

# Implementation of Thursday Habituation Nyanding Wawangi in Maximizing Students' Potential (Case Study at SMPN 3 Cibatu Purwakarta Regency)

Dewi Ratnaningsih<sup>1</sup>, Selasih Margi Susanti<sup>2</sup>, Suharyanto H Soro<sup>3</sup>, Nana Herdiana Abdul Rahman<sup>4</sup>

<sup>1</sup> Universitas Islam Nusantara Bandung, Indonesia; dewiratna2086@gmail.com

<sup>2</sup> Universitas Islam Nusantara Bandung, Indonesia; selasihmargi@gmail.com

<sup>3</sup> Universitas Islam Nusantara Bandung, Indonesia; suharyantosoro@gmail.com

<sup>4</sup> Universitas Islam Nusantara Bandung, Indonesia; nanaherdiana@uninus.ac.id

---

## ARTICLE INFO

### Keywords:

Habituation;  
Thursday Comparing Wawangi;  
Self-Potential;  
Students

### Article history:

Received 2025-10-28

Revised 2025-11-26

Accepted 2025-12-31

---

## ABSTRACT

The application of character strengthening based on local wisdom to deal with moral degradation and lack of social sensitivity is one of the vocal points. The purpose of this study is to find and analyze the implementation of the Nyanding Wawangi Thursday habituation program in maximizing the potential of SMPN 3 Cibatu students. Researchers of qualitative research paradigm with a case study approach. The data collection method was carried out through participatory observation, in-depth interviews, and documentation studies. The data analysis technique uses an interactive model that includes data condensation, data presentation, and conclusion drawn. Sample selection was carried out by purposive sampling. The results of the study show that the implementation of Thursday Nyanding Wawangi can maximize the potential of students. In other words, this habituation based on local wisdom has succeeded in becoming a catalyst for the development of students' character and full potential, validating the important role of Sundanese local wisdom in national education.

*This is an open access article under the CC BY SA license.*



## Corresponding Author:

Dewi Ratnaningsih

Universitas Islam Nusantara Bandung, Indonesia; dewiratna2086@gmail.com

---

## 1. INTRODUCTION

Education is not only oriented to academic achievement, but also to the development of students' potential as a whole, including cognitive, affective, and psychomotor aspects. The Purwakarta Regency Government through various regional policies emphasizes the importance of character education based on local culture as an effort to form students with noble character, personality, and competitiveness. This habituation aims to foster a mutual hoarding, loving, and nurturing attitude, as well as being a vehicle for students to explore and develop their potential. Character formation through habituation in schools is an important strategy to internalize social and cultural values. In Purwakarta Regency, *the 7 Poe Atikan* thematic program provides thematic days that emphasize local values. One of the prominent practices is *the Nyanding Wawangi* activity which is carried out on Thursday as a habituation of

aesthetics, creativity, and social care as stated in Perbup Purwakarta No. 131 of 2022. SMPN 3 Cibatu as one of the educational institutions in one of the areas of Purwakarta Regency implements this activity with a variety of activities such as art performances and sharing activities which are often called *Beas Kaheman*.

Character education has a fundamental role in shaping the next generation of the nation who are not only intellectually intelligent, but also have noble character and social sensitivity. In Purwakarta Regency, this effort to strengthen character is realized through a strategic policy known as *7 Poe Atikan* or Seven Days of Education. This program integrates the values of local Sundanese wisdom into learning and habituation activities in schools, making it an integral part of the school's culture. One of the main pillars of *7 Poe Atikan* is Thursday's theme entitled *Nyanding Wawangi*. Literally, *Nyanding Wawangi* can be interpreted as accompanying fragrance or being close to beautiful, fragrant, and good things. In the context of education, this theme contains the meaning of providing space to develop the potential ethical, aesthetic, and social care values that exist in students (Disdik Purwakarta, 2023; JPI, 2025). The implementation of *Nyanding Wawangi* focuses on growing flavor in students, namely fostering beautiful feelings in ethics and aesthetics (Bipol, 2024). The implementation of the *Nyanding Wawangi* program in the school environment, including SMPN 3 Cibatu Purwakarta, is realized through various habits that aim to maximize the potential of students, both in cognitive, affective, and psychomotor aspects:

