 3 above, Andikpas started writing down the contents of his thoughts after receiving material instructions from the expert. As a teenager who had problems with the law, Andikpas had a lot of anxiety while he was at LPKA. Spilling everything in writing is a real manifestation of just verbal expressions that are not physically documented. In addition, after understanding the relationship between literature and society through the views of

Wellek and Warren (1968), individuals will realize that literature has a purpose as a social document and portrait of social reality.

It needs to be understood that Andikpas is part of society. If Andikpas is fully aware, then it is natural that they have the desire to leave LPKA as soon as possible. Of course, the family environment and social environment where teenagers are born and start their activities are things that Andikpas misses.

Table 1
Andikpas' desires

Andikpas's Great Desire While Undergoing Education at LPKA Maros		
Free	Gather with parents/family	Can get a job

Andikpas' wishes above were obtained from data in the form of their writings. Researchers asked Andikpas without pressure to write down their desires. The statement of one Andikpas DA, 17 years old from East Luwu after receiving literature teaching materials includes research objectives. The Andikpas stated that writing about one's own story should not be a burden, because literature fosters writing skills and broadens one's horizons.

This is also in line with Andikpas' other wishes based on table 1 above which are described as follows.

I want to get out of here.
 I want to gather with my family.
 Hopefully when I'm free,
 I don't do things like that anymore.
 I feel guilty towards my parents
 for disappointing them.
 (Andikpas RF, 16 years old from East Luwu).

From Andikpas RF's statement above, it indicates that he feels regret for the actions he has committed. He also explicitly stated that he hoped that when he finished undergoing training, he would no longer want to commit the crime that landed him at LPKA Maros. Even though at LPKA Maros, Andikpas is given a lot of education, researchers see that the systematic daily life at this coaching institution is very boring for teenagers who still need social interaction in the social environment.

Being far from normal life, such as interacting with family and individuals in a real environment, is of course an unbearable social sanction experienced by 16 year old teenagers. Being isolated from the real world is suffocating. However, punishment for criminals, even though they are in the juvenile phase, must still be implemented in Indonesia. Like Andikpas RF, Andikpas MTC also expressed the same concerns. He briefly stated, *"I want to meet my parents and siblings."*

This desire truly cannot be denied. Even though LPKA Maros provides targeted guidance and that is how it should be, the situation if someone is in a family environment will always be a source of hope for children who have problems with the law. Because, at LPKA Maros, people are trained according to strict rules. Therefore, it is very natural for Andikpas AP to be deterred by the unlawful acts he has committed, as in the following quote.

Since I have been at LPKA Maros,
I really miss my parents.
I hope, in this place the first and last.
I am deterred by my wrongdoing.
This time, I want to really change.
(Andikpas AP, 17 years old from Sinjai).

Andikpas AP's statement above indicates that as a teenager, a life that is shackled by rules, blocked by iron doors and fences, and limited visits from loved ones is a real manifestation of someone stating that they want to change. Of course, the diction changes refer to the attitude of wanting to build better character in the future. Because the attitudes that have been formed and applied previously have harmed other people.

With specific teaching, in this case literature applied to Andikpas, diction changes can emerge naturally, because they are expressed through written media. If we look at the psychological analysis of literature, the text and the writer who produces the text have a very close relationship with the psychological events experienced. Therefore, there are facts from Andikpas AP's starting point in producing texts.

The desire to change was also expressed by other Andikpas. This can be seen from the following quote.

Since I was at LPKA Maros,
I miss my parents.
When I'm free I want to change.
(Andikpas A, 17 years old from Palopo).

Commitment to change can only occur if the person concerned, in this case the individual experiencing it, wants to do it. The process of forming good character really takes a long time if other people, let's say family, want it. However, the incident that Andikpas A felt was due to his actions, he inevitably had to endure by languishing at LPKA Maros. The diction of longing expressed through Andikpas A's writing also feels very sincere and natural, addressed to parents. It would be difficult if this was expressed verbally by individuals born in Generation Z.

Also felt the same thing, who expressed his longing for his family. Even through his writings, it can be seen that Andikpas is married. This concise statement can be seen from the following quote.

While at LPKA Maros,
I miss my family (children, wife and parents).
(Andikpas M, 18 years old from Pangkep).

At a relatively young age, Andikpas M's presence in his family is of course very much expected and needed. The reason is, he already has children and a wife who really needs his role as a husband. Even in traditional society, his position as head of the household, namely the physical and spiritual provider, must be interrupted, in other words, it cannot be realized for a 'temporary' time. 'Temporary' which is quite draining for people who are waiting to return home and of course has an effect on their home life.

Andikpas M had to volunteer to undergo training at LPKA Maros for his actions which violated the law. Behind that, he couldn't hide his longing for his family. Through writing, he confidently and honestly stated his personal position and status. This is something that is difficult to achieve if it is not slowly approached with teaching methods that foster the good

values contained therein. Meanwhile, other Andikpas also expressed regret. It can be seen from the following quote.

I entered LPKA because of my own mistake.

