

# Kuta: Internalizing Local Wisdom Values in School Habits Able to Improve Student Character to be More Civilized

Wina Nurhayati Praja  
*General Education Department,  
 Universitas Pendidikan Indonesia,  
 Bandung, Indonesia  
 winapraja@upi.edu*

Dasim Budimansyah  
*Civic Education Department  
 Universitas, Pendidikan Indonesia,  
 Bandung, Indonesia  
 budimansyah@upi.edu*

Elly Malihah  
*Sociology Education Department,  
 Universitas Pendidikan Indonesia,  
 Bandung, Indonesia  
 ellyms@upi.edu*

Im Siti Masyitoh  
*Civic Education Department,  
 Universitas Pendidikan Indonesia,  
 Bandung, Indonesia  
 iim.sitimasyitoh@upi.edu*

**Abstract - This study aims to analyze and prove that the local wisdom of society that supports the strengthening of character education nation. This qualitative research uses a design/methodology/case study approach. Data were collected using observation techniques, interviews and documentation studies. The results showed that the local wisdom of Kampong Kuta community, namely Nyuguh Traditional Ceremony, Gondang Buhun, and Babarit contain the terms of value in the development of citizen character. Local wisdom is developed in the community, and the value contained therein such as faith, responsibility, mutual cooperation, and care for the environment. Indigenous peoples environmental activities, requirements contain noble values that we deserve. Local wisdom values that have been going on, need to be developed in the world of education to be more steady and lasting. So that not only indigenous civilized people in live, but learners in the school environment must mengumum noble values. In order to create learners who have a noble and civilized.**

**Keywords: character, strengthening character education, local wisdom**

## I. INTRODUCTION

True education is able to develop the character of learners. Education is essentially a process of maturation and the formation of identity, dignity and able to understand what the meaning, the nature and purpose of life. And how to carry out the task of living properly, intelligently and honorably. In accordance with the educational objectives contained in the National Education System Law Number 20 Year 2003, on the importance of culture- based/ethnopedagogic education. This is because modern education is no longer a mere pouring of knowledge, but more importantly the emphasis on the development of attitudes and character, personality, brain intelligence, and intelligent character [1]. But in reality today's education focuses only on providing the most up-to-date knowledge, and providing good test scores. So the problem of bad characters of students is still very alarming. Schooling education is still characterized

by several problems that do not show good character, such as the behavior of deviant children such as motorcycle gang, student fights (brawl), intimidation, *bullying*, school dropout, ditching school and drug / drug abuse. Likewise began to appear signs of abandoning local culture and turning to western culture. It's like in the arts, *fashion*, passion, food taste, entertainment world, language, lifestyle, child's interaction with parents, student's interaction with teacher, culture of *secularism*, *pragmatism*, and *hedonism*.

Currently character coaching is often done in the wrong and ineffective ways, so the moral values that families, schools and society want to transfer are not really embedded in a child. This can be seen from the concerns that appear in the statement Lickona [2], there are ten signs of the nation toward the destruction to watch out for are: 1) Increased violence among adolescents; 2) The use of language and worsening words; 3) The influence of strong *peer groups* in violence; 4) Increased self-destructive behavior, such as drug use, alcohol and free sex; 5) The blurring of good and bad moral guidelines; 6) Declining work ethic; 7) The less respect for parents and teachers; 8) Low sense of responsibility of individuals and citizens; 9) Difficulty of dishonesty; 10) There is a sense of mutual suspicion and hatred among others.

Another problem that concerns among children is drug abuse. BNN (National Narcotics Agency) found that 50-60 percent of drug users in Indonesia are among teenagers, among students and students. Drug abuse through needle syringes has also been shown to result in an increase in the number of adolescents infected with HIV/AIDS. The data of AIDS cases in the age range 15-39 years from the Ministry of Health RI as of January 2011 alone already shows the fact of [3].