1. Development of Aesthetics and Creativity: Students are encouraged to be more creative, increase artistic creativity, and poetry creation. This aims to hone talents and interests, as well as form a person who appreciates beauty.
2. Growth of Social Concern (Ethics): An important aspect of *Nyanding Wawangi* is to foster social sensitivity and affection between others (JPI, 2025). Habits such as the *Beas Kaheman* program bring the best glass of rice from home to be distributed to those in need—becoming a real practice in instilling the value of sharing, empathy, and mutual cooperation (Disdik Purwakarta, 2023; JPI, 2025; Purwakarta Education District, 2022). This practice trains students' social responsibility and spirit.
3. Strengthening the Spiritual Aspect: The activities on Thursday also intersect with the strengthening of the spiritual aspect, such as giving / alms which is the basis for the formation of a noble character

This research is important to provide a practical empirical picture for the Education Office, schools, and teachers regarding the effectiveness of *Nyanding Wawangi* habituation in developing non-academic aspects and student learning motivation.

### Character and Habituation Education

Character education is a conscious and planned effort to shape students into individuals with good character, including instilling values, developing attitudes, and habituating behavior (Ministry of Education and Culture, 2017). Character Education as a Foundation, Habituation as an Implementation Method, and Concepts *Compared to Wawangi* as a context of local wisdom. Character education itself is defined as a conscious and planned effort to shape students into individuals with good character, which includes instilling values, developing attitudes, and habituating integrated behaviors (Ministry of Education and Culture, 2017). Character education plays a central role in efforts to develop human resources with integrity and national identity. Realizing the importance of integrating noble values in the education system, the Purwakarta Regency Government established a unique strategic policy based on local Sundanese wisdom known as *7 Poe Atikan* or Seven Days of Education.

This program is officially regulated in the Purwakarta Regent Regulation, which was originally Perbup No. 69 of 2015 and later refined into Perbup No. 131 of 2022 concerning Character Education (Purwakarta Regency Government, 2022). *7 Poe Atikan* is not just an additional curriculum, but a framework that transforms the entire school culture, where every day from Monday to Sunday has a specific theme and focus of character. The goal is to instill national, social, cultural, and religious values holistically through consistent habituation (Disdik Purwakarta, 2023). The integration of local values serves as a fortress as well as a driver for students not to be uprooted from their own cultural roots, while remaining open to global progress. Therefore, the successful implementation of this program in

schools, such as the theme of *Nyanding Wawangi* on Thursday which focuses on ethics and aesthetics, is a crucial indicator for the success of character education in Purwakarta.

Its implementation is not only limited to subjects, but must permeate the school culture as a whole, which makes the role of every school resident, especially teachers as role *models*, very crucial. This good character is a prerequisite for the achievement of students' self-potential holistically. At the school level, character education must be implemented holistically, including:

1. Intracurricular: Integrated in the subjects.
2. Cocurricular: Through assignments and projects.
3. Extracurricular: Through self-development activities.
4. School Culture: Through daily habits.

## 2. Habituation in Education

Habituation is the process of repeating behavior that is carried out deliberately and continuously so as to form a new pattern of behavior or habits (Purwanto, 2014). The implementation of character is highly dependent on habituation. Habituation can be interpreted as the process of repeating actions that are carried out deliberately, consistently, and continuously so that they form new patterns of behavior or habits that are inherent in the individual (Purwanto, 2014). Habituation is a golden bridge between moral values taught theoretically and real practice in students' daily lives. In the context of character education, habituation serves as the main mechanism for transforming theoretical values into real action. The specific concept studied is *Nyanding Wawangi*, which is an integral part of the Purwakarta Regency Government's policy, *7 Poe Atikan* (Purwakarta Regent Regulation No. 69 of 2015, amended to Perbup No. 131 of 2022). Philosophically, *Nyanding Wawangi*—which literally means "accompanying fragrance", focuses on the development of flavors, *karsa* exercises, and the value of social care (JPI, 2025; Purwakarta Education District, 2023). *Nyanding Wawangi* etymologically comes from the Sundanese language: *Nyanding*: Accompanying, near, or close. *Wawangi*: Fragrance, beauty, or good and beautiful things. Philosophically, *Nyanding Wawangi* means providing space to develop potential ethical, aesthetic, and social concern values in students (JPI, 2025; Purwakarta Education District, 2023).