At LPKA, I started to learn lessons

to be even better in the future.

I miss the atmosphere of home.

I miss visiting my parents' graves.

(Andikpas MTA, 17 years old from Takalar).

Taking the law lightly and committing a violation can actually have fatal consequences, because it ends up disrupting activities. However, someone only realized that he was wrong or made a mistake, as stated by Andikpas MTA above when his position was undergoing the coaching process at LPKA. The atmosphere that previously could be enjoyed freely and comfortably turned around because of the consequences of violating applicable laws.

It is very natural that Andikpas MTA wants to take good lessons while at LPKA. He wanted to feel the atmosphere of home again, which he had to stay away from because he didn't want to have to take responsibility for his actions. In short, Andikpas MTA has also lost a loved one, so he longs to visit his parents' graves.

Andikpas A also expressed his longing as in the following quote.

Just with family photos, at least mine

can relieve longing for family.

Longing can be suppressed.

I want to be free from here soon.

(Andikpas A, 16 years old from Makassar).

Andikpas A explicitly stated that his longing could be resolved because he had family photos. Even though he doesn't get to see his family's faces every day, with the photos he has while at LPKA, Andikpas A can feel his family's presence. Of course, the desire to be free immediately is inevitable. Andikpas R couldn't stop his longing for his parents while undergoing training at LPKA Maros. Here's the quote.

I miss mom and dad.

If I go out later,

I want to focus on making money

and help parents.

(Andikpas R, 17 years old from Wajo).

From Andikpas R's statement above, as stated by May (2019: 110) that humans can then learn from the past and plan something in the future. From this statement, it is clear that Andikpas R already has good plans for what he will achieve if he leaves LPKA. This means that Andikpas R already understands the good character he must have as a teenager. The form of coaching to build Andikpas' character was realized as expected. This can be seen from the following quote.

Since I have not been detained or imprisoned,

I always do naughty things with my friends.

And Alhamdulillah, since being detained at LPKA,

I just got to know the Koran

which makes me enthusiastic to be on the path of Allah.

Since I got to know the Koran

when there is something negative that I want to do,
I have to think about it because my friend is there
who always gives advice
which made me want to change my life.
If I'm not in prison,
maybe I don't know the religion of Allah SWT.
and thank God little by little
I want to change my life for the better,
achieve your goals, you can get a job.
(Andikpas MF, 17 years old from Gowa).

Statement above is in line with Wilcox's (2018: 307) view that awareness of comparing, selecting and suppressing is carried out through attention. Because, consciousness is more than mental, thoughts and images, which consist of words and images. Andikpas MF's condition of observing and experiencing the coaching cycle at LPKA Maros for himself has given him a comparison in living his life. This comparison can be implied to say that the systematic and rule-filled life at LPKA Maros is no better than life in the real world in the surrounding environment which guides the implementation of applicable norms.

Andikpas MR also felt awareness of the importance of carrying out religious orders from the following quote.

While at LPKA,
I can pray five times a day.
This is something that has been difficult for me to do.
Hopefully I can also be free from this place soon.
(Andikpas MR, 16 years old from Jenepono).

The rules are strict and binding, meaning that Andikpas MR has no choice to disobey the rules at LPKA Maros. Because, if you violate the statement made by Andikpas MAH, 17 years old from Maros, you will be told to do half squats or jumping jacks. Or if it is proven that the violation is based on the Andikpas SS statement, the 17 year old from Sinjai will be told to do duck walks or do fifty push ups. Therefore, taking part in a series of coaching at LPKA Maros is an absolute must that gradually brings awareness to Andikpas.

Andikpas MR also has empirical experience, so he is able to provide comparisons to become a person with good character. Apart from that, there are Andikpas who already have the awareness to learn to be creative individuals while undergoing coaching. This can be seen from the following quote.

Before I was transferred to LPKA Maros,
I am serving my sentence at Watampone Prison.
There I always make rings
from coconut shell. Then I sold it
because in prison I also need money.
So I try not to involve my parents.
Hopefully in the future I will be able to
got a job after leaving this place.
(Andikpas A, 18 years old from Bone).

The coaching process from Watampone Prison to LPKA Maros has had a good influence on Andikpas A from Bone. This happened because he already had a view of life, according to

Kierkegaard in Tjaya (2018: 86-87), that everyone has a view of life, namely a way of seeing and acting in the world. A person's outlook on life expresses his perception of the world in a certain way, so that his beliefs and life practices become complete and harmonious. Behind that, something that cannot be denied is also experienced by Andikpas, namely anxiety. Moreover, for Andikpas who come from outside the region, they are placed in a coaching center located in Maros Regency. The following is an excerpt.

I was worried when I was sent to LPKA Maros because he is increasingly far from his family. I really want to get out of here quickly. Gathering with family like before. (Andikpas A, 16 years old from North Luwu).

From the quote above, Andikpas A no longer feels at home at LPKA Maros. However, there is a coaching process that he must undergo for the crimes he has committed. The desire to gather with family inevitably had to be postponed according to the verdict received by Andikpas.