The ten signs already exist in Indonesia, one of which is POLDA metro jaya data in 1998 in Jakarta recorded 230 cases of brawl (15 died, 34 seriously injured and 108 minor injuries), the results of research in 5 SMP-IT bogor (SMK- IPB) with a sample of 903 students showed that

66.7% were involved in brawl, 48.7% used stones, 26% hit with tools, and 1.7% hit with sharp weapons, and outbreaks of harsh words bad (use of language prokem among adolescents) [4]. The crisis of modern human identity is due to technological advances and social transformation [5]. The influence of information technology has changed the modern behavior that erodes local culture, such as the outbreak of consumerism, mass culture and violence, concentration of thuggery power from the lower circle to the state officials, the more differentiated multi-layered society, as a form of "human identity crisis" [4].

This condition is reinforced by the results of research Sittert [6] in South Africa that 86% of children tend to commit crimes at the age of 13-17 years. Pechoro, et al., Portuguese researcher, put forward the results of his research that the behavior of immoral children such as those who drink alcohol, antisocial, fighting, will be at risk of emotional irritability, defensive, and even predatory [6]. Especially can impact on the ability of his brain can not construct his thinking ares for the better and positive. Likewise the facts expressed by Mccathy to various cases of issues related to bad moral action was suspected by several indicators such as antisocial and poverty [7]. This condition was confirmed Virginia, that poverty is an important factor that causes children to commit acts of violence and crime [7]. Sociologically their mental condition and development tend to be narrow and acting rashly without thinking far ahead of the risk.

Based on some data and facts about the moral decline of the young generation, it takes an educational process that prioritizes the strengthening of character education (KDP). Especially nowadays a special strategy is needed in the process of education in easing good character to learners. Local wisdom has noble values that are able to bear good character for humans who ground them. This is where local wisdom makes a very important contribution in grounding the nation's character. Because with local wisdom, Indonesia is exist. Therefore there needs to be insertion of local wisdom in every educational process.

## II. THEORETICAL REVIEW

### *Concept of Character Theory*

The term "character" of the nation identical with the national character is closely related to the problem of personality in social psychology [8]. Meanwhile, according to the disciplines of psychology and anthropology is not known the term character of the nation, which there are human characters of Indonesia.

### *The Concept of Strengthening Character Education*

In essence Pancasila reflects the value of balance, harmony, harmony, unity and unity, kinship, togetherness and wisdom in fostering national life. There needs to be a program that can help and prepare citizens to understand, live, and practice the values of Pancasila in everyday life [6]. This is in line with the opinion which states that the civics subjects are interpreted as citizenship education subjects are a core education program expanded political democracy with other sources of knowledge, positive

influences from school, community and parent education, all of which are processed to train students to think critically, analytically, behave and act democratically in preparing for a democratic life based on pancasila and of the 1945 constitution [9].

Conceptually, civic education is a field of study that is *multisciences* with cross-scientific context. However, in the philosophy of science this field of study has the main subject of political science, especially the concept of political democracy for the aspects of rights and obligations. It is from the object of this central study that the *Civics* concept developed literally derived from the Latin *civicus*, which means citizens of ancient Greece. Then academically recognized as the embryo of *civic education*. Furthermore in Indonesia it is adapted into "civic education" abbreviated as PKn.

The civic education characterized by an interdisciplinary approach is based on the theories of the social sciences discipline, structurally based on *humanities*. Many theories that will be able to shape the behavior of citizens through the process of civic education learning. Citizenship Education Vision on the National Education Content Standards of BSNP mentioned, is: "the realization of a subject that serves as a tool of *nation and character building* and empowerment citizen. The mission of this course is to form citizens who are able to exercise their rights and obligations in the life of nation and state, in accordance with Pancasila and the 1945 Constitution ". Vision of Civics is "finally human / Indonesian citizen and the life of the people of NKRI religious, intelligent, democratic, and *law fullness*, peace- peaceful, prosperous, modern and personality Indonesia"[9] Local Wisdom of Kuta Village Community States that local wisdom is part of cultural construction. Local wisdom refers to the growing cultural richness of the community, and is an important element for strengthening social cohesion among the citizens [10]. Meanwhile, that conceptually local wisdom and local excellence are human wisdom that rests on a philosophy of traditional values, ethics, and ways of behaving that are traditionally institutionalized [4]. Local wisdom is a value that is considered good and right so it can survive in a long time and even institutionalized. Emphasized local wisdom is an intelligence possessed by certain ethnic groups, gained through the experience of the ethnic grapple with his environment [4].