This program targets two dimensions of students' potential: first, ethical values (taste) which are realized through the habit of empathy and sharing, such as *Beas Kaheman activities*; second, aesthetic values (*karsa*) which are realized through increasing creativity and appreciation of art (Bipol, 2024). The integration of these values consistently aims to maximize the affective potential (caring and empathy) and psychomotor potential (creativity and skills) of learners, which is in line with the framework of Gardner & Hatch's (2021) Theory of Multiple Intelligences which recognizes different types of intelligence beyond purely academic.

### Understanding Self-Potential

Self-potential is a hidden ability, energy, or strength, both physical and psychological, that individuals possess but have not been fully utilized optimally. This potential can be classified into several dimensions:

1. Cognitive/Intellectual Potential: Thinking ability, reasoning, and absorbing lessons.
2. Affective/Emotional Potential: Emotional intelligence, ability to manage feelings, empathy, and social attitudes.
3. Psychomotor Potential/Skills: Talents, interests, creativity, and technical skills (art, sports, etc.).

### Maximize Your Potential through Habituation

Maximizing one's potential in the context of character education means creating an environment that stimulates the development of all dimensions of this potential. Habituation programs such as *Nyanding Wawangi* serve as a catalyst:

1. *Nyanding Wawangi* (Aesthetic) → Triggering and maximizing Psychomotor Potential (artistic creativity and *karsa*).

2. *Nyanding Wawangi* (Ethical) → Triggering and maximizing Affective Potential (social sensitivity, empathy, and *soft skills* of sharing).

### Thursday's Philosophy of Comparing Wombs

The philosophy of *Kamis Nyanding Wawangi* is a crystallization of the noble values of Sundanese local wisdom that are revitalized to answer moral challenges in the modern era. Etymologically and philosophically, this concept is based on three main pillars: *Nyanda ka Gusti*, *Nyanding ka Sesama*, and *Wawangi ka Dunya*. The first pillar, *Nyanda ka Gusti*, represents the transcendental dimension or spiritual relationship of man with the Creator as a source of moral strength. The second pillar, *Nyanding ka Sesama*, focuses on the horizontal dimension or social concern, where students are taught to be present, accompany, and empathize with fellow humans. Finally, *Wawangi ka Dunya* is a manifestation of the development of self-potential, where each individual is expected to be able to make a positive contribution and spread fragrance or benefits to the wider environment. The integration of these values in the world of education is not just an effort to preserve culture, but a holistic character education contextualization strategy. According to Hidayat (2020), these values rooted in the Sundanese people's view of life provide a strong framework for students to build spiritual and social intelligence in a balanced manner. By implementing this philosophy consistently, schools play a role in shaping individuals who are not only individually competent, but also have a deep sense of conscience (Sani, 2022). This philosophy emphasizes that a student's true success is measured by the extent to which he or she is able to harmonize his relationship with God, harmonize with others, and optimize his or her potential for the benefit of the public.

Many studies discuss how the implementation of *7 Days of Education* in habituation can shape the character of students (Alam, 2024). Some researchers revealed that the implementation of *7 Days of Education* has an impact on students' cognitive awareness. Research conducted by K Amalia (2023), Alam (2024) and R Maulida (2025) has succeeded in descriptively mapping how *the 7 Poe Atikan* program is implemented in various secondary schools in Purwakarta. The strength of their study is its ability to provide a comprehensive overview of the school's compliance with local regulations and its impact on students' cognitive awareness. They succeeded in proving that procedurally the schools had carried out official instructions.

