

Research Article

Prevalence of Humility Character of High School Students in Semarang City and its Implications for Counseling Services at School

Rohmatus Naini¹, Mulawarman¹, Mungin Eddy Wibowo¹

[1] Guidance and Counseling Departement, Universitas Negeri Semarang

Abstract

The problem of low humility impacts bullying, arrogance, and anti-social behavior that is often found in schools. Humility is one of the character strengths, which is defined as the ability to accept suggestions from others, respect and respect others, not only think about yourself but also care about others. This study aims to determine the prevalence of the humility character of high school students in the city of Semarang. What conducted this survey research on 246 high school students aged 14-18 years. The instrument used to determine students' humility is the humility scale adapted from Elliot (2010) with 32 items with aspects including openness, self-forgetfulness, accurate self-assessment, and focus on others with a Likert scale type. The validity of the humility scale is 0.842, and the reliability is 0.901. Students with high humility are 182 students (74%), while 34 students (13.8%) and low 30% of students. The results showed that most students have high humility, and four aspects of humility have a significant relationship. The independent t-test results obtained sign 0.431 ($p < 0.05$), meaning that there is no difference in the humility of male and female students. For further research, it is recommended to test the effectiveness of an intervention to increase humility with an individual or group counseling approach.

Keywords: humility character; counseling service; student

Abstrak

Permasalahan rendahnya humility berdampak pada perilaku bullying, arogan maupun antisosial seringkali ditemui di sekolah. Rendah hati merupakan salah satu character strengths yang didefinisikan sebagai kemampuan untuk menerima saran dari orang lain, menghargai dan menghormati orang lain, tidak hanya memikirkan diri sendiri namun juga peduli dengan orang lain. Penelitian ini bertujuan untuk mengetahui prevalensi karakter humility siswa SMA di kota Semarang. Penelitian survey ini yang dilakukan pada 246 siswa SMA dengan rentang usia 14-18 tahun. Instrument yang digunakan untuk mengetahui rendah hati siswa yakni humility scale yang diadaptasi dari Elliot and Thrash (2010) sejumlah 32 item dengan aspek diantaranya openness, self-forgetfulness, accurate self-assessment, dan focused on others dengan jenis skala likert. Validitas yang humility scale adalah 0.816 dan reliabilitasnya 0.901. Siswa yang memiliki rendah hati tinggi sebesar 182 siswa (74%), sedang 34 siswa (13.8%), dan rendah 30% siswa. Hasil penelitian menunjukkan bahwa mayoritas siswa memiliki humility yang tinggi, dan empat aspek humility saling memiliki hubungan yang signifikan. Hasil uji independent t-test diperoleh sign 0.431 ($p < 0.05$), artinya tidak terjadi perbedaan humility siswa laki-laki dan perempuan. Untuk penelitian selanjutnya direkomendasikan untuk menguji keefektifan suatu intervensi untuk meningkatkan humility dengan pendekatan konseling individual atau kelompok.

Kata kunci: karakter rendah hati; layanan konseling; siswa



This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, and reproduction in any medium provided the original work is properly cited.

Introduction

The urgency of moral development, character and character in the world of education is due to several problems such as adolescent problems, weak family ties, and community awareness regarding the implications of values, ethics, morals and character in everyday life (Zuriah, 2011). Character education can also be based on universal noble values, one of the pillars of character, namely (Suyanto in Kosim, 2011). Humble is one of the character strengths that is depicted in the positive psychology movement (Tangney, in Snyder & Lopez, 2009). Meanwhile, Elliot and Thrash (2010) defines humility as the ability to admit mistakes, imperfections, limitations and openness in receiving information and suggestions.

Being humble is associated with positive attributes and strength of character. This is part of the prosocial virtue with psychological, moral and social benefits. There is a positive relationship with humility with several psychological attributes including gratitude, responsibility, humanism, empathy, moral identity, integrity, kindness, and humility as a moral foundation. In addition, there is also a relationship between humility and optimism, hope, appreciation for positive life, and openness to experience (Wright et al., 2017).