Based on quotes expressed by the Andikpas, the desire to gather with parents or family is the most dominant and stated explicitly. This desire has a strong footing, because as is generally known, the family is the one who can and will try to understand life the most. Other people cannot completely replace this special role.

Then, apart from expressing his wishes, Andikpas also stated explicitly the most impressive things in his coaching process at LPKA Maros. These objects will be a reminder for them to do better and even become creative individuals. This can be seen from the following table.

Table 2
Most Impressive Objects for Andikpas
While Undergoing Coaching at LPKA Maros

No.	Most Memorable Items
1	Ompreng
2	Bet (hitting tool in table tennis)
3	Television
4	Al-Qur'an
5	Book
6	Guitar
7	Photo

From the table above, numbers 1 to 7 in sequence are the most impressive objects for Andikpas. There are those who write down only one thing that is most memorable, there are two, three, and even four that Andikpas will find difficult to forget when they finish the coaching process at LPKA Maros. Andikpas DD, 16 years old from Sidrap, even specifically stated that ompreng contains rice and vegetables. Sometimes ompreng also contains coto, tempeh, dried fish and soup. Andikpas MRW, 17 years old from Gowa, Andikpas SS, 17 years old from Sinjai,

Andikpas MR, 16 years old from Jeneponto, Andikpas MAA, 14 years old from Wajo, Andikpas S, 16 years old from Bulukumba, Andikpas M, 18 years old from Pangkep, Andikpas SAQ, 17 years old from Makassar, and other Andikpas also stated that the ompreng was the most impressive item. Because, in fact, they only discovered this object while carrying out training at LPKA Maros.

Andikpas S from Bulukumba even stated that the most impressive things apart from ompreng were television and books. These two objects became his entertainment while he was at LPKA Maros. Apart from that, many people also choose bets (bats) which are used when playing table tennis or ping pong. Andikpas AS, 17 years old from Maros, Andikpas HM, 17 years old from Palopo, Andikpas I, 17 years old from Pinrang, Andikpas S, 16 years old from Pinrang, Andikpas MD, 15 years old from Wajo, Andikpas MA, 16 years old from North Luwu, Andikpas MNI, 17 years old from Maros, and other Andikpas stated that betting is the most memorable thing, because they use it as a means of sport as well as entertainment.

Of course, it doesn't stop there, the most reasonable form of entertainment for Andikpas is watching television. The television position at LPKA Maros is placed in an open space, flanked by a study room or meeting room and the Andikpas room. So, Andikpas can use it when there are no activities. Those who made television the most memorable object were Andikpas A, 16 years old from Jeneponto, Andikpas R, 16 years old from Jeneponto, Andikpas A, 17 years old from Palopo, Andikpas AS, 17 years old from Maros, Andikpas MTC, 15 years old from Toraja, Andikpas A, 17 years old from Palopo, Andikpas M, 18 years old from Pangkep, and even Andikpas MF, 17 years old from Makassar stated that the presence of TV made the days he spent at LPKA unforgettable.

Then, at LPKA Maros, which regularly conducts recitations, Andikpas inevitably has to do it. From the implementation of this religious development, Andikpas made the Al-Quran the most special object, including Andikpas MF, 17 years old from Gowa, Andikpas RF, 16 years old from East Luwu, Andikpas MTA, 17 years old from Takalar, and several other Andikpas.

Books, in this case novels, are also the most impressive objects because they are reading material for several Andikpas, namely Andikpas RS, 16 years old from Pinrang, Andikpas MTA, 17 years old from Takalar, Andikpas RF, 16 years old from East Luwu and Andikpas MTC, 15 The year from Toraja even ranks with the guitar as the most memorable object, as well as Andikpas from other regions. Lastly, family photos were also the most memorable thing for Andikpas while he was at LPKA Maros. This is a cure for longing for Andikpas A, 16 years old from Makassar, Andikpas P, 15 years old from Parepare, Andikpas MR, 17 years old from Makassar who even brought a photo of his girlfriend to enter LPKA Maros, hopefully his longing can be relieved as long as he doesn't meet her in person.

CONCLUSION

Building character through teaching literature to children who have problems with the law is an effort to care about the right to education and guidance for Andikpas at LPKA Maros. This program helps Andikpas to have good character. Among the 45 Andikpas, they have different desires after being at LPKA Maros. There are three desires while they are undergoing the coaching process, namely wanting to be free, wanting to be with their family/parents, and wanting to get a job. The desire to gather with parents or family is the most dominant and stated explicitly by Andikpas. This desire is very special because Andikpas has only truly realized that family/parents are the key to development.

Apart from that, from teaching literature, it can be seen that Andikpas has the most impressive objects because he often used them while at LPKA Maros. The objects that made the most impression on Andikpas included ompreng, bet, television, Al-Quran, books, guitar and photos. Of course, for Andikpas, these objects will be a reminder of the past to look to the future in order to do better and even become a creative individual amidst advances in technology and information. Of the seven most impressive objects, the ompreng is mentioned the most.

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