The fundamental shortcoming of these studies is that the focus is still macro (all 7 days) and tends to only look at the final results in the form of behavioral compliance, not yet delving into the process of internalizing values specifically on the day of *Nyanding Wawangi*. In addition, R Maulida's (2025) research focusing on elementary school-age children through *Beas Kaheman*, although in-depth, has limitations in psychological relevance for adolescent (SMP) students. Most previous studies have also lacked the emphasis on *inter-curricular technical constraints* at the grade level and how bottom-up solutions are implemented by school units.

The report/answer from SMPN 3 Cibatu fills the gap by focusing specifically on the Micro Strategy for Aesthetic Integration in Learning on Thursday (*Nyanding Wawangi*). In contrast to predecessors who only looked at *behavioral outputs*, our approach highlights the process of how aesthetic values are transformed into social intelligence through the modified *Beas Kaheman* program and art-based classroom management, which have not been discussed in depth in the studies of K Amalia (2023), Alam (2024) and R Maulida (2025).

## 2. METHODS

This research on the implementation of the habituation of *Nyanding Wawangi* in maximizing the self-potential of students at SMPN 3 Cibatu uses a case study approach. This approach was chosen because it orients understanding and describing in depth the process, meaning, perception, and real behavior of students in maximizing their potential and the challenges that occur behind the implementation of this character program, in accordance with the views of John W. Creswell & J. David Creswell (2023) who stated that qualitative research focuses on discovering meaning from data

collected in the natural environment. Meanwhile, case studies allow researchers to analyze a case thoroughly, in-depth, and in detail.

Suharyanto H. Soro (2023) defines a case study as a scientific activity carried out consciously, both single and plural problems using observation, interview, questionnaire and documentation data collection methods or the like so that they can describe and exploit the findings comprehensively and in-depth. The data collection method used participatory observation methods, in-depth interviews, and documentation studies. The research sample was selected purposively (*purposive sampling*). In this context, the respondents are the Principal, the Coordinator of the 7 Poe Education Program and students. In other words, data collection is done through three methods.

The researcher used the participatory observation method as a first step to directly observe the phenomena, events, and behaviors of students and the dynamics of social interaction during habituation in schools. Through this observation, researchers can record and record events that occur factually in the field in maximizing students' self-potential and manifestations of social concern in natural situations without formalities. Interviews were conducted with Principals, Teachers, and Students which aimed to explore data on the implementation of *Nyanding Wawangi* in maximizing students' potential. The last method is documentation to collect physical and visual evidence, the researcher uses documentary study evidence of habituation activities on Thursday and beyond. All data collected from these three methods are then synergized through a triangulation process to ensure that the research findings are objective and can be accounted for academically (Miles et al., 2020).

Checking the validity of findings is very important and will be carried out through triangulation of sources and methods to ensure the credibility and validity of findings. The success of this method is very urgent because credible findings can make a significant contribution to the world of education, especially in the evaluation of regional policies, and become the basis for the development of teacher professionalism. Teachers not only get data about what happened, but also *why* it happened, so that they can formulate appropriate and consistent intervention strategies in instilling character values in a sustainable manner (Sani, R. A., 2022).

### 3. FINDINGS AND DISCUSSION

Based on data in the field, it was found that the planning stage of the habit of Thursday Nyanding Wawangi at SMPN 3 Cibatu was based on the philosophical foundation of deep Sundanese local wisdom. Philosophically, this program is planned as an effort to revitalize the *values of the Tri Tangtu*, namely *Nyanda* (transcendental relationship), *Nyanding* (social harmonization), and *Wawangi* (self-actualization that brings benefits to the environment), which is synergized with the goal of national character education. This planning is not just a routine, but a micro-strategy to transform the aesthetics of art into social intelligence, in order to fill theoretical gaps that have not been touched in previous studies (K Amalia (2023), Alam et al. (2024))

This philosophy positions schools not only as a place for knowledge transfer, but as an ecosystem of seedbeds of self-potential rooted in cultural identity. Based on an interview with the Principal and Program Coordinator of 7 Poe Atikan, the planning of *Nyanding Wawangi*, several students (sampling) at SMPN 3 Cibatu were based on the philosophical interpretation of the theme as the cultivation of *beauty* and *goodness*. Administratively, the program is integrated into the school's academic calendar. Key planning that is the focus is the allocation of special time on Thursday mornings for *Beas Kaheman* habituation and aesthetic Thursday assignments (e.g. displaying art creations in each level class).