Davis, et.al (2013) explained that according to his perspective, humility is more about interpersonal judgments based on what has been done. The tendency that often arises includes how individuals express emotions positively to others. For example empathy, compassion, sympathy and love. Individuals who are humble are skilled in regulating emotions such as social acceptance, including pride, interest in one's achievements and also able to judge themselves appropriately. Tangney (2009) states that there are several psychological attributes that have a relationship between humility and interpersonal aspects, namely empathy, respect, gentleness in appreciating equality, autonomy and learning from the values possessed by others.

According to (Çardak, 2013; Rowatt et al., 2006) that there is a negative association with humility with sadism, insecure / anxious behavior, social or economic greed. In addition, individuals who have overconfidence, are arrogant, and tend to bully. Pride indicates that individuals judge themselves to be superior to others, appear superior and encourage to have arrogance.

The urgency for humble development in school is in accordance with the task of developing students in the social and moral aspects. Davis et al., (2013) explained that humility is related to acceptance of status in large groups and helps to strengthen social ties. School setting is one of the right things to develop humility because it has an influence on academic achievement and social skills (MaCDonald, Bore, & Munro, 2008) and also affects welfare and happiness (Toner, Haslam, Robinson, & Williams, 2012).

Tangney (2000) argues that humility is synonymous with accurate self-perception and is related to modesty more in conservative self-assessments. Bollinger & Hill (2012) explained that

individuals who have humility have more ability to see themselves correctly, things that are done are more oriented towards others and avoid self-enhancement and have the ability to understand their weaknesses and admit when they make mistakes. [Wright et al., \(2017\)](#) believe that humility is the basis for development and represents another virtue. Often individuals who are humble are given judgments by others with "humble".

Humble is an assessment of others who have humility, shown by empathy, concern and kindness. People who are humble prefer to help others, are not narcissistic and are not arrogant, and have altruistic motives to help ([LaBouff et al., \(2012\)](#)). Individuals who are humble tend to have low levels of narcissism and arrogance ([D. E. Davis et al., 2010](#)). On the other hand, [Paine et al., \(2015\)](#) explain that humble individuals will be pleased to admit the gap between their knowledge and what is happening. Doing things with an orientation towards others and having low self-focus is driven by openness, especially to other people and unfamiliar ideas from oneself. Accepting limitations and having the desire to assess yourself accurately will lead to being open to good things. However, other research results state that [Akbar \(2013\)](#) reveals that the problems that occur are marked by behavior and attitudes that deviate from the values contained in Pancasila are indicated because of low confidence in implementing Pancasila values in life.

Humility is very important to be developed in school because it is related to improving academic performance ([Owens et al., 2011](#)) which is in line with the opinion of [Rowatt et.al., \(2006\)](#) that humility and academic success are positively correlated. [Landrum \(2011\)](#) explains that humble individuals are able to admit mistakes and limitations in knowledge as well as compassionate to others and down-to-earth. This can be used as a reference that the pattern of interaction between students and teachers will show how humble they are like listening to when students. Conversely, if students are humble, they will show a superior attitude and are less interested in listening to and respecting the teacher. Caring and compassion for others can also be seen in school activities. Another thing that makes humble a virtue that is important to improve in school is the quality of positive relationships such as helpfulness ([LaBouff et al., 2012](#)), generosity ([D. E. Davis et al., n.d.](#)) ([Exline & Hill, 2012](#)) and also group acceptance ([Davis et al, 2013](#)).

The importance of individuals having humility, namely not doing manipulative things, aggression, social domination and behaving counterproductive. In addition, humility has a negative relationship with a lack of forgiveness, avoidance and revenge. It is very important that every individual needs to have and raise humility in order to behave well [Wright et al., \(2017\)](#). This becomes the full attention of school counselors to identify students' humble feelings through counseling services which are an important part of character education.

This study aims to determine the level of humility of high school students and understand the implications for the implementation of counseling services in schools. The results of this study can be used as a reference for the preparation of a counseling program based on character education in schools.