Further confirmed discipline known as local genius [11]. This local genius is the first term introduced by Quartich Wales. The anthropologists discuss at length the local understanding of this genius. Among others, Haryati Soebadio said that local genius is also a cultural identity, identity / personality of the nation's culture that causes the nation is able to absorb and cultivate foreign culture according to their own character and abilities [12].

Based on the above definition, local wisdom is identified with local genius. In the context of this study local wisdom and local genius are considered to be identical or identical. This is in line with the opinion, [17], local wisdom is the truth that has been to direct or steady

in an area and need to be perpetuated to remain exist and remain the values of the noble [13]. Local wisdom is a blend of the sacred values of God's word and the various values that exist. Local wisdom is formed as a cultural superiority of local communities as well as geographical conditions in the sense large. Local wisdom is a form of past product that should be continually made into a life view. Although localized, but the value contained therein is considered very universal.

### III. RESEARCH METHODS

This study used two approaches to combining qualitative and quantitative research approaches (*mixed methods*) to obtain a comprehensive analysis on the problem of research [14]. The first part of this study used a qualitative approach, namely through the naturalistic method to find the needs analysis to the model of development of Character Education (PPK - BKLMK) PKn at SMPN 1 Cipaku, and its role in developing the civilization of student citizenship at SMPN 1 Cipaku. The next step of this research is to use additional paradigm (supplement) with quantitative approach to see student behavior difference and tested the effectiveness of KDP-BKLMK model in SMPN 1 Cipaku in practice in the field.

This research was conducted in SMPN 1 Cipaku. There are several considerations for choosing research *setting* such as; (1) location near kampong kuta; (2) SMPN 1 Cipaku is committed to the development of character-based education innovation as the vision and mission of SMPN 1 Cipaku is "the realization of a competitive school to create intelligent, skilled and characterful human beings. During the first study the observations were conducted, followed by interviews, and documentation with informants. The results of data collection obtained are then analyzed using Miles and Huberman models. The data obtained is then validated using triangulation technique.

### IV. RESULTS AND DISCUSSION

The results obtained from the observation and research in SMPN 1 CIPAKU indicates that the development activity of character based on local wisdom of Kuta community; traditional ceremony nyuguh, babarit, gondang buhun applied/done in several components. Among them in the learning process, school culture habituation, extracurricular activities and communication with parents.



Figure 1. Class Condition before and after development of PPK-BKLMK



Figure 2. School condition after development of PPK-BKLMK

Learning is a change in personality manifested as new response patterns in the form of skills, attitudes, habits, knowledge, and skills [15]. This means that the learning process is to change the pattern of individual behavior. Learning by using local culture, local wisdom becomes a proven source of learning more effective and interesting. By using the local wisdom values of Kampong Kuta community; traditional ceremony nyuguh, babarit and gondang buhun means that the values contained in local wisdom culture is able to become a very effective teaching resources to be applied in the learning process. Researchers use role playing method in describing the values mentioned in the learning process [16]. Because according to observations found by researchers, that role playing strategy is more interesting for learners more freely creative, innovative and more enthusiastic in the learning process.