From the administrative aspect, the planning of this program has met the systematic organizational governance standards in accordance with the POAC theory (Terry & Rue, 2020). Operationally, the school has prepared a routine schedule every Thursday, Standard Operating Procedures (SOP) for implementation, as well as an instrument for assessing students' self-potential achievement which refers to the Bloom Taxonomy Revision (Anderson & Krathwohl, 2021). This administrative document serves as a standard guide so that every educator has a uniform perception in implementing aesthetic values inside and outside the classroom.

Based on the results of interviews with respondents, it was shown that the implementation of the Thursday Nyanding Wawangi program was carried out with a structured and systematic division of labor. The principal organizes by establishing a task structure through a special Decree (SK), where each educator and education staff has a specific role as a facilitator of local wisdom values (Terry & Rue, 2020). In practice, this organization divides responsibilities into several field coordinators: the aesthetic coordinator is responsible for *the Wawangi* aspect (talent show), the social coordinator handles *the Nyanding* (concern) aspect, and the facility coordinator ensures the availability of supporting facilities such as art instruments and logistics for the *Beas Kaheman* program. The researcher observed that coordination between units runs horizontally and vertically, where the classroom teacher functions as a behavioral model (*modeling*) that connects school policies directly to students (Bandura, 2021). This grouping of human resources does not only focus on administrative supervision, but also on creating a social ecosystem that allows students' potential to be well mapped according to their respective interests and talents (Mulyasa, 2023).

Interview data in the field showed that the implementation of the Thursday Nyanding Wawangi program at SMPN 3 Cibatu is a manifestation of a micro-strategy that integrates art aesthetics with social intelligence. Operationally, the activity began with cultural and spiritual rituals that formed the *atmosphere of Nyanda*, followed by field practices involving the entire school ecosystem. The researcher observed that teachers do not just provide instruction, but become models of active behavior in social interactions, in line with Albert Bandura's Social Learning Theory (2021). In this field practice, students are directly involved in the modified *Beas Kaheman* program, where the values of social care (*Nyanding*) are practiced through the real action of sharing, which effectively transforms theoretical understanding into consistent prosocial behavior.

The implementation of this habituation provides space for students to explore their potential independently through the "Wawangi" stage. The researchers note that this practice reaches the level of *Creating* in the Bloom Taxonomy Revision, where learners are able to produce artwork or innovative ideas presented in front of the school community (Anderson & Krathwohl, 2021). In contrast to the findings of K Amalia (2023) or Alam et al. (2024) which tend to look at behavioral outputs in general, this field practice at SMPN 3 Cibatu highlights how aesthetics are used as a tool to maximize the internal potential of students. Observations show that active involvement in this field practice directly increases students' self-confidence and self-efficacy, creating a profile of learners who are not only individually competent but also sensitive to the social dynamics in their environment.

The observation carried out on Thursday showed consistency in the implementation of *Nyanding Wawangi*. The activity began with the collective habituation of *Beas Kaheman*. In the observation session, it was seen that the students brought a glass of rice or the best rice from home, which was then collected and handed over to the school to be distributed to orphans, orphans and underprivileged participants. This practice runs in an orderly manner and is supervised by the teacher who coordinates *the habituation of Thursday and the student council*. From the aesthetic aspect (*olah karsa*), the coordinator of the Thursday picket and the wawangi encouraged students to display their artistic talents, such as reading poetry, performing regional dances, displaying modern dance arts, musical dramas which are direct efforts to maximize the psychomotor potential and appreciation of students' art.

