

Analysis of Character Education Values in *Wewarah Osing*

Ismail Fitroh¹, Disman², Kokom Komalasari³, Mamat Ruhimat⁴

¹ Universitas Pendidikan Indonesia, Bandung, Indonesia; ismaulfitroh@upi.edu

Universitas Negeri Gorontalo, Indonesia; ismaulfitroh@ung.ac.id

² Universitas Pendidikan Indonesia, Bandung, Indonesia; disman@upi.edu

³ Universitas Pendidikan Indonesia, Bandung, Indonesia; kokom@upi.edu

⁴ Universitas Pendidikan Indonesia, Bandung, Indonesia; mamatruhimat@upi.edu

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ABSTRACT

Osing is a native tribe of Banyuwangi located in East Java Province. The *Osing* tribe owns a variety of unique and interesting cultures to learn about. One of the cultures from the *Osing* tribe is *wewarah Osing*. In *Wewarah Osing*, there are many wise words with good character values that are able to strengthen the nation's character. Therefore, this study aimed to analyze the character values contained in *wewarah Osing*. The study method applied in this research is a qualitative method through a literature study as the data collection technique. The research data are obtained through creating a topic mapping in relation to character education and *Osing* culture found from Google Scholars, Crossref, ResearchGate, related books and journals, accessed from 10 March 2023 to 26 June 2023. The result of the study showed in *wewarah Osing*, traditional proverbs are used to strengthen the national character. These good characters namely discipline, social care, hard work, responsible, and religious.

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Corresponding Author:

Ismail Fitroh

Universitas Pendidikan Indonesia, Indonesia; ismaulfitroh@upi.edu

Universitas Negeri Gorontalo, Indonesia; ismaulfitroh@ung.ac.id

1. INTRODUCTION

The invasion of foreign cultures is inevitable, together with the support of a large amount of sophisticated technology. For instance, Indonesians do not have to visit Korea to understand the Korean culture, or Indonesians do not have to go further to Europe to understand their culture and what it is like there (Nasution, 2017). Some cultures can be observed in general through technology (available to be browsed from the internet). However, not all cultures can be accessed through technology, although the existence of technology makes it easier for people to obtain information about other existing cultures. If people are not smart in sorting and choosing information conveyed in the rapid rate presence of

technology, then, Indonesian will adore other cultures which eventually as worst impact will lose the noble characters as Indonesians.

Since technology is becoming an integral part of modern human existence, its rapid advancement compels people to adjust to it more quickly. Obviously, this development causes enormous shifts in human existence, notably in cultural practices and social structures. Those who have inherited Eastern traditions and cultures, like Indonesians, are particularly feeling the effects of these shifts on society's transformation ideals (Wahyudi & Sukmasari, 2018). While technology does have some good effects, it also has some undesirable side effects. First, that anyone can view pornographic material; second, that people can get overwhelmed with knowledge; third, that illegal acts (cyber-crime) can occur; and fourth, that people become more indifferent as a result of technological advancements (Marryono Jamun, 2018). We can't separate the good and bad effects of technology from our everyday life. The ability of technology to simplify life is just one of many positive effects it can have, but we must also be mindful of the bad effects it can have.

As a new phenomenon, in recent years, the world has been presented by the phenomenon of the birth of a fragile generation with several negative characteristics (Aulia, Meilani, & Nabillah, 2022), such as easily despair, have a broken social empathy or social instinct, unstable mental, constantly complaining, prone to depression, committing acts of bullying, persecute others and suicide. Furthermore, the unwise behaviour does not stop there and continues to occur, for instance, drugs abuse, free sex, low responsibility, and a decline of discipline, honesty, trust and self-integrity (Jumala, 2017; Nudin, 2020). The phenomenon described above has become a matter that people encountered either in physical reality or through electronic news and printed media.

The phenomenon has happened because of the effect of less strength of our national character in today's generation. Thus, as Indonesia citizen, we must quickly respond to any dishonourable phenomena experienced in our treasured country. One of many solutions for suppressing this phenomenon can be conducted through education. Education is an institutional mechanism that is able to accelerate any development of national character which also functions as a media or arena in achieving three basic principals in building our national character. Three principals involved namely: 1) education functions as an arena for the reactivation noble characters owned by Indonesia nation that historically has had a strong nationalistic heroic character, 2) education as a means to develop a nation character which is able to accelerate country's development also mobilizes any domestic competence to increase the nation's competitiveness, 3) education as a means to internalize the two aspects above (Pianto & Hadi, 2017). The three educational pillars which have been explained brought meaning these principles must be present in every education provider whether in a formal, an informal or non-formal education, the three educational principles must be integrated into it.