Method

Design

The method used in this research is a survey.

Participants

The subjects of this study were 246 high school students aged 14-18 years in Semarang City.

Instrument

The research instrument is the humility scale adapted from Elliot and Thrash (2010) which consists of 32 items. Aspects of the humility scale include 1) openness consisting of 3 favorable items and 2 unfavorable items (for example, "I feel hopeless when God has not answered my prayer"), 2) not thinking about myself, consisting of 5 favorable items and 2 unfavorable items. (eg "I feel hopeless when others get compliments and I don't." 3) A proper self-assessment consists of 7 favorable items and 1 unfavorable item (eg, "I am able to give an accurate assessment of my personal strengths"), and 4) focuses on others consisting of 9 favorable items and 3 unfavorable items (eg: "I spend time to be grateful for God's greatness and the forces of nature").

This humility scale uses a Likert scale with 4 answer choices: Very Suitable (4), Suitable (3), Not Suitable (2), Very Unsuitable (1) for favorable items. Meanwhile, unfavorable items have a score of Very Fit (1), Suitable (2), Not Suitable (3), Very Unsuitable (4). The validity of this scale is 0.842 and the reliability coefficient is 0.901.

Data Analysis

Descriptive analysis techniques are used to calculate the mean, standard deviation, which is then categorized as high, medium, and humble. To determine whether or not there is a difference in humility based on gender using an independent t-test with $p < 0.05$ and to determine the relationship between aspects, a bivariate correlation test was carried out by looking at the Pearson correlation score ($p > 0.5$).

Result and Discussion

Humility level of students

Based on the results of data analysis from 246 students (100 male students and 146 female students), the mean score was 80 and a standard deviation of 16. The results were then categorized as follows.

Tabel 1. Descriptive Analysis Results

Category	Category formula	N	Percentage
High	$X \geq 96$	182 students	74%
Medium	$64 \leq X \leq 96$	34 students	13.8%
Small	$X < 64$	30 students	12.2%

The table above shows that the majority of students have high humbleness, although there are still 13.3% who have moderate humility and 12.2% have low humility.

In addition, to determine whether or not there is a humble difference based on gender, the following are the results of the independent t-test analysis.

Table 2. Different Test Independent humility t-test based on gender

Gender	N	M	SD
Male	100 students	97.78	17.49
Female	146 students	99.41	14.87

humility	Levene's test		t-test
	F	sig	Sig (2-tailed)
	2.533	0.113	0.431

Based on table 2. above, it is obtained the mean of male students, namely 97.78 and 99.41 girls. This shows that the mean of humble female students is slightly higher than that of boys. In addition, based on the t-test, it is said that there is a difference if sig <0.05, while in this study it is 0.431 ($p > 0.05$) so that it is said that there is no difference between humility that is owned by women and men because the sig value is greater than 0.05. .

In this study also analyzed the relationship between humble aspects between openness, not thinking about yourself, proper self-analysis and focusing on others. The following are the results of the data analysis.

In addition, to determine whether or not there is a humble difference based on gender, the following are the results of the independent t-test analysis.

Table 3. Correlation Analysis among Aspects of Humility

	Openness	Self-forgetfulness	Accurate self-assessment	Focused on others
Openness		0.768**	0.848**	0.844**
Self-forgetfulness		1	0.891**	0.827**
Accurate self-assessment			1	0.893**
Focused on others				1

Based on table 3. that there is a significant relationship between openness, self-forgetfulness, accurate self-assessment and focused on others.

Reviews related to the prevalence of students having high humility are supported by research conducted by [Wright et al., \(2017\)](#) that adolescents (high school students) have a greater positive attribution. Psychological attributes possessed by high school students such as friendly, relaxed, simple, down to earth, peaceful, grateful, polite, calm, appreciative and satisfied. In addition, the moral attributes that are owned are honesty, wise, dignified, admirable, mature, responsible, hardworking and admit mistakes that have been done.