Evaluation and Supervision in the *Thursday Nyanding Wawangi program* at SMPN 3 Cibatu is carried out as a quality assurance mechanism to ensure that all activities remain in line with the initial goal of developing self-potential. Theoretically, this process refers to the supervisory function of George R. Terry (2020) which involves standard-setting, performance measurement, and corrective actions. The researcher found that supervision was carried out through two channels: the administrative route using the daily activity control book and the direct observation route by the Principal and the internal quality assurance team. This evaluation data is used to measure the extent to which *the values of Nyanding and Wawangi* have been internalized into a permanent character, rather than just a momentary compliance on Thursday (Lickona, 2022).

Practically, evaluations are carried out periodically through monthly coordination meetings to discuss technical obstacles and significant developments in students' potential. The success indicators

used include cognitive and affective dimensions that refer to the Bloom Taxonomy Revision, where teachers assess whether learners have reached the level of Creating in aesthetic works or showing improvement in social Moral Actions (Anderson & Krathwohl, 2021)

Based on the results of observations in the field, the Maximization of Students' Self-Potential through the *Thursday Nyanding Wawangi* program at SMPN 3 Cibatuh showed significant achievements in the realm of talent, interest, and emotional intelligence. This process takes place through a space of self-actualization specifically designed to transform aesthetic values into real skills. The researcher observed that students were given the freedom to explore their potential through the stage of performance (*Wawangi*), where the success indicator refers to a high-level Bloom Taxonomic Revision, namely the ability to *create* (Anderson & Krathwohl, 2021). Students are not only cultural consumers, but are able to produce works of art, creative products, and social innovations that reflect their identity independently.

Furthermore, the maximization of this potential is driven by a social learning ecosystem that places the example of teachers as the main stimulant. Through the Social Learning Theory mechanism, students imitate adaptive and creative behavior exemplified by educators (Bandura, 2021). This has an impact on increasing students' *self-efficacy*; Those who were initially passive became more courageous to perform and lead in groups. The researcher notes that the integration of *Nyanding* (caring) values also plays an important role in ensuring that the potential that develops is not individualistic, but has a strong social dimension. Thus, the maximization of potential at SMPN 3 Cibatuh has succeeded in going beyond just behavioral output, but touching on aspects of sustainable character transformation as it has not been captured in depth in the studies of K Amalia (2023) and Alam et al. (2024).

#### 4. CONCLUSION

The results of this study concluded that the implementation of *Nyanding Wawangi habituation* as part of the 7 Poe Atikan program has been running consistently and has been managed systematically and shows high effectiveness in maximizing the self-potential of students, especially in the affective and psychomotor realms. Planning based on the philosophical foundation of Sundanese local wisdom can maximize the potential of students. The integration of aesthetic values in this habituation effectively maximizes the potential of students to be able to reach the level of creation, as well as show a real increase in social concern through the transformation of *Nyanda, Nyanding, and Wawangi values*.

Positive impact on increasing affective potential (through internalization of the value of sharing and empathy) and psychomotor potential (through increased creativity and confidence in artistic expression). So this habituation based on local wisdom has succeeded in becoming a catalyst for the development of the character and full potential of students, validating the important role of Sundanese local wisdom in national education.

Theoretically, this research can make a positive contribution to the implementation of the habituation of *Thursday Nyanding, and Wawangi*. The success of the program is supported by a periodic monitoring and evaluation mechanism that ensures each activity remains relevant to the student's talent development needs. Thus, the program not only serves as a cultural routine, but has become a strategic managerial instrument in shaping the profile of students who are individually competent and have high social intelligence.

#### REFERENCES

- Aini, I. S., & Rachmah, S. (2021). Peran Guru dalam Implementasi Pendidikan Karakter Berbasis Kearifan Lokal Sunda. *Jurnal Pendidikan Dasar FIP UNY*, 12(2), 150-162. Diperoleh dari <http://ejournal.upi.edu/index.php/jurnaljpp/article/view/5297>
- Anderson, L. W., & Krathwohl, D. R. (2021). *Kerangka Landasan Untuk Pembelajaran, Pengajaran, dan Asesmen: Revisi Taksonomi Pendidikan Bloom*. (Terjemahan: Agung Prihantoro). Yogyakarta: Pustaka Pelajar.