Education is inseparable to cultural values. Through education, cultural values can be prevailed since one of the purposes of education is preserving culture. Moreover, education always changes in accordance to any cultural development. This is the main concept to bring out a term of 'character education or character building based on local wisdom (Marhayani, 2016). Through character education, it is expected all disgraceful phenomena can be reduced or even eliminate from Indonesia as our treasured country. The character education or character building is imminent for strengthening our national identity (Purna, 2023). A character education not merely an idea but it conveys an educational reform movement which later will make a positive contribution to strengthen our national identity.

The goal of character education is to be able in realizing educational form which able to teach ethic and its ethical values for constructing our youth generation (Bahri, 2015). The author strongly believes a character education is one of the best solutions to prepare Indonesian golden generation as the agent of change for our nation in future time. Thus, character education can be a framework and guideline in designing an optimal and effective basic education program as a response to basic education challenges in the current and future disruption era (Anggraini, 2022). This is in accordance with a result study that stated a character education is essential for the progress of education (Angga, Abidin, & Iskandar, 2022).

It allowed a conclusion that character education can strengthen ethics based on Indonesia's nation cultural values and eventually be able to advance education both in national and international scopes.

One form of character education can be obtained from teachings/doctrine in the form of Javanese verse/poem (*wewarah*) of *Osing*. It is one of many local cultures still exists today and need to be preserved amid the invasion of foreign cultures along with large amount of sophisticated technology. *Wewarah* (Javanese verse/poem) *Osing* is the local culture of *Osing* tribe from Banyuwangi region, East Java province of Indonesia. It is pearls of wisdom that pronounced by the *Osing* language which contains of good character values that able to support or strengthen the nation's character. Moreover, *wewarah Osing* must be continuously preserved with consideration of our current condition where technology sophistication are abundant to make Indonesian as a nation does not lose the self-character as Indonesian.

A character education built through culture indeed is very interesting to be studied more deeply because by character education many good values can be instilled and be developed into the framework of humanizing human, fixing or reconstruct character, also to train the intellectual side of an individual for creating a knowledgeable and in good character generation who can give ample usefulness to their surrounding environment. There are many researches on character building or character education, yet, only a few that has analyzed character education through culture, in particular from the *Osing* culture (Ahmad, Adrian, & Arif, 2021; Annisa, 2019; Graha, Malihah, & Andari, 2022; Nashihin, 2017; Sahroni, 2017).

A significant urgency from character education is related to the good character's deterioration phenomenon in the younger generation in forms of bullying behaviour, irresponsible sexual freedom, less discipline attitude and declining honesty. For overcoming these attitude problems, instilling character education values as approached by local culture such as reawakening the spirit of *Wewarah Osing*. Thus, departs from this point, the researcher limits her research to character education by local cultural wisdom owned by *Osing* tribe and from the character values embodied in *Wewarah Osing*. So far, there has been no research on value analysis of character education from *Wewarah Osing*, Therefore, the purpose of this study is analysing character values contained in *Wewarah Osing* to make the younger generation possess strong character values which reflect the noble personality of Indonesian people.

2. METHODS

The purpose of this research is analysing values of character education within *wewarah Osing*. In its writing, the research uses a qualitative method. Furthermore, a qualitative research is a research process to understand social or human phenomena by creating a comprehensive and complex description which obtained from relevant sources to be presented in words (Adlini et al., 2022). Data collection technique for this research is carried out by a literature study which provides output to existing data, also an elaboration of an invention so it can be used as an example for research studies in compiling or making a clear discussion of the content from the problem studied (Andriani, 2022; Setiawan Windi et al., 2023). Literature study is used as a research method to obtain clear and concrete data (Creswell & Miller, 2000). According to Zed (2014), in library research, library research is not only the first step in preparing a research design but also is the step for utilizing library resources to obtain research data (Meilfianoir, 2019).