Local wisdom is able to survive for quite a long time. Only, the development of such a rapid era to make local wisdom began eroded. Incorporating the values of local wisdom into the local content of learning is an effort to revitalize local wisdom, so that children become re-interpretation and students more understand it because is not separated / not far from the culture around them live. With the frequent values of noble local religious wisdom, nationalism, independence, mutual assistance, responsibility, and caring environment in the learning process will have a positive and strategic impact for learners to learn and internalize the values. Using role playing method to analyze values is very important. Playing a role allows values to be visible when the analysis is correct. Understand that what he analyzes is very useful for his life. Role play begins with problems that depart from learners. Then role playing methods are able to explore how the values of local wisdom encourage behavior and raise the awareness of learners about the role of values in their lives and the lives of others. In this initial activity, teachers motivate and provide refresher to learners to be more enthusiastic, enthusiastic, and active in the learning process that will be implemented. Then the teacher apperception, inform the material to be learned, and convey the learning objectives to be achieved by learners after the learning process takes place. Furthermore, the teacher informs the role-playing role model *in local wisdom* that will be applied. And the last stage of the initial activity is the teacher explaining the steps of the learning model. Here is the atmosphere when the students sang first song *Ciamis Manis Manjing Dinamis*. In observation activities, partner teachers observe the level of knowledge and development of respect toward values and norms that apply in the lives of learners and observe researchers

during teaching by applying role based role models based on local wisdom. In cycle 1 the researcher assigns the learners to seek information or news about the local wisdom values that exist in the environment around his residence and are required to link into the learning process. Especially learners trying to find out about the local wisdom of the Kuta community; Nyuguh Traditional Ceremony, Gondang Buhun, and Babarit. It is expected that learners can relate it to local wisdom. What is contained, what life values can be derived from those values. After that they do a thorough observation analysis, observation activities conducted by the partner's teachers is very important to be done for changes made by partner teachers in the level of knowledge, skill, and the disposition in the subjects of Education citizenship can be seen changing.

Reflection is a stage where researcher and partner teacher can analyze result of learning process of Citizenship Education by applying role playing model based on local wisdom, researcher assign to seek information or news about various local wisdom that exist in Indonesia. Learners should be able to analyze, the extent to which these values are useful for their life. The results of this reflection are important for the improvement or replenishment of improvements and rectify the deficiencies that occurred during the action or the implementation of cycle I. Action cycle 1 teacher reflection still shows that researchers still can not allocate time well, while the reflection of learners still many who can not follow the learning process because it is still less active than some are displayed by learners. While on the one hand researchers have tried to stimulate and motivate learners to be more active again, but because this is new to them then it needs extra stimulus for learners who are especially very inactive in the learning process.

In the first cycle of action in class VII B, began to appear the spirit and active attitude in the students. They begin to emerge and display their active attitude in the will and desire to follow the learning process. Especially Civics which has been considered a saturating lesson and very unattractive. Learners have begun to show an attitude of spirit in the ongoing learning process. Learners show the attitude of cooperation with their friends when in the process of discussion. And learners are also able to actualize himself to be a more responsible person in facing all the solutions of each problem. Seen from some of the learners who show their religious attitude from the start there are recite while on the sidelines of learning, and there are also out of class to practice sunnah prayer duha. Although there are still conditions where the class looks crowded and rowdy not conducive because there is one among the students who rebuked another friend who is considered to make noise while the learning process is underway.

But with circumstances like this make the condition becomes more conducive again because the more rowdy again and increasingly not conducive. So it looks like some are trying to follow the learning activities that play

this role. Because there are still some of the learners are shy, hesitant, and less confident in the role model.

In addition to learning, strengthening character education activities are also conducted through school culture. In SMPN 1 CIPAKU, through school culture and school habituation to develop religious values, the sportsmanship values of the nation and the nation form the character of the students are conducted through: **Routine Habituation**, Is an activity done regularly, both in class and in school. through habituation in the routine activities at SMP Negeri 1 Cipaku are as follows: a) Praying in congregation, b) Flagceremony every Monday, c) Praying before and after study, d) Daily observance Friday and listening to the reading of short letters in Al Qur'an, e) Examination of body hygiene and clothing prior to entering class, f) Cleaning classes and pages before and after studying, g) Reading books in the library.

