

Strategies for Strengthening Character Through Mappatulung Local Wisdom in Actualizing Pancasila Values in the Muara Badak Coastal Area

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Abstract– Great nation is a nation that has strong character side by side with high competence, which grows and develops from a pleasant education and an environment that applies good values in all aspects of life as a nation and state. Cultural wealth (local wisdom) owned by the Indonesian people can be synergized through educational institutions, communities, and also the family environment that can be used as an investment and reinforcement of children's character. The focus of this research is to obtain a picture of the internalization of the value of local wisdom *Mappatulung* as strengthening the character in the actualization of the values of Pancasila, and efforts in its preservation. This research uses a qualitative approach with descriptive methods. The research findings obtained are *Mappatulung* local wisdom containing Pancasila values which are the basis in building the nation's character that is mutual cooperation, caring, cooperation, religious, and mutual respect. Therefore, if the process of transforming the values of local wisdom *Mappatulung* can be carried out well, then the development of national character, especially in the District of Muara Badak will be realized. Then, a strategy that can be implemented to instill the values of *Mappatulung* in schools is by using contextual learning methods based on local wisdom. Efforts to preserve local wisdom *Mappatulung* can be done by considering two factors, namely general factors such as embracing youth organizations in the village, and can integrate local wisdom into subjects in schools. Then, special factors such as parents can provide direction, teach, and can protect as well as examples that children can emulate in their involvement in *Mappatulung* activities.

Keywords: *local wisdom, character, Mappatulung, innovation*

I. INTRODUCTION

In essence, culture has values that are always inherited, interpreted, and implemented along with the process of social change. The implementation of cultural values is a manifestation, and the legitimacy of the community towards culture. The existence of culture and the diversity of cultural noble values possessed by the Indonesian people is a means of building the character of citizens, both

related to the private character and public character [1].

Culture is "a pattern of notions or meanings that are intertwined as a whole in historically transmitted symbols, a system of conceptions inherited in symbolic forms through which humans communicate, preserving and developing their knowledge and attitude towards life [2]. Geertz emphasized that culture is the work of humans who can develop their attitudes towards life and be passed on from one generation to the next through the process of communication and learning so that the inherited generation has a strong character in running life. Referring to this opinion, all cultural activities intend to fulfill a number of community needs related to the necessities of life. In other words, culture cannot be separated from all patterns of community activities and culture also has a very vital role in the process of building the nation's character.

The above conception shows that the importance of culture and values contained in culture as a foundation in the development of national character. That is, it is useless to talk, echo, and design national character development without regard to cultural diversity complete with its values. Because the character of the nation is built not based on instant formulas and instant conditions, but is built based on the needs of the community by taking into account the activities of the people who have been built for generations. And that can be obtained if we pay attention to the cultural diversity and cultural values possessed by this nation.

But along with the times, the existence of culture and cultural values that are owned by the Indonesian people until now have not been optimal in efforts to build the character of citizens, even every time we witness various kinds of community actions that result in the destruction of a nation that decreases the behavior of courtesy in among adolescents, decreased honesty behavior, decreased sense of togetherness, and decreased mutual cooperation among community members. There are

10 signs of human behavior that indicate the direction of the destruction of a nation, namely: 1) increased violence among adolescents; 2) entrenched dishonesty; 3) increasing disrespect for parents, teachers and leader figures; 4) the influence of peer groups on acts of violence; 5) increasing suspicion and hatred; 6) worsening use of language; 7) decreased work ethic; 8) decreased sense of responsibility of individuals and citizens; 9) heightened self-destructive behavior, and 10) increasingly obscured moral guidelines [3].

Some policies made by the government in the hope of preventing the problems described above are starting from the implementation of the 2013 curriculum which prioritizes the affective domain of students and the reporting of assets of state officials on a regular basis to the competent authorities. But this policy will not work well if it is not accompanied by the development of other policies that are very basic in the life of society as civilized beings. Because actually the policies designed by the government in the hope of making citizens of good character are actually only as supporting instruments. Because, long before we knew the state regulations or state policies, our society was already familiar with culture and had carried out cultural values which, if we correlate with the context of present life, still felt that they still needed to be preserved, even though their activities had to be reviewed without eliminating their substance [4]. The basic thing I mean is local wisdom.

In the effort to develop national character, if it does not pay attention to the cultural values of the Indonesian nation, it will result in the uncertainty of national identity according to the Republic of Indonesia National Character Building are 1) disorienting and not living up to the values of Pancasila as the nation's philosophy and ideology; 2) limitations of integrated policy tools in realizing the values of the essence of Pancasila; 3) shifting ethical values in the life of the nation and state; 4) waning awareness of national and state cultural values; 5) threat of national disintegration; and 6) weakening national independence [5].