This study uses many articles published from 2014 to 2023. Data collection method is obtained through mapping topics related to *Osing's* character education and culture on Google Scholars, Crossref, ResearchGate, books, and journals accessed from 10 March 2023 to 26 June 2023. Total amount of articles collected to test the correctness of the content is 35 articles. Data analysis used in this research is a content analysis. Content analysis is a method to study the content of written texts, artifacts, images and recording (Creswell, 2015; McMillan, 2012). Accuracy of the information presented will be maintained by researchers through repeatedly examining the selected articles to ensure no misinformation presented in the results.

3. FINDINGS AND DISCUSSION

3.1 Character Education

A character education is a combination of two words 'education' and 'character' which is according to Ki Hajar Dewantara, it is the power or effort to develop the mind, body also noble values to make them in harmony with nature and the surrounding environment (Dalimunthei, 2015 in Khamalah, 2017). Education is an important matter for everyone because education can make abilities of an individual grow. Education is a process of instilling and developing knowledge about life and attitude in life within the individual so that one day he/she can distinguish the right and wrong deeds, what is good and what is bad, to make his/her life among society become meaningful and able to function optimally (Rulianto, 2019). The term of character is taken from Greek which means 'to mark', where this term has more focused on action or behaviour (Fajarini, 2014). Therefore, by character education, it is expected to enable everyone for developing knowledge, attitudes and skills. Not only that, with character education the individual will be able to distinguish between right and wrong deeds so gives the individual a more meaningful life.

Character education is a programme that teaches people how to be good people, how to recognise when they're being bad, and how to make the right choices in every situation (Komara, 2018). We can build a nation of strong, honourable, competitive, patriotic, dynamic, and selfless individuals who enjoy helping others through gotong royong (community work) if we invest in character education. Along with strengthening and building a multicultural nation's behaviour, character education also serves as a basic potential developer to create Indonesians who have good hearts, good behaviours, and well thoughts; it also increases our value as a competitive nation in the world's eye (Julaeiha, 2019). Implementing character education in the school field is highly appropriate, because the objective of character education embodies many beneficial qualities.

Character education must be oriented to effort that helps the mental development of an individual from its natural state towards a humane and better civilization. Character education has a higher position than moral education, since it is not only related to problems about right and wrong, but also instills habits about good things within a life as a nation, so the learners will have high awareness and understanding as well as concern and commitment to practice noble virtues in their daily life as a nation (Ahmad et al., 2021).

One important factor in shaping character is the environment where the human live and live their lives for every minute and second. Time the individuals spend in life will indirectly form characteristic that will be different from another individual. For a newborn in a family, he/she will be taught about habits that exist in his/her family environment. Whether good or bad the character of the child, it depends on the education of norms and values, also the first-time habit the children get from her/his family environment (Aini & Syamwil, 2020). Therefore, a family is the main basis for internalizing children's character education which then will continue to the community and his/her school environment. Since there are many factors influencing an individual's character, people must take them into consideration when analysing various characters around us.

In general, according to Munawwaroh (2019), a character education emphasizes on exemplary leadership, environmental creation and habituation through various scientific tasks and many conducive activities. In such way, any information or material that the learners (students) see, hear, feel and do can form their character's traits. Apart from prioritizing the exemplary and habituation as the main educational methodologies, creating a conducive climate and culture as well as environment are also very important and can help construct the learners' character. Creating a conducive environment can be done through several methods as follow: (1) assignment, (2) habituation, (3) training, (4) learning, (5) instruction/briefing, and (6) exemplary leadership (Jumrawarsi & Suhaili, 2021). Many numbers of methods can be selected as a whole or there are several relevant methods can be selected to create a conducive environment to shape good characters of an individual.

Apart from it, there are eighteen (18) values within a character education according to Dinas Pendidikan Nasional (Pianto & Hadi, 2017; Rulianto, 2019) as stated below.