The results of the research are consistent with the concept of moral development in adolescence, including 6 stages which are also important to be considered by school counselors in providing self-development services because there are moral elements in behavior. These stages include pre-conventional, stage 1: punishment and obedience (individuals do so not to be punished), stage 2: instrumental-relativist (doing something for themselves), conventional-based on group norms, stage 3) orientation to do something to please themselves, stage 4: doing something because it is their duty, postconventional (based

on moral principles), stage 5: social contract (doing something for the good of the majority, stage 6: universal ethics (doing something based on conscience telling the truth) (Laurance Kohlberg in Myrick, 2011) So that the majority of students are humble because the students are passing through these stages.

The age range for adolescents is at the age of 14-17 years or when school is at the middle level. Previous research has also proven that junior high school adolescents have a high level of humility. Humility is the basis for character strength which is developed through the stages of knowledge, acting, and habit (Permatasari and Syafruddin, 2016). Darmayanti (2018) in his research explained that in general junior high school students have humility in the moderate category. In addition, there are differences in students who have sociodemographic backgrounds such as gender, age, parental education level and economic level. The results of this study indicate that there is no difference in humble based on gender. Whereas with the results of Permatasari's (2016) research that junior high school students have a high humbleness and male students have a higher humility than girls.

Wright et al., (2017) in a study conducted on middle students showed that adolescents have low humility, indicated by a low self-focus. That is, adolescents do something more focused on others or not selfish. In this study also showed that adolescents who have a humble attitude do not like to tell / show something that has been done (showing off, arrogant). Other characteristics of adolescents who have a humble heart are dignity, honesty, trustworthiness, wisdom, hardworking and responsibility.

One of the ethics that is also part of being humble is caring. When school counselors provide services based on caring, students are more able to really care, give emotional responses to positive and negative experiences experienced by others. The message that can be conveyed to students as teenagers in learning caring is being kind to others, friendly and respectful of others, giving appreciation, forgiving and helping when experiencing difficulties (Nielsen & Marrone, 2018). This is very relevant to the relationship between humility and psychological attributes which are also included in the caring character.

Burnette, McCullough, Van Tongeren & Davis (2012) predict that when an individual is humble, when there are social problems he can solve it. In addition, the risk of future exploitation is very low because it emphasizes empathy and is quick to forgive. The postulate of a humble individual helps regulate social bonds and increases commitment in relationships. Humility can also facilitate forgiveness when other people make mistakes, because they have higher empathy and forgiveness so that they are seen as humble individuals (Davis et al., 2010).

Teenagers are identical with a commitment to building a good relationship in the community, and / or with their parents. Prosocial is a part of an important aspect of adolescent development. This development is driven by several contexts including home, school, neighbors and is also influenced by biological factors, family, media and peers. In addition, prosocial and moral education is obtained, for example, from the school system (Gibbs, n.d.)(Hart & Carlo, 2005). Conversely, individuals who have antisocial behavior are caused by the late development of morality, cognitive distortions, and egocentric bias. Adolescent social interactions also support the development of moral development. Piaget explained that moral socialization is important, therefore it needs to be cultivated and applied in interactions, for example adolescence with peers in terms of working together, sharing, competing and taking a normal perspective to later grow in society (Gibbs, 2020).

The above shows that the need for assistance services to provide intervention to students in the medium and low categories. In addition, students who have a high level of humility are still provided with services, considering that guidance and counseling services are provided comprehensively. The active role of counselors in schools in efforts to develop student character is stated by [ASCA \(2005\)](#). Character development in schools also implicitly affects academic achievement and test performance ([Myrick, 2011](#)). This is in line with the relationship between humility as one of the character strengths in predicting academic achievement and social skills ([MaCDonald, Bore, & Munro, 2008](#)).

School counselors are tasked with helping to build character by encouraging students to learn values, ethics, skills and responsibilities both personally and in society. Individuals who have high humility are indicated to have a high ability to let go of ego, reducing arrogance ([Davis et al., 2010](#)). Efforts to grow character are given an understanding of good character, then these characters can be implemented ([Purwanto, Wibowo, & Mulawarman, 2018](#)). The process experienced varies depending on personal history, achievements in previous stages, future planning and interpersonal skills that have been previously learned ([Friedman in Myrick, 2011](#)). Character education is defined as a deliberate and focused effort to help students understand, care and act based on ethical values and understand goodness ([Kuswono, 2013](#)).

