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## Internalization of character education values in the creative process of lontar transcripts of STKIP agama Hindu Amlapura students

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### ABSTRACT

The development of the times is so fast that it affects various things including student character. The importance of integrated character education in various lessons is no exception in the Lontar Transcript course in the Balinese Language Education Study Program. The integration of character education provides strengthening for students who will later become teachers so that they can provide strong character education values for their students. This study aims to analyze the character education values integrated in the lontar transcription of STKIP Hinduism Amlapura students. This research is a qualitative research, with the locus of research at STKIP Agama Hindu Amlapura. The type of data uses qualitative and quantitative data, while the data source uses primary and secondary data sources. Data collection methods use participatory observation methods and questionnaires. Data analysis using descriptive statistics. Based on the results of the study, it shows that students of STKIP Agama Hindu Amlapura internalize 17 character education values in the process of creativity of lontar transcripts, namely hard work, independence, religion, curiosity, responsibility, discipline, creativity, love for the country, honesty, love to read, respect for achievement, tolerance, peace-loving, communicative, environmental care, and social care. The process of internalizing character education values in STKIP Agama Hindu Amlapura students' lontar transcripts, including receiving, responding, selecting, internalizing, and applying values.



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## Introduction

The development of the times greatly affects the formation of the character of students. The more advanced the times, the knowledge, attitudes and behaviors of students will also change. Changes that occur can be in the form of changes in a positive direction or in a negative direction. The use of technology has been linked in the literature to both short-term alterations, such as shifts in mood or arousal, and long-term consequences on the brain or behavior, as reported by Bavelier, Green, and Dye (2010) in Gottschalk (2019). Thus, special attention is needed so that the character of students can be in line with the goals of national education in article 3 (Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003, n.d.) which reads: "The development of the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

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Special attention to the development of students' potential can be done through a movement to strengthen character education (Dewi & Alam, 2020; Nurafiati et al., 2021).

The movement to strengthen character education is an educational movement in schools or campuses to strengthen the character of students through the harmonization of heart (ethics), taste (aesthetics), thought (literacy), and sports (kinesthetic) with the support of public involvement and cooperation between the school or campus environment, family, and community which is part of the national movement for mental revolution (GNRM) (Smith, 2013; Susilo et al., 2022). The balance between spiritual, social, knowledge, and skills attitudes possessed will achieve the highest goal of the educational goal of humanizing people (Sujana, 2019; Taliak, 2018).

The placement of education values and attitudes of the character of the Indonesian people has long been stated in the realm of education. It's just that at the level of realization it is sidelined by positive judgments that are pragmatic in nature so that the assessment of attitudes oriented towards character values is ruled out. So that other dimensions such as aspects of cognitive ability, values, and attitudes, communication, coexistence, habits of studying together, love for the homeland, healthy living habits, and so on are considered not so important. Some of the basic things or principles of internalizing character values, namely: (1) sustainable from early childhood to upper secondary and even college; (2) be integrated into the curriculum practically in each subject; (3) character education not as its own subject and not as stand-alone material but as a value drawn from the material taught in each subject; (4) the object is students, understanding, and implementation of values developed at units and levels of education the goal is for students to actively actualize character values (Hasan in (Kusnoto, 2017).

The internalization of important character education values is instilled from an early age to college (Cahyaningrum et al., 2017). In universities specializing in the field of education, students are educated to be able to become quality teacher candidates in accordance with the demands of 21st century skills known as 6C, namely character, citizenship, critical thinking, creativity, collaboration, and communication (Abd Al-Lateef & Al Yakin, 2021; Ar, 2021). One of the characteristics of the implementation of 6C skills in learning in the 21st century is the emergence of humanist aspects in education, such as education and curriculum centered on values and character, no longer focusing only on mastering subject matter (Anisa, 2022). The reasons for important character education are conveyed to learners are (Curren, 2017): (1) the best way to ensure children (students) have a good personality in their lives; (2) ways to improve academic performance; (3) some students are unable to form a strong character for themselves elsewhere; (4) the preparation of students to respect other parties or people and to be able to live in a diverse society; (5) depart from the root of the problem related to moral-social problems, such as impoliteness, dishonesty, violence, violations of sexual activities, and low work ethic (learning); (6) the best preparation for workplace behavior; and (7) the learning of cultural values that are part of the workings of civilization (Sudrajat, 2011).