**Habituation Program**, its planned activities both at the classroom and school level. A) Religious Activity *Pesantren kilat*, b) Creativity and Sports Week, c) Commemoration of National Great Day, d) Field trips, excursions, study tours, e) Inter-Class Sports Week, f) Bina Olympiad MIPA.

**Spontaneous Habitation**, a activity that can be done anytime, without being limited by space; a) Familiarize greeting, b) Get used to throw the garbage in place, c) Familiarize the queue, d) Get used to help friends who get caught, e) Discussion with good and true.

Habituation gives modeling, is an activity that can be done anytime and anywhere that gives priority to the giving of samples from teachers and other fish management to the students; a) Cultivating health and hygiene at all school members, b) Complying with the order prevailing in school, c) providing models dressed neatly and clean, d) Give an example of timely in all things Giving an example of unassuming appearance, e) Instilling a culture of reading, f) Give an example of not smoking in the school environment, g) Praising the work of good students.

Development through activities aimed at enhancing the sense of nationalism and patriotism among others; a) Commemoration of Independence Day, b) Commemoration of Heroes Day, c) Commemoration of National Education Day (Education Seminar and Book Review).

Development and Potential and Self-Expression developed in SMP 1 Cipaku is a skill in operate the computer in everyday life by using software that adapted to ability potency of school resources such as: a) Educational Game Program, b) Program of Drawing, c) Microsoft Office program.

Researchers trying to find useful life values that are displayed from extracurricular activities in SMPN1 Cipaku. Seeks to familiarize the values that are actualized in the various extracurricular activities that exist. **Sports activities include** extracurricular volleyball, basketball,

soccer, table tennis. The values that are displayed from various activities are; Honest, discipline, togetherness, discipline, responsible, togetherness, fair, mutual respect, sportsmanship. **Scouting activity**, is the most obligatory extracurricular to be followed by learners. Because through scout activities learners can learn the meaning of value: Deliberation, democracy, responsibility, discipline and courtesy *Takwa*, honest, discipline, togetherness and love the homeland, brotherhood, social. **Paskibra activity** is an extracurricular that many are also interested, because by following Paskibra extracurricular learners can follow the national ceremony of certain ceremonies and it is in great demand by learners. Learners are able to become flag raisers, and increase their sense of nationalism and patriotism over the years. By following the various activities paskibra, then learners can add experience and many friends. Because every two weeks in paskibra activities there is joint training and other schools that are around it. : Discipline, responsibility, togetherness, hard work, love the homeland, patriotism.

**PMR activities**, in this PMR activity learners are trained to be more solid and foster mutual help, by following the PMR extracurricular learners can help others who are sick. Being aware of the various drugs to

be used to be the first helper before medical treatment from the doctor. PMR extracurricular is also a field for learners to foster mutual help, mutual respect, and feel each other's feelings. In addition, in PMR activities, religious values, piety, honesty, discipline, togetherness and love of the country, brotherhood, and society are formed. **Palawa** activities, extracurricular palawa is engaged in the love of the environment, a variety of things related to environmental care, up and down mountains, mountain climbing, action-action solidarity disaster, and care about the natural environment around. From Palawa, learners can find the values; Discipline, responsibility, togetherness, hard work, love the homeland. **Theater activities of the theater**, one of the extracurricular theater is quite much in demand by learners. Because here is available various art, there is art of dance, music art, modern music, traditional music, traditional musical instrument. Even here there is art that *berkhas* local wisdom name *Jarambah Gendang*. By following the activities of this theater extracurricular learners can explore the values of civilization: togetherness, work same, discipline, devotion, togetherness, faith, honest, forgiving, love the homeland, refinement.