1. Religious is an obedience attitude and behaviour to carry out religious teachings that someone adheres to, as well as maintain religious tolerance towards other religions.
2. Honesty is a trustable attitude of her/his words and actions.
3. Tolerance is an attitude and action of someone for respecting any differences found in religion, ethnicity, race, opinion, attitude, and actions from other people.
4. Discipline is an action shows orderly behaviour and obedience to various applicable provisions and regulations.
5. Hard work is a never-give up attitude and behaviour in efforts to achieve goals.
6. Creative is to think and to do something to produce something from things that the person already have.
7. Independent is an attitude and behaviour of not easily depend on others in completing the assigned tasks.
8. Democratic is a way of thinking, behaving, and acting which values the rights and obligations of him/herself are as equal as others.
9. Curious is attitude and action of constantly seeking deeper knowledge or know new things.
10. Nationalism spirit is a way of thinking, acting, and perception that prioritize the nation's interests above the personal interests and goals.
11. Love for the motherland is a way of thinking, to behave and to have a unified national vision to be faithful/loyal to the motherland.
12. Respect to achievement is an attitude and action or effort to create achievement or achieve success and appreciate any success or achievement of other people.
13. Communicative or friendly manner is an attitude and action of openness in establishing relationship and communicating with other people.
14. Peace-loving is an attitude and action that prioritize peace condition and mutual peace.
15. Habit for reading is a habit to spend time for reading or finding information through reading material to enrich the knowledge which can be useful for the individual and others.
16. Care to environment is a way of thinking, to behave and to perceive for prioritizing or put the nation interests above the individual or group interests.
17. Care to social surrounding is an attitude and act of helping others and society/people in need.
18. Be responsible is a form of responsibility through attitude and behavior for carrying out duties and obligation in the best possible way.

One of the character values is obtainable through many cultures existence around us. *Wewarah Osing* as one cultural product from the *Osing* tribe of Banyuwangi has to be analysed further to justify good character values conveyed in these proverbs. The importance of instilling good character values for an individual is to make the person able to adapt to his/her environment and having good characters that conforming to the personality of Indonesian people.

3.2 Local Wisdom of Osing Tribe

Traditions and knowledge passed down through generations from one generation to the next are examples of local wisdom. Another definition of local wisdom is the body of information that a certain area has internalised. Human knowledge based on traditionally institutionalised philosophical principles, ethics, methodologies, and conduct is the source of local wisdom's worth (Beddu et al., 2014). As a result of its long history and the many good deeds it contains, local wisdom of community is a product of a cultured society's midlife.

In general, local wisdom is passed down from earlier generation to younger generation and applies universally and partially. Universal means the existence of local wisdom values are accepted and recognized by everyone, meanwhile partially means every region and those certain community has its own local wisdom which still be prevailed not only as a form of tradition but also as a way of life (Rasudin, 2022). There are many forms of local wisdoms perceived in society such as in the form of values, norms, ethics, beliefs, customs, customary law, and special rules. Due to its various forms and

since these local wisdoms are live within many types of society's cultures, then, the function becomes vary (Sartini, 2004). Type of local wisdoms found in several tribes or indigenous communities in Indonesia contain of many noble values in its national culture which are prevailed until present time and become the identity character of the community members.

Local wisdom is human intelligence from specific ethnic groups that acquired through community's experience. It means, local wisdom is the result of experience owned by certain communities which are not necessarily experienced by other communities. These values will be strongly attached to the particular community and the values have gone through a long period of time, as long as that society has existed (Daniah, 2016). Local wisdom aimed for: (1) embodies the regional identity as a part of national identity, (2) strengthens the regional character as an effort to develop national character, (3) strengthens the regional unity as a pillar of national unity, (4) enhances the regional image as part of the nation's image, and (5) preserves the cultural products and their noble values (Rasudin, 2022). Local wisdom relies on philosophies, values, ethics and behaviours that traditionally be institutionalized for managing natural and human resources as stated in a life perspective regarding natural and social phenomena that traditionalized (or alive in stable condition) within a particular area.

The society plays a very important role in maintaining culture since culture is the result or product of society and there is no culture without a supportive community. According to Eptiana Rildi, Arfenti Amir, Akhiruddin (2021), the definition of society is the people who live together and produce culture. Indonesia renowned for its ethnics and cultural diversities, where one from many cultures in Indonesia is the *Osing* tribe. The *Osing* or also known as *Using* tribe is an indigenous tribe originating from Banyuwangi, East Java Province.

According to Elvin in Yuliatik & Puji (2014), viewing from ethymology, the word of *Osing* can be interpreted to Indonesia word of 'tidak' or 'ora' in Javanese word which means 'no' in English. From Pigeaud's linguistic context (1929), the word '*Osing*' defined as the closure of native Banyuwangi people towards any immigrants, or it can also be interpreted as a rejection from the Banyuwangi's native to accept and live together with people outside from Banyuwangi region. This term has become a name of the tribe, yet, in their daily lives, the *Osing* tribe is no longer reject any foreigners to enter and to live with them in Banyuwangi. These days, the *Osing* tribe are mixed with many immigrants from other ethnicities (Rochmat & Kelana, 2015).