The internalization of character education values in higher education does not get a large portion like in schools both at the kindergarten / PAUD, elementary, junior high, and high school / K education levels. Ironically, no university guarantees that its graduates have good ethical morals (Asyanti, 2012). Because universities focus on the activities of the tridharma of higher education, including teaching, research, and community service, namely the application of science to the community according to scientific fields, assignments, or lecturer positions. Meanwhile, character building is not considered a college task. With such a view, it has an impact on the moral quality of students in higher education which is not commensurate with their intellectual level. Students are dominant in having high intellectuals, successful in studying, but lacking in ethics and showing good attitudes and behavior to other academicians.

Although a similar case also occurred at the Amlapura Hindu Religious STKIP, the cultivation of character education values through learning, especially in the Hindu Religious Education Study Program, is still carried out in a balanced manner. This can be seen from the Indonesian National Qualifications Framework Curriculum (KKNI) referring to the 2021 Merdeka Belajar Kampus Merdeka (MBKM) Curriculum which presents courses such as Tri Hita Karana, Religious Moderation, Religious Studies, Religion, Tattwa, Susila, Acara, Darsana, and others. Students are not only required to be proficient in general and educational courses, but also to have basic knowledge and understanding of religion and morals. In addition, students are also required to be able to develop themselves through learning resources that exist outside the campus. Thus, their character, citizenship, critical thinking skills, creativity, collaboration, and communication will also increase.

In learning there are always challenges in instilling the values of character education to students, but it needs to be done gradually and continuously. So far, there has been an assumption that students take courses only to obtain grades. But not with the Lontar Transcript course. This course expects students to have good writing skills and character. In fact, in lontar writing, it is necessary to establish harmonization between the process of

the heart (ethics), taste processing (aesthetics), thought processing (literacy), and sports (kinesthetic) holistically. In writing lontar, heart processing is necessary because writing on a leaf lontar (don ental) is not as easy as writing on paper. Therefore, patience and cooperation between the fingers of the right and left hands are needed to inscribe a pangrupak (writing knife) on the palm leaf. Because sometimes even though it is correct in holding pangrupak, the desired Balinese letter or script will not appear. This is what causes the price of 1 takep lontar to be very expensive, because the process is also relatively long.

Taste is needed in this course because when writing we need to have an artistic spirit (aesthetic). This can be seen from the characters of the writing on the lontar leaf. The form of Balinese script is different from other scripts in the archipelago. You name it, the Javanese script, although there are similarities in shape, but the Javanese script resembles a quadrangle or rectangle; while the Balinese script is rounder (buncer), such as a ball, matan titiran (perkutut bird's eye), jit payuk (pan butt). A writer who has a sense of sensitivity and is able to feel every move of his pangrupak as part of himself, and is supported by experience in work, will produce good and beautiful writing. And vice versa.

The intended thought here is that in writing it takes thought. Because sometimes when transcribing lontar, we will find latin lettered text, so it needs to be translated into Balinese script. This translation also requires basic skills in the form of knowledge of Balinese script, both wianjana script (consonant letters) and sounds (vowels), pangangge script, pangangge tengenan, Balinese numerals, and ceciren pepaosan. Meanwhile, exercise is intended that in transcribing the real ejet, it also moves the muscles on the hand, starting from the wrist, palm, and fingers of the hand. Before the creative process of lontar transcript begins, the author is required to prepare all equipment such as pepesan (lontar leaves ready to write), pangrupak / pangutik, burnt pecans, tissue / rag, rubber bands / sumpes, rulers, pencils, erasers, sipat / tridatu yarn, pis bolong (kepeng money), panakep, lungka-lungka (small mattress), dulang, and the text to be transcribed. In the process of collecting all the equipment, of course, it requires the performance of the limbs so that they are able to sweat.

The creative process of lontar transcripts as one of the demands of the Lontar Transcript course in the Balinese Language Education Study Program, STKIP Hindu Religion Amlapura is very important to be given to students as a provision to become a Hindu Religious Education teacher. In addition, through this creative process, it is hoped that students will be able to internalize the values of character education that can be actualized in their daily lives. Although character education is not fully obtained in higher education, at least students are able to develop the values of character education obtained while in school (TK / PAUD, SD, SMP, SMA / K). This is in line with the opinion Asyanti (2012) higher education is still needed in order to reshape and rebuild, complement and strengthen the good character formed at the previous level of education. Kusnoto (2017) in his research stated the same thing. Then Isnaini (2013) stated that one of the educational institutions that pay great attention to the cultivation of children's character values is Madrasah. The research gaps in this research and previous research (Tabel 1).