Table 1. Strengthening Character Education Based on Local Wisdom of Kuta Village Community To Improve Student Civilization

	<b>Activity</b>	<b>Description</b>
1	Learning <ul style="list-style-type: none"> <li>✓ RPP is loaded with local wisdom</li> <li>✓ The role playing method (role playing)</li> <li>✓ Test and Non Test Evaluation</li> </ul>	<ul style="list-style-type: none"> <li>✓ RPP is equipped with noble values of traditional ceremony <i>nyuguh, babarit, gondang nyuguh.</i></li> <li>✓ Using role playing learning methods, with these learners become able to analyze the values contained in the culture. Analyze in everyday life. Students are more active and enthusiastic in learning.</li> <li>✓ Assessment of tests, role play in groups, discussions, liveliness in the classroom</li> <li>✓ Enhance the spirit of learners learn</li> </ul>
2	School Culture <ul style="list-style-type: none"> <li>✓ Habituation, Programe, Modelling</li> <li>✓ Routine activities</li> <li>✓ spontaneous activity</li> <li>✓ arrangement of school environment</li> </ul>	<ul style="list-style-type: none"> <li>✓ Speeding Pesantren, National Great Day Celebration, study tour, Inter-Class Sports Week</li> <li>✓ To cultivate the cleanliness and health of all the citizens of the school, to observe the prevailing, to give examples of clean and tidy clothes, to give timely examples in all respects, to give examples of simple appearances, to instill reading culture, to give examples of not smoking in the school environment, to praise the work of students good</li> <li>✓ Prayer congregation, Flag ceremony every Monday, Praying before and after study, study every Friday and listening to reading short letters in the Qur'an, Examination of body hygiene and clothing before entering the class, Cleaning class and page before and after studying, Read books in the library.</li> <li>✓ handicrafts, organize schools with writing wisdom</li> <li>✓ Familiarize greetings to older teachers/school residents</li> <li>✓ Organize classes with regional cultural themes, decorate classes and schools with regional culture, utilize plastic / plant waste to make</li> </ul>
3	Extracurricular <ul style="list-style-type: none"> <li>✓ Scout</li> <li>✓ Theater Arts</li> </ul>	<ul style="list-style-type: none"> <li>✓ Campsites, performing arts in accordance with the local culture, giving the name of the group according to local</li> </ul>

			wisdom (traditional ceremony nyuguh, babarit, gondang buhun, displaying the craft by utilizing the results of their own local culture, creative in preserving the environment
			✓ Opening opportunities for people to develop the creative economy
			✓ Increase public economic knowledge
4	Communication	<ul style="list-style-type: none"> <li>✓ Communication of fellow parents</li> <li>✓ Communication between teacher and parent</li> <li>✓ Communication between homeroom with parents</li> <li>✓ Communication between schools and parents</li> </ul>	<ul style="list-style-type: none"> <li>✓ Whatsapp group, fuel, paguyuban, art exhibition</li> <li>✓ Parent meetings, whatsapp, other communication networks to more intensify the relationship of teachers with parents communicate the state of learners both in school or home activities.</li> <li>✓ Books of narahubung (traditions), contains communication of students' work in school and their activities at home. Upon the knowledge of parents and teachers. As well as the book contains worksheets that make learners become more wise and wise in behaving</li> <li>✓ Program gathering, natural tadabur</li> <li>✓ Annual meeting</li> <li>✓ Art exhibition of students' work</li> <li>✓ Book of communicate (tradition)</li> </ul>

*Source: Processed By Researcher 2018*

The development of strengthening character education based on local wisdom is one way to stimulate learners to love their own culture and to form religious person, wise, environmentally responsible, responsibility because the awareness of perpetuating culture is based on efforts, actions and activities that are carried out continuously, consentris and convergen, in order to obtain a better result than before and that behavior imbued with the values of local wisdom will provide solutions for social problems in Indonesia. The path of formal education institutions is a vehicle for the internalization of the values of character to the younger generation. The young generation of character is expected to become a young generation with integrity, and become a smart and good citizens person [15].

#### V. CONCLUSION

Culture and education are like two sides of a coin that can not be separated. Both are one mutually supportive, and mutually reinforcing. Culture became the basis of the philosophy of education, while education became the main guardian of culture because the role of education shaped people to be civilized and civilized. Right Ki Hajar Dewantara likens education without culture like a boat in the ocean without guidance direction [17].