The *Osing* tribe of Banyuwangi Regency is different from the Javanese, Madurese or Balinese tribes who live around, where several differences found include of their dialectics, cultural customs, and their traditional houses. In social life, the *Osing* community known to have an egalitarian character in maintaining social solidarity and equality as well as being open to positive changes. *Gotong royong* (communal work or help others) attitude which applies universally to many tribes of Indonesia is also embedded in daily life of *Osing* tribe, in particular in the ways of cultivating or managing their environment (Prasetyo et al., 2019).

The *Osing* tribe has used its own local language called as "*Osing* language", a direct derivative of Old Javanese language used during the era of Majapahit Empire and was used in Javanese-Balinese written literature since the 14th century and continued to prevail until 20th century. However, the dialect of *Osing* language is different from Javanese language with emphasis on several letters (Yuliatik & Puji, 2014). The use of *Osing* language in the community is more dominant to be used in the household as a means of communication and interaction between household members. Within the *Osing* community, the members use the language as a symbol of identity and as a development of the regional culture, while in general realms, the language used in government, education, counselling, politic and others is the Indonesia language as the more dominant language for a means of communication.

The *Osing* tribe has local culture which still prevails until today, one of which is *wewarah Osing*. It is aphorisms of *Osing* language which contains good character values that can strengthen the nation's character. *Wewarah Osing* is commonly used in family or for community education, and it is visible in moments such as parents gave advice to their children or when there is an indecent/bad behaviour

happen in society where the subject/the person will be advised by the elder. As formal education, *wewarah Osing* is given in school under the *Osing* Language course. As a result, with an educational synergy between families-communities-schools related to *Wewarah Osing*, the young generation is expected to have a strong national character.

3.3 The Character Values within *Wewarah Osing*

The character values implanted should be taken from noble values existing in each local wisdom to be the basis of character education. Characters which will be instilled can be chosen from *Wewarah Osing* as explained in the following description.

3.3.1 Discipline Value

Discipline is an act shows order and obedient behaviour to many provisions and regulations in many forms such as laws, customs, or other social procedures (Evi Nur Khofifah & Siti Mufarochah, 2022; Faradiba Andi Tenri, 2018). So, it can be concluded a discipline value is the attitude of a person or group who have intention to follow the rules that have been set. The discipline value from *Wewarah Osing* is evident from the *Wewarah Osing* below.

“Aja nganteni engko isuk pegawean lan kewajiban hang bisa ditandangi dina iki, Mergane i waktu iku seng kira sudi nganteni rika, sapa hang kanti bagiyane wis disulungi liyan” (Andang, 2017).

The interpretation of meaning from the quotation above is people should not delay any work that can be done today, so do the work today. A discipline act of the *Osing* people is reflected when holding the *Seblang* traditional dance. *Seblang* dance is a cultural product from the *Osing* tribe serves as a ritual of Village Cleansing which is carried out once a year at the beginning of *Shawwal* month. If the ritual is not conducted, local people perceive their village will hit by a disaster. So, a discipline attitude is very important value for the *Osing* people.

3.3.2 Social Care Value

Social care is an attitude and act always wants to give help to others and communities in need (Indiarti, 2017; Saraswati Ade Juli, Dhi Bramasta, 2020). The value of social care must be owned by someone because human in general are social beings whose part of their lives are dependent to others. The value of social care can be seen from the following *Wewarah Osing*.

“Kanca sejati yaiku kanca hang bisa nggawe rika dadi wong bener, dudu kanca hang mong mbeneraken paran bain hang rika lakoni” (Andang, 2017).

The interpretation meaning from the quotation above is very clear about a true friend which is a friend who leads you to be a right person, not only justify for everything that you do. *Osing* people highly uphold the value of social care as reflected in their daily lives. When a neighbour has a special occasion such as ceremony or others, the other neighbours will help the person by form of money, energy and idea or thoughts.