Moving on from these problems, the author sees it as important to conduct a more in-depth study of the internalization of character education values in the creative process of transcripts of Amlapura Hindu STKIP students. This research aims to identify internalized character education values and describe the process of internalizing character education values in the transcription of lontar students of STKIP Agama Hindu Amlapura.

**Table 1.** Reasearch Gap

No	Name of researcher and year of research	Research result	This Research
1	Isnaini, M. (2013). Internalization of Character Education Values in Madrasahs.	Character education can be interpreted as education that emphasizes the formation (internalization) of positive values (akhlak karimah) in each child. Character education is a vehicle for instilling good values in children both from cognitive, affective and psychomotor aspects.	In this research, it is not only about strengthening the character of students. However, researching how student teachers teach character education to their future students.

No	Name of researcher and year of research	Research result	This Research
2	Utomo, E. (2016). Internalization of Character Values in Social Sciences Learning for Bojonegoro Integrated Model Middle School Students.	The internalization of character values in social studies learning goes through three stages which represent the process or stages of internalization, namely the value transformation stage, the value transaction stage, and finally the transternalization stage.	The process of internalizing character education values in the student transcripts of STKIP Hindu Religion Amlapura, includes acceptance, response, selection, internalization and application of values.
3	Nugroho, P. (2017). Internalizing the Character and Personality Values of Islamic Religious Education Students Through a Humanist-Religious Approach.	In the process of implementing character and personality education, it is described in the vision and mission, socialized at the institutional and stakeholder work levels, then integrated into each scientific discipline. In implementing values accompanied by joint commitment, it is carried out optimally with full awareness and responsibility starting from collaborative activities, team teaching programs and course lecturer discussions as well as character values which are formulated explicitly in course descriptions, syllabi and SAP in accordance with the objectives to be achieved.	In this research, character education is integrated into the Lontar Transcript course in the Balinese Language Education Study Program
4	Arimbawa, I., & Widana, I. (2021). Internalization of Character Education Values Through Satua I Karuna.	It can be concluded that the character education values contained in Satua I Karuna are: 1) Religious Character Values, where the main character, I Karuna, always carries out religious teachings and always conveys sradha and devotion to Ida Sang Hyang Widhi Wasa, 2) Nationalist Character Values, values This is shown by I Karuna who has an attitude of defending the country, where when Sukarata State experienced a threat from I Macan and I Karuna resolved the threat, 3) The Character Value of Integrity, shown by I Karuna's attitude which is in harmony between thoughts, words and actions, (4) Independent Character Values, where I Karuna is able to solve his own problems, is able to take responsibility and take the initiative, and 5) Mutual	The internalization of character education in the Lontal Transcript course in the Balinese Language Education Study Program takes more character values, including striving, self-sufficient, religios, curiosity, responsibility, discipline, creative, love of motherland, honest, lobe to read, appreciating achievement, tolerance, democracy, peace loving, communicative, care for the environment, and social care.

No	Name of researcher and year of research	Research result	This Research
		Cooperation Character Values are shown by I Karuna, I Tamblingan, I Taluh, I Yuyu, I Blakas, I Cikar, I Tikeh, and a The girls work together to solve the problem with I Macan.	
5	Tripayana, I., Mufidah, N., Handayani, N., & Basyariah. (2021). Internalization of Character Education Values in the Magibung Tradition.	It is concluded that the Magibung tradition is a symbol of harmonious relationships between humans and humans, humans and nature, and humans and their God. It contains various character values that are flexible and can adapt to changing times in the magibung tradition. The character values contained in the magibung tradition are; religious, cooperative (mutual cooperation), independent, honest, disciplined and caring.	This research brings out new character values that are in line with current developments.