Development Strengthening character education based on local wisdom of kuta village community is the latest finding in local wisdom concept where local wisdom is not only synonymous with culture that grows in society, grows in indigenous society but also local wisdom also grows in educational world through learning activities, school structure, extracurricular, and old school communication patterns with the school. This is evidenced from the impact resulting from the process of education based on local wisdom. Local wisdom greatly contributes to the state,

where national culture arises because of regional cultures. The wisdom of the Indonesian state will arise if it starts from the grounding of local cultural wisdom. This research can be developed by further researchers in other fields of science such as in high school, and college. The findings in this study can be a new contribution to the science of Citizenship Education aimed at realizing *smart and good citizenship*.

#### REFERENCES

- [1] A. C. Alwasilah, *Pokoknya kualitatif: dasar-dasar merancang dan melakukan penelitian kualitatif*. Jakarta: Dunia Pustaka Jaya, 2011.
- [2] T. Lickona, *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books, 2009.
- [3] M. J. Chambel dan C.-M. Alcover, "The psychological contract of call-centre workers: Employment conditions, satisfaction and civic virtue behaviours," *Econ. Ind. Democr.*, vol. 32, no. 1, hal. 115–134, Feb 2011.
- [4] R. Megawangi, *Pendidikan karakter untuk membangun masyarakat madani*. IPPK Indonesia Heritage Foundation, 2007.
- [5] H. Tilaar, *Paradigma baru pendidikan nasional*. Jakarta: Rineka Cipta, 2000.
- [6] M. J. Lutz, "Civic virtue and socratic virtue," *Polity*, vol. 29, no. 4, hal. 565–592, 1997.
- [7] H. Münkler, "Civil society and civic virtue. Do democratically constituted communities require a socio-moral foundation?," *Int. Rev. Sociol.*, vol. 8, no. 3, hal. 425–438, 1998.
- [8] Sapriya dan U. S. Winatapura, *Pendidikan kewarganegaraan: model pengembangan materi dan pembelajaran*. Bandung: Laboratorium Pendidikan Kewarganegaraan, Jurusan Pendidikan Kewarganegaraan ..., 2004.
- [9] D. Budimansyah, "Fundamental sociological symptoms as a source of occurrence of turbulence Indonesian society during the post-reform," in *1st UPI International Conference on Sociology Education*, 2016, hal. 63–66.
- [10] N. T. Sinaga, R. Sibarani, . P., dan B. Agustono, "Performative verb of salah suh's incantation in Simalungun ethnic: an anthropolinguistic study," *KnE Soc. Sci.*, vol. 2019, hal. 876–887, 2019.
- [11] W. Agus, *Pendidikan karakter: strategi membangun karakter bangsa berperadaban*. Yogyakarta: Pustaka Pelajar, 2012.
- [12] W. N. Praja, "Kajian nilai-nilai budaya upacara adat nyuguh Kampung

Kuta Ciamis dalam meningkatkan budaya kewarganegaraan (civic culture) warga negara,” Universitas Pendidikan Indonesia, 2012.

- [13] W. N. Praja, “Pembinaan kesadaran warga negara dalam melestarikan lingkungan hidup (the living environment) pada masyarakat adat kuta.” Universitas Pendidikan Indonesia, Bandung, 2015.
- [14] J. W. Creswell, *Research design: qualitative, quantitative, and mixed methods approaches*. London: SAGE Publications, 2009.
- [15] D. Budimansyah, *Teori sosial dan kewarganegaraan*. Bandung: Widya Aksara Press, 2016.
- [16] B. Joyce, M. Weil, dan E. Calhoun, *Models of teaching*. Pearson, 2015.
- [17] U.S.Winataputra dan D. Budimansyah, *Pendidikan kewarganegaraan dalam perspektif internasional (Konteks, teori, dan profil Pembelajaran) Bandung*. Bandung: Widya Aksara Press, 2012.