- Bipol. (2024, 16 Oktober). Disdik Kabupaten Purwakarta Jadikan Program '7 Poe Atikan' Sebagai Program Andalan. Diperoleh dari <https://bipol.co/2024/10/16/disdik-kabupaten-purwakarta-jadikan-program-7-poe-atikan-sebagai-program-andalan.html>
- Disdik Purwakarta. (2022, 30 Juni). BEGINI IMPLEMENTASI KEMIS NYANDING WAWANGI DI SMPN 8 PURWAKARTA. Diperoleh dari <https://disdik.purwakartakab.go.id/read/begini-implementasi-kemis-nyanding-wawangi-di-smpn-8-purwakarta>
- Disdik Purwakarta. (2023). 7 Poe Atikan Istimewa. Dinas Pendidikan Kabupaten Purwakarta. Diperoleh dari <https://disdik.purwakartakab.go.id/read/7-poe-atikan-istimewa>
- Edwards III, G. C. (2020). *Implementing Public Policy*. Dalam buku Sani, R. A. (2022). *Strategi Implementasi Pendidikan Karakter di Sekolah*. Bumi Aksara.
- Hidayat, S. (2020). *Revitalisasi Kearifan Lokal dalam Pendidikan Karakter*. Bandung: Jurnal Pendidikan.
- TautanKemendikbud. (2017). Konsep dan Pedoman Penguatan Pendidikan Karakter. Kementerian Pendidikan dan Kebudayaan.
- JPI. (2025). Pembentukan Karakter Siswa melalui Kegiatan Beas Kaheman dalam Program 7 Poé Atikan di Sekolah Dasar Purwakarta. *Jurnal Pendidikan Indonesia*, 14(1), 45-60. Diperoleh dari <https://jpion.org/index.php/jpi/article/view/437>
- K Amalia, M Thahir, S Alfaiz (2023). *7 Poe Atikan Istimewa : Membangun Karakter Unggul Melalui Model Manajemen Mutu Pendidikan*  
[https://books.google.co.id/books?hl=en&lr=&id=ykjkEAAAQBAJ&oi=fnd&pg=PA31&dq=7+poe+atikan&ots=lfBpeR6ZtX&sig=wAMES0hi8VH0q3bNxxwYAc7nuBAk&redir\\_esc=y#v=onepage&q=7%20poe%20atikan&f=false](https://books.google.co.id/books?hl=en&lr=&id=ykjkEAAAQBAJ&oi=fnd&pg=PA31&dq=7+poe+atikan&ots=lfBpeR6ZtX&sig=wAMES0hi8VH0q3bNxxwYAc7nuBAk&redir_esc=y#v=onepage&q=7%20poe%20atikan&f=false)
- Majelis Pendidikan Dasar dan Menengah Muhammadiyah. (2020). Pedoman Pendidikan Karakter Berbasis Nilai-nilai Islam dan Kebangsaan. Diperoleh dari <https://majlisdikdasmen.org/wp-content/uploads/2020/07/Pedoman-Pendidikan-Karakter.pdf>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook*. Sage.
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. Remaja Rosdakarya.
- Pemkab Purwakarta. (2022). Peraturan Bupati Purwakarta No. 131 Tahun 2022 tentang Pendidikan Berkarakter. Pemerintah Kabupaten Purwakarta.
- R Maulida, AL Alindra, M. Amalia, L Damayanti (2025). *Pembentukan Karakter Siswa melalui Kegiatan Beas Kaheman dalam Program 7 Poe Atikan di Sekolah Dasar Purwakarta*  
<https://jpion.org/index.php/jpi/article/view/437>
- Sani, R. A. (2022). *Strategi Implementasi Pendidikan Karakter di Sekolah*. Bumi Aksara. Tautan Buku
- Sugiyono. (2022). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Suharyanto H. Soro. (2023). Cara Mudah Memahami dan Melakukan Penelitian Kualitatif dan Kuantitatif. Penerbit: CV. Semiotika. Anggota IKAPI.
- Yani, A., & Jamaluddin. (2023). *Pengembangan Potensi Peserta Didik*. Jurnal Pendidikan dan Konseling. Tautan Scholar