## Method

This research is classified as qualitative research, which is research carried out by selecting symptoms arising from an object through a deep and comprehensive understanding so as to obtain the original meaning of a problem (Hasnunidah, 2017). This research lokasi took place at the Amlapura Hindu Stkip, Karangasem Village, Karangasem District, Karangasem Regency. The research was carried out for 3 months, namely from October - December 2022. The data sources used in this study are primary data and secondary data. Primary data was obtained from the results of the questionnaire (paperless through Google Form) which was distributed to students in semester 5 of room 01-03, Hindu Religious Education Study Program, Amlapura Hindu Religious STKIP, while secondary data was obtained from gadgets, articles in journals, research reports, and books relevant to this research object. In connection with this study, the data analysis method uses descriptive statistical type statistics. According to Sugiyono (2015), "Descriptive statistics are statistics used to analyze data by describing or describing the data that has been collected as it is without intending to make conclusions that apply to the public or generalizations." The data collection method is the activity of recording an event or information or characteristics as well as or all elements or populations that will support the research (Iqbal 2002:80).

## Results and Discussions

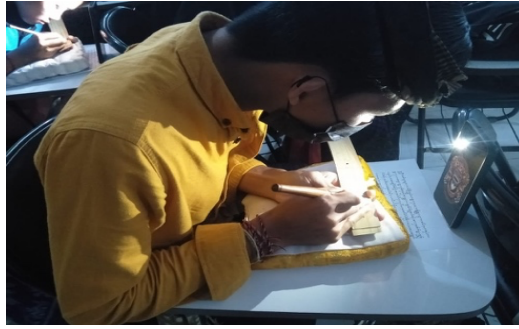
### Types of Character Education Values Internalized in the Creative Process of Lontar Transcripts

The creative process of lontar transcript is a learning activity for students in semester 5 of room 01-03 at the Amlapura Hindu Religious Education Study Program, STKIP Hindu Religion Amlapura. This research was conducted in the lecture process for approximately 3 months from October - December 2022. Based on the results of participant observations and questionnaires distributed to students after the end-of-semester assessment (read: Final Semester Examination), it can be identified that character education values are internalized in the creative process of lontar transcripts by Amlapura Hindu STKIP students, namely: (1) hard work, (2) independence, (3) religious, (4) curiosity, (5) responsibility, (6) discipline, (7) creative, (8) love the homeland, (9) honest, (10) love to read, (11) value achievements, (12) tolerance, (13) democratic, (14) peace-loving, (15) communicative, (16) environmental care, and (17) social care. In detail it is outlined as follows.

### Strive

The character value of hard work internalized in the creative process of lontar transcripts of STKIP students of Amlapura Hinduism shows behaviors such as doing assignments well, focusing, earnestly in accordance with

one's own abilities, never giving up, being able to exceed targets from the set, and collecting assignments in a timely manner. The actualization of the character value of hard work can be seen in the following figure 1.



**Figure 1.** Transcribing an HP flashlight assisted transcription in the Middle of a Dark Room  
(Source: Doc. Jatiyasa, 2023)

### Self-sufficient

The value of independent character in internalized in the creative process of the lontar transcript of STKIP students of Hinduism Amlapura is reflected in behaviors such as working on lontar transcripts or tasks based on one's own initiative and effort without the help of others, and building communication with others to learn together to fill each other. One form of self-actualization of character values can be seen in the following figure 2.



**Figure 2.** Transcribing Lontar according to Your Own Ability  
(Source: Doc. Jatiyasa, 2023)

### Religious

Religious is an attitude of obedience and obedience in understanding and implementing the religious teachings (aliran kepercayaan) that are adhered to. In this case, the value of religious character is shown through behaviors such as praying in padmasana or in the pelangkiran before carrying out the lontar transcript, doing prayers together to ask for blessings from God so that in doing the lontar transcription is given smoothness, writing mulastwa "Om Awighnamastu" at the beginning of writing the lontar, and being grateful for the completion of the task or transcription of the lontar. One of the actualizations of the value of religious character can be seen in the following figure 3.

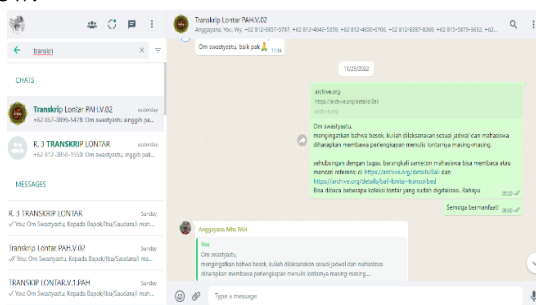


**Figure 3.** Praying Before and After Transcribing a Lontar  
(Source: Doc. Jatiyasa, 2023)



### Curiosity

The character value of curiosity is actualized through behaviors such as having discussions with classmates and lecturers during the lontar transcript lecture, asking lecturers directly or through WA, studying the material provided by the lecturer, trying to practice lontar writing with their own understanding first before getting direction from the lecturer, and looking for sources, references, references, examples related to ejects and texts related to the transcript task lontar. One of the pages accessed by students related to lontar is <https://archive.org/details/bali-lontar-transcribed> or <https://archive.org/details/Bali>. This is directed by the lecturer according to figure 4 below.