[Farozin, Kurniawan & Irani \(2019\)](#) explain that guidance and counseling services are integrated in the school program whose activities are designed to increase the effective student domain such as self-character. This is explained in government regulations in education regulation number 111 of 2014 that counseling plays a role in character education through service strategies that are planned, implemented and evaluated in an effort to increase character values. School counselors need to develop programs to provide facilities for students to familiarize noble character with guidance and counseling service programs so that they can be implemented in daily life. Program design and implementation of activities that involve students actively to develop, grow and familiarize the character of one of the service programs carried out by the counselor, namely counseling. Service activities that can be carried out are group and individual counseling with the aim of reducing or enhancing character. The counseling is given based on the problems faced by students, especially the conditioning and direction of positive behavior in accordance with the norms that students have to apply ([Nurhasanah & Nida, 2016](#)).

[Edmawati & Ahsan \(2017\)](#) education in schools is one of the right places to develop character education. On the other hand, school counselors have an important role in character building. If viewed from Bronfenbrenner's theory of ecological systems, the importance of character in the daily process of individual interactions. [Atieka \(2014\)](#) explains that counseling services are one of the alternatives in developing student character in the educational process because characters can be trained, taught and shaped. The counseling service program in schools encourages students to succeed in increasing students' attitudes, knowledge, and skills related to academic, career, and personal / social development ([ASCA, 2012](#); [Gysbers & Henderson, 2012](#)). Statement [ASCA \(2016\)](#) regarding the position of school counselors with character education, namely school counselors actively support character education programs which are implemented in a comprehensive counseling program. The aim of the service program is that students can take advantage of the services provided for positive character development that includes topics such as decision making, communicating and developing career, academic and social / emotional. [Nelson & Tarabochia \(2018\)](#) character and moral education is often used in order to produce high school graduates to become good citizens.

School counselor are the main figures in the process of developing the noble character values of students through guidance and counseling services based on Pancasila values (Atieka, 2014). In the context of counseling, humility is one of the virtues in the psychotherapy process (Paine, Sandage, Rupert, Devor, & Bronstein, 2015). So it can be assumed that this can be transferred and developed by the counselor for students.

Conclusion

Humility is one of the character strengths and is a pillar of character as part of universal noble values. There is still arrogant, ansistic behavior, unable to accept criticism or suggestions from others and bullying behavior because they feel superior to be an important concern for research and counseling service programming. The results of the research that have been done show that most of the students are humble with the high category, and some students are in the medium and low categories. In terms of gender, there are differences in the humility of male and female students. All aspects of humility are also related to one another.

This study has a limited number of subjects so that generalizations cannot be made, and humble measurements can also be made with other types of instruments. So that further research is recommended to conduct a survey on a larger number of participants and varying ages. To find out the various relationships with other psychological attributes, correlation research can also be carried out with other character strenghts variables such as gratitude, kindness, compassion, mindfulness, happiness etc. Researchers recommend testing the effectiveness of interventions in increasing humility with individual and group counseling approaches.

Funding

The authors have no funding to report.

Acknowledgments

Thank you for Indonesia Endowment Fund Education (LPDP Scholarship)

References

- Akbar, Sa'dun, (2013). Revitalisasi Pendidikan Karakter Pada Satuan Pendidikan dengan Pendekatan Komprehensif. *Proceeding Seminar Nasional Pendidikan Karakter Bangsa di IAIN Tulungagung*.
- American School Counselor Association. (2012). *The ASCA National Model: A framework for school counseling programs (3rd ed.)*. Alexandria, VA: Author.
- American School Counselor Association. (2016). The school counselor and character education [Position Statement]. Retrieved from https://www.schoolcounselor.org/asca/media/asca/PositionStatements/PS_CharacterEducation.pdf