3.3.3 Responsibility Value

Responsibility is an attitude and behaviour from a person in carrying out his/her duties and obligations that he/she must do, towards himself, the society/community, the environment (to nature, social, and cultural environments), to the country and to God (Ardila, Nurhasanah, & ..., 2017). Responsibility value is a natural substance, meaning this character naturally comes as a part of inner self which evident by responsibility of the local people in complying the *Wewarah Osing* below:

“Utang janji mbayar semaya. Mulane aja gampang ngumbar janji wong hang kakehen janji iku saya akeh lupute.” (Andang, 2017).

The interpretation meaning from the quotation above explains do not easily make promises, because when people making too many promises, many of these promises are not kept or broken. When someone gives a promise, she/he has obligation to keep his/her promise.

3.3.4 Religious Value

Religious value is one profound character underlies the obedient attitude and behaviour in implementing religious teachings with tolerance act towards other religious implementation, to live in harmony together with followers of other religions. Religious values related to God include the individual thought, words and actions that always based on divine values and religious teachings (Syaroh & Mizani, 2020). Religious values make people believe in God without any slightest doubts, as visible from the following *Wewarah Osing*.

“Ilmu iku bisa gawe urip iki gampang, seni lan budaya iku bisa nggawe urip iki endah, agama bisa gawe mantebe keyakinan kanggo nggayuh tujuan (idhaman). Mula ayo adegen hang jejeg pilar telu iku kanggo nyangga sampurnane urip donya aherat” (Andang, 2017).

The interpretation meaning explains knowledge or science can make people live easier, while art and culture able to beautify life, and religion can make people faith grow towards the purpose of life. Since the existence of science, art and culture are not sufficient to understand our life purpose, therefore, religion must be added. *Osing* community possesses high quality art and knowledge as proven by the existence of their cultural art of *Kebo-keboan*, a ritual or ceremony of Alasmalang community, a means of communication to God and to their ancestors (Umam, 2019). It is a form of gratitude and medium to cleanse the village from something invincible (spirits' disturbance) and human disturbances in the form of environmental destruction, theft or other crimes.

3.3.5 Hard work Value

Hard work is doing something in serious effort, exerting all potentials the individual has (Ilmi, 2015). It is a vigorous strife in overcoming many life trials and obstacles, as well as completing the tasks as best as possible. The value of hard work is evident in the following *Wewarah Osing*.

“Supaya bisa urip enak lan sukses iku sing musti mbutuhaken bandha hang akeh, angger bisa titen ndeleng anane kesempatan ning sela-selane dalam-dalam hang bisa nuju nyang idhaman. Hang dibutuhaken mong mantebe tekad bisa sukses” (Andang, 2017).

The aforementioned remark elucidates that leading a comfortable and prosperous life does not necessarily hinge on amassing great riches, but rather on individuals' ability to discern and seize chances that lie ahead. A resolute determination is the fundamental element to achieving a prosperous and respectable life. The *Osing* tribe noticed a small chance amidst the overwhelming influence of industrialization, leading them to establish the Banyuwangi Ethno Carnival (BEC). This event originated from innovative concepts rooted in local tradition, but presented in a contemporary manner. Over time, the BEC has come to symbolise the unique personality of the Banyuwangi district. The BEC consistently showcases local cultural arts and transforms local traditions into high-quality entertainment on a global scale (Harmawan Bagus Nuari, M. Zaenul Muttaqin, 2022). The BEC is a global funfair that showcases not only models wearing traditional attire with a contemporary twist but also performers who perform traditional cultural acts to showcase their authentic heritage. The Banyuwangi Ecotourism Centre (BEC) attracts tourists and contributes to the economic growth of the Banyuwangi Regency. An enhancement in the economic sector will enable local residents to live in a respectable and successful state.

4. CONCLUSION

Character education is needed to strengthen our national identity in the midst of technological bombardment. Character education can be carried through family, community and school environments. Character education can be sought from the local culture of certain communities, such as *Wewarah Osing*. It is a cultural product of *Osing* tribe as an indigenous tribe of Banyuwangi Regency. *Wewarah Osing* embodies noble character values, including discipline, social care, responsibility, religion and hard work. Noble character values in *Wewarah Osing* are very relevant and applicable

today. The author's expectation for further research is to be able to integrate character values in *Wewarah Osing* into study material for schools. Thus, with its integration, the value of *Osing's* divine characters is expected to not fade over time.

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