**Figure 4.** Finding Reading Resources on Archive.Org Site.  
(Source: Doc. Jatiyasa, 2023)

### Responsibility

Responsibility in the creative process of lontar transcripts is actualized through behaviors such as doing one's own tasks on time, admitting one's own mistakes and shortcomings and receiving sanctions for the deed, diligently attending lontar transcript lectures, and obeying the provisions in transcribing elontar. Working on the lontar transcript task is a form of value that has been internalized through the form of behavior as shown in the results of the lontar work in figure 5 below.



**Figure 5.** Transcript of Student Work Submission according to the Provisions  
(Source: Doc. Jatiyasa, 2023)

### Discipline

The value of disciplinary character that can be observed in the creative process of lontar transcripts is shown through behaviors such as dressing in intermediate customs according to the lecturer's advice and collecting lontar transcript assignments in a timely manner during the Final Semester Examination (UAS). Meanwhile, the discipline in attendance needs to be improved again, because most of the students who get the first hour of lecture at 11.00 WITA arrive late. Customary behavior reflects the value of dress discipline in the creative process of the lontar transcript. This can be seen in the following figure 6.



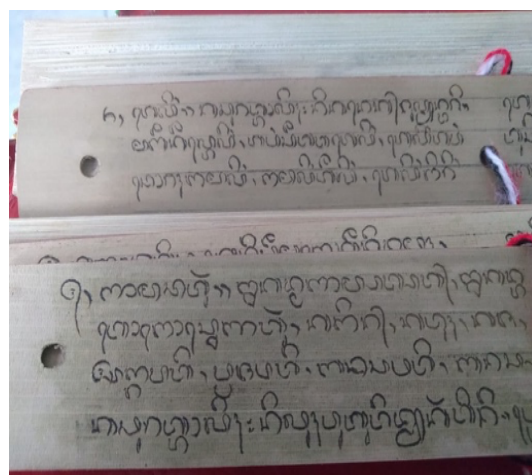
**Figure 6.** The Discipline of Dressing when Transcribing Lontar  
(Source: Doc. Jatiyasa, 2023)

**Creative**

The value of creative character has been internalized and actualized through behaviors such as being creative in making lontar transcripts with decorations in the form of images on the pepesan, making their own writing style (Balinese script), and being creative in making takepan.



**Figure 7.** Image Creation in the form of Boma on Pepesan  
(Source: Doc. Jatiyasa, 2023)



**Figure 8.** Round and Thick-Thin Writing Creations  
(Source: Doc. Jatiyasa, 2023)





**Figure 9.** Takepan's Creation with Engraving  
(Source: Doc. Jatiyasa, 2023)

### **Love the Motherland**

In the creative process, lontar transcripts have actually shown behaviors that refer to the value of the character of love for the homeland, such as enjoying learning Balinese script, visiting the nearest lontar library museum to find sources / materials for lontar reading, improving understanding and skills in writing and reading Balinese script by asking experts / experts, proud of being able to make lontar transcripts with their own efforts, take good care of and lontar storage, and pursue the writing of lontar on an ongoing basis.

### **Honest**

The identified value of honest character has been internalized in the creative process of the transcript, which is to be timely in collecting tasks. This means that there is a compatibility between students' thoughts, words, and deeds, as well as student accountability to the lecturer who teaches the course. In addition, creating assignments with different sources is a reflection that students have behaved honestly.

### **Love to Read**

The character value of reading that is internalized in the creative process of transcripts of STKIP students of Amlapura Hinduism is shown through the behavior of looking for sources or references related to lontar and texts that are used as the title of the lontar transcript assignment at the lontar library museum, lontar collectors, elementary and middle school package books, and gadgets (Google).

### **Appreciating Achievements**

The character value rewards the achievements internalized in the creative process of the transcript of the Amlapura Hindu STKIP student, which is to recognize the advantages or advantages of other students' work shown through praise, congratulations, or applause.