- ASCA (2005). Position statement: Character education.. <http://www.schoolcounselor.org/content.cfm?L1=1000&L2=7>
- Atieka Nurul. (2014). Character building of students with counseling services approach. *Guidena: Journal of guidance and counseling*, 4 (1).
- Bollinger, R. A., & Hill, P. C. (2012). Humility.
- Burnette, J. W., McCullough, M. E., Van Tongeren, D. R., & Davis, D. E. (2012). Forgiveness results from integrating information about relationship value and exploitation risk. *Personality and Social Psychology Bulletin*, 38, 345-356.
- Çardak, M. (2013). The relationship between forgiveness and *humility*: A case study for university students. *Educational Research and Reviews*, 8(8), 425–430. <https://doi.org/10.5897/ERR2012.1071>
- Daniel Hart & Carlo Gustavo. (2005) Moral development in adolescence. *Journal of research on adolescence*. 15; 3, 223-233.
- Darmayanti, I. C. (2018). *PROFIL KERENDAHAN HATI (HUMILITY) SISWA BERDASARKAN SOSIODEMOGRAFI DAN IMPLIKASINYA BAGI BIMBINGAN PRIBADI DAN SOSIAL: Studi Komparatif Terhadap Siswa di SMP Negeri Kota Bandung Tahun Ajaran 2016/2017* (Doctoral dissertation, Universitas Pendidikan Indonesia).
- Davis, D. E. (2010). *Relational Humility* (Virginia Commonwealth University). Retrieved from <http://scholarscompass.vcu.edu/etd/2293>.
- Davis, D. E., et al. (2013). Humility and the development and repair of social bonds: two longitudinal studies. *Self and identity*, 11, 1-20.
- Davis, D. E., Worthington, E.L. & Hook, J. N. (2010). Humility: review of measurement strategies and conceptualization as personality judgement. *Journal of positive psychology*, 5, 243-252.
- Davis, D., E., et.al. (2011). Relational humility: conceptualizing and measuring humility as a personality judgment. *Journal of personality assessment*, 93, 225-234.
- Edmawati, M. D., & Ahsan, S. (2017). Pendidikan Karakter Dalam Bimbingan Dan Konseling Berorientasi Pada Psychological Well Being Siswa. In *Prosiding Seminar Bimbingan dan Konseling* (Vol. 1, No. 1, pp. 258-266).
- Elliot, A. J., & Thrash, T. M. (2010). Approach and avoidance temperament as basic dimensions of personality. *Journal of personality*, 78(3), 865-906. <https://doi.org/10.1111/j.1467-6494.2010.00636.x>
- Exline, J. J., & Hill, P. C. (2012). Humility: a consistent and robust predictor of generosity. *Journal of positive psychology*, 7, 208-218.