### **Tolerance**

The character value of tolerance internalized in the creative process of transcripts of STKIP students of Amlapura Hinduism is shown through an attitude of respecting the work of other students who are still not good, respecting the abilities of other students who do not understand the material and helping to provide explanations according to the direction of the lecturer, and respecting the answers or opinions of other students.

### **Democratic**

The value of democratic character internalized in the creative process of STKIP Hindu Amlapura student transcripts is shown through behavior to provide opportunities for other students to ask questions or submit proposals / opinions to lecturers regarding the lontar writing process, maintaining order during the creative process of lontar transcripts so that other students can complete their respective tasks calmly. Students have the awareness to work according to their respective duties and not to disturb other students so as to create an orderly class as shown in figure 10 below.



**Figure 10.** An Orderly Classroom Atmosphere Makes It Comfortable to Work  
(Source: Doc. Jatiyasa, 2023)

### **Peace Loving**

The value of peace-loving character internalized in the creative process of transcripts of STKIP students of Amlapura Hinduism is shown by creating a conducive class (safe and comfortable) to transcribe lontar and attention in receiving explanations from lecturers so as to create a harmonious relationship between lecturers and students. One form of harmonized behavior between lecturers and students during information transformation in the classroom can be seen in the following figure 11.



**Figure 11.** Students Focus on Listening to Lecturers' Explanations  
(Source: Doc. Jatiyasa, 2023)

### **Communicative**

The value of communicative character internalized in the creative process of transcripts of STKIP students of Amlapura Hinduism is shown by proactive behavior in asking about Balinese script pairs and correct lontar transcription techniques.

### **Care for the Environment**

The value of environmental care character internalized in the creative process of transcripts of STKIP students of Amlapura Hinduism is shown by carefully picking up waste left over from activities such as used tissues and pecans used in lontar transcriptions, throwing garbage in the trash can, and tidying up chairs after use.

### **Social Care**

The value of social care character internalized in the creative process of transcripts of STKIP students of Amlapura Hinduism is shown by providing assistance to friends in the form of explanations about the creative process of lontar transcripts, buying pangrupak, pepesan or takepan, lending pangrupak to other students, and to give pepesan or pecan burnt to other students in need. One of the behaviors that shows the internalization of the value of social caring characters can be seen in the following figure 12.



**Figure 12.** A Student is Giving an Explanation to his Friend  
(Source: Doc. Jatiyasa, 2023)

Such are the values of character education that are internalized in the creative process of the transcript. Of the 18-character values, 1 type of character value was found that has not been internalized and reflected in student behavior in the creative process of the lontar transcript, namely the character value of the spirit of nationalism or nationalism. If viewed from the crystallization of the value of character education as a form of strengthening character education, it can be seen that religious, nationalist, independent, mutual aid, and integrity values have been internalized in the creative process of lontar transcripts through behaviors that are reflected in the stages of preparation, incubation, illumination, and verification. Some behaviors on one character value seem to correlate with the value of the other character as well.

#### **The Process of Internalizing Character Education Values in the Creative Process of Lontar Transcripts**

Internalization of character education values in the creative process of transcripts of STKIP students of Amlapura Hinduism is carried out infoliating, namely instillation of values, setting an example, preparing students to be independent by teaching and facilitating responsible moral decision making and some life skills (soft skills) ). Meanwhile, the facilitation method used is in the form of providing opportunities to students in learning activities for the Lontar Transcript course with materials relevant to it so that it is able to have a positive impact on the development of the personality (character) of students.

Development of life skills (soft skills) in the form of academic skills such as critical thinking, creative thinking and analytical thinking to solve problems, as well as social skills, namely skills that a person has to be able to interact and communicate with others, such as skills in working together, skills in adjusting, skills in self-control, empathy skills, skills in appreciating others, rule-abiding skills, and interaction (Widyaningsih et al., 2014). Internalization is a process; therefore it requires several stages. As stated by Widyaningsih et al. (2014) value selection, (4) the process of internalization or passion of values (personalizing values), and (5) the process of actualization or application of values. Thus, the process of internalizing character education values in the creative process of transcripts of Amlapura Hindu STKIP students follows the internalization flow from Titik Sunarti Widyaningsih, et al.

#### **Value Acceptance Process**

Grades are received by a person in various ways, including by listening, seeing, and reading books. Through the senses of the listener and the seer students gain knowledge about their values, goodness, badness, and benefits for life. In connection with this research, grades were received based on the learning system carried out in the Lontar Transcript course which takes place every Wednesday (semester / room / class S1.1.V.03 at 13.30 to 14.30 WITA) and Thursday (semester / room / class S1.1.V.01 at 11.00 to 12.00 WITA and S1.1.V.01 at 12.30 to 14.30 WITA).

#### **The Process of Responding to Values**

The process of responding is carried out after a person has gained value knowledge. Ormrod in Irianti et al. (2016) states that new information (knowledge) is introduced to a person and that knowledge matches the scheme he has, then the knowledge will be adapted so that new knowledge is formed. Response means a reply or response (reaction), a reaction to excitatory received by the five senses. The things that support and underlie the size of a response are attitudes, perceptions, and participation. Based on the knowledge of the value that has been received, a person then gives a response to the value that has been received. Everyone's response varies depending on each individual's attitude, perception, and participation. Based on observations in class, it can be seen that the response given to students is quite positive. This is also seen from the atmosphere of lectures that

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have been running well according to the allotted time allocation. In addition, good interaction and communication are established between students and students and lecturers.

### **Value Selection Process**

This process takes place after a person or learner has received some value in him. Some of the grades that students have received will be selected in the learners. This selection process is basically carried out based on the degree of importance and the degree of "pleasure" with value. The values that are "liked" or the values that are considered the most "important" will be accepted first and then gradually those values will be lived in him. After a positive admission process from students, the selection process of character education values is then sorted out by the student concerned. This value selection process will refer to the personality of the intu student himself. Based on observations collected through notebooks, it is known that at this stage there are some students who easily make grade selection because they consider that the values instilled by lecturers are very important and beneficial for the development of their personality. However, there are some students who seem to have long shown acceptance of these grades. The thing that causes it to happen, namely: the student concerned still believes in the initial values he believes in, the student concerned rarely attends lectures, the student concerned is introverted so he rarely interacts and communicates with lecturers, and feels inferior to lecturers for their learning abilities.

### **The Process of Internalization or Value Passion**

The process of living values contains the meaning of experiencing and feeling these values in the mind. Living or personalizing values also means feeling truly about the values that have been received to the heartstrings so as to cultivate awareness in him to do these values. These values will gradually penetrate his heartstrings and will become part of his personality. Awareness of the importance of these values to his life grew after he lived these values and believed in the truth and usefulness of those values. The passion for the values of character education in the creative process of transcripts of STKIP students of Amlapura Hinduism can be known based on their behavior during class and outside the classroom (on campus and at home). Transcript lectures are courses that demand output without overriding the process in them. The quality of the output is very dependent on the process, and the quality of the process is very dependent on the input, namely how to instill character values in the learning process of the lontar transcript itself (inkulkasi).

### **Process of Actualization or Application of Value**

The application of value is the final stage in the process of internalizing value. This application will occur after going through a process of value passion. A person who has lived the value will encourage himself to actualize the value in his behavior. The person already has an awareness in himself to apply those values in his life. In connection with this research, the actualized values can be observed based on the behavior of students on a daily basis, starting from before starting to transcribe lontar to finishing depositing the results of lontar transcription. Furthermore, the actualization of the values of character education in the creative process of the lontar transcript has been fully illustrated in the discussion of the formulation of the first problem above. For example, the value of religious character is applied through prayer activities both at home, on campus, and before and after transcribing lontar. These values are consciously and continuously carried out as part of the student's person (character). For this reason, in helping students make connections between their value knowledge and their daily lives as family members, community members, and citizens, it is necessary to develop a contextual learning model based on living values in lecture activities (Komalasari, 2012). This is supported by research conducted by Rosyad & Zuchdi (2018) which states that the actualization of character education will run more optimally if applied through learning in the classroom and outside the classroom or school culture.

## **Conclusions**

Based on the discussion of the results of the research in front, it can be concluded that there are 17 types of character education values that are internalized in the creative process of transcripts of Amlapura Hindu STKIP students, namely: hard work, independence, religion, curiosity, responsibility, discipline, creative, love of the homeland, honesty, love to read, respect achievements, tolerance, democratic, peace-loving, communicative, environmentally caring, and social care. The process of internalizing character education values in the creative process of transcripts of STKIP students of Amlapura Hinduism, namely: (1) the process of receiving grades, (2) the process of responding to values, (3) the process of value selection, (4) the process of internalization or passion for values (personalizing values), and (5) the process of actualization or application of values.

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