- Farozin, Muh., Kurniawan, Luky., & Irani, Luthfia Cahya. (2019). The role of guidance and counseling in character education. *Advances in social science, education and humanities research*, 462.
- Gibbs, John C. (2020). Stages of adolescent moral development. *The encyclopedia of child and adolescent development*. DOI 10.1002/9781119171492.wecad331
- Gysbers, N. C., & Henderson, P. (2012). *Developing and managing your school guidance and counseling program (5th ed.)*. Alexandria, VA: American Counseling Association
- Kosim, Mohammad. 2011. "Urgensi Pendidikan Karakter". *Jurnal Penjaminan Mutu: Karsa*. Volume IXI No. 1.
- Kuswono. (2016). Pendidikan Karakter Pola Muhammadiyah (Studi Kasus SMA MUhammadiyah 1 dan MA Muallimin Yogyakarta). *Jurnal Guidena*. 3 (1)
- LaBouff, J. P., Rowatt, W. C., Johnson, M. K., Tsang, J.-A., & Willerton, G. M. (2012). Humble persons are more helpful than less humble persons: Evidence from three studies. *The Journal of Positive Psychology*, 7(1), 16–29. <https://doi.org/10.1080/17439760.2011.626787>
- Landrum, R. E. (2011). Measuring dispositional humility: A first approximation. *Psychological Reports*, 108(1), 217-228. <https://doi.org/10.2466/02.07.09.PR0.108.1.217-228>
- Nelson, M. D., & Tarabochia, D. S. (2018). Application of Character Development with Students on the Autism Spectrum. *Journal of School Counseling*, 16(27), n27.
- Macdonald, C., Bore, M., & Munro, D. (2008). Values in action scale and the Big 5: An empirical indication of structure. *Journal of Research in Personality*, 42(4), 787–799. <https://doi.org/10.1016/j.jrp.2007.10.003>
- Myrick, Robert D. (2011). *Developmental Guidance and Counseling: A practical Approach*. Minneapolis: Educational media corporation.
- Nielsen, R., & Marrone, J. A. (2018). Humility: Our Current Understanding of the Construct and its Role in Organizations: Humility. *International Journal of Management Reviews*, 20(4), 805–824. <https://doi.org/10.1111/ijmr.12160>
- Nurhasanah & Nida, Qathrin. (2016). Character building of students by guidance and counseling teachers through guidance and counseling services. *Journal ilmiah peuradeun*. 4;1, 65-75.
- Owens, B. P., Rowatt, W. C., & Wilkins, A. L. (2011). *Exploring the Relevance and Implications of Humility in Organizations*. Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199734610.013.0020>
- Paine, D. R., Sandage, S. J., Rupert, D., Devor, N. G., & Bronstein, M. (2015). Humility as a Psychotherapeutic Virtue: Spiritual, Philosophical, and Psychological Foundations. *Journal of Spirituality in Mental Health*, 17(1), 3–25. <https://doi.org/10.1080/19349637.2015.957611>

- Permatasari, T. A. E., & Syafruddin, A. (2016). Early initiation of breastfeeding related to exclusive breastfeeding and breastfeeding duration in rural and urban areas in Subang, West Java, Indonesia. *Journal of Health Research*, 30(5), 337-345.
- Purwanto, Edy., Wibowo., Mungin Eddy., & Mulawarman. (2018). Character education model based on parents-school partnerships. *Advances In Social Science, Education And Humanities Research*. Vol 303.
- Rowatt, W. C., Powers, C., Targhetta, V., Comer, J., Kennedy, S., & Labouff, J. (2006). Development and initial validation of an implicit measure of *humility* relative to arrogance. *Journal of Positive Psychology*, 1(4), 198–211. <https://doi.org/10.1080/17439760600885671>
- Tangney, J.P (2009). The Oxford Handbook of Positive Psychology, 3rd Edition. In *The Oxford Handbook of Positive Psychology, 3rd Edition* (2nd ed., pp. 483–490) in Snyder, C. R., & Lopez, S. J. <https://doi.org/10.1093/oxfordhb/9780199396511.001.0001>
- Tangney, J. P. (2000). Humility: Theoretical Perspectives, Empirical Findings and Directions for Future Research. *Journal of Social and Clinical Psychology*, 19(1), 70–82. <https://doi.org/10.1521/jscp.2000.19.1.70>
- Toner, E., Haslam, N., Robinson, J., & Williams, P. (2012). Character strengths and wellbeing in adolescence: Structure and correlates of the Values in Action Inventory of Strengths for Children. *Personality and Individual Differences*, 52(5), 637–642. <https://doi.org/10.1016/j.paid.2011.12.014>.
- Wright, J. C., Nadelhoffer, T., Perini, T., Langville, A., Echols, M., & Venezia, K. (2017). The psychological significance of humility. *The Journal of Positive Psychology*, 12(1), 3–12. <https://doi.org/10.1080/17439760.2016.1167940>
- Zuriah, N. (2011). Model pengembangan pendidikan kewarganegaraan multikultural berbasis kearifan lokal dalam fenomena sosial pasca reformasi di perguruan tinggi. *Jurnal Penelitian Pendidikan*, 12(2), 63-72. <https://doi.org/10.32729/edukasi.v9i3.295>