Based on the foregoing, building the nation's character involves various parties both families, the school environment, and the wider community. The development of national character will not succeed as long as the competent parties to support the development of character do not cooperate with each other. Therefore, building the nation's character needs to be done outside of school or the community in general in accordance with the wisdom of each local culture.

One of the means to build the nation's character by transforming the values of local wisdom is *Mappatulung*, which is known by the Bugis

community as a means to work together in completing a tough job. *Mappatulung* is a system of mutual assistance or help to meet common needs and interests based on social solidarity. This is reflected in the activities carried out jointly, namely the large harvest of fishponds.

The Bugis tribe has a tradition that, if properly cared for, will give birth to a collective condition in the community [6]. Recognition and implementation of the value of collectivity is very necessary in social life. Because in this way no matter how difficult the conditions faced by the community if faced with a sense of togetherness, of course the problem can be overcome. And the means that can create a sense of collective Bugis community, especially in Saliki Village, Muara Badak District is *Mappatulung*.

Considering the importance of the values contained in *Mappatulung* culture, it is necessary to be transformed to local citizens as a means of building the nation's character so that citizens are formed who have global insight but do not forget local traditions as the main basis in carrying out the life of the nation and state as expressed by [7]. In this study, researchers tried to focus the research on local wisdom *Mappatulung*, how to obtain a picture of the internalization of the value of local wisdom *Mappatulung* as strengthening the character in the actualization of Pancasila values, and efforts in preservation.

II. METHOD

The research location is in Muara Badak Subdistrict, precisely Saliki Village. This research method is descriptive qualitative. The focus of the research is to obtain a picture of the internalization of the value of local wisdom *Mappatulung* as strengthening the character in the actualization of the values of the Pancasila, and efforts in its preservation. Data sources are informants, namely Saliki Village Community Leaders, PPKn Teachers at the State Junior High School 1 Muara Badak, Karang Taruna Village Chairperson, and Chairperson of the PPMB Organization (Muara Badak Youth Association). Data was also taken using observation and documentation or various previous research literature. Data collection techniques are interviews, limited observation and documentation. In-depth interviews specifically with informants. Observations were carried out with researchers involved in *Mappatulung* activities. *Mappatulung* was observed from the preparation, implementation, closing, tools used, and seeing the enthusiasm of youth in participating or participating in *Mappatulung*. Documentation is done by searching for books, photographs and notes that are still stored in the community or government offices. The data that has been collected is then processed and analyzed from

beginning to end. Data processing and analysis in qualitative research is done through the stages of categorizing data, reducing data, presenting data, and drawing conclusions. Reducing data means summarizing, choosing the main points, focusing on the things that are important, looking for patterns and information obtained and discarding unnecessary information. Through the presentation of data, the data is organized, arranged in a relationship pattern so that it is easy to understand. The process of drawing conclusions and verification is carried out to find strong evidence until credible conclusions are obtained.

III. RESULTS AND DISCUSSION

Saliki Village is located in Muara Badak Subdistrict, Kutai Kartanegara Regency, East Kalimantan Province which is a very peaceful and peaceful village opened on the basis of a river channel that empties into the sea which is the fastest access and means of transportation for the people at that time who were still using boats or sailing ship.

The geographical location of Saliki Village, Muara Badak District, namely:

- North side, bordering Salo Pelai Village, Muara Badak District
- West side, bordering the Makassar Strait
- South side, bordering Kutailama Village, Anggana District
- East side, bordering Muara Badak Ulu Village.

A. *Internalization of the value of local wisdom mappatulung as a reinforcement of character in the actualization of the values of Pancasila*

Saliki village people mostly have livelihoods as pond farmers and fishermen, whose daily activities are fishing, and managing ponds or ponds. This is supported by the natural condition of the village which is surrounded by the sea.

The Saliki Village community, whose majority population is a Bugis tribe, has lived in the area for a long time. One of the local wisdoms brought by the Bugis tribe which is a means to work together in completing a tough job is *Mappatulung*. *Mappatulung* is a system of mutual assistance or help to meet common needs and interests based on social solidarity. This is reflected in the activities carried out jointly, namely the large harvest of fishponds.

The Bugis tribe has a tradition that, if properly cared for, will give birth to a collective condition in the community. Recognition and implementation of the value of collectivity is very necessary in social life. Because in this way no matter how difficult

the conditions faced by the community if faced with a sense of togetherness, of course the problem can be overcome, and the means that can create a sense of collective Bugis community, especially in Saliki Village, Muara Badak District is *Mappatulung*.

Mappatulung local wisdom is an activity that has been passed down from generation to generation by each family leader and assisted by neighbors. This has become a habit (cycle) by the residents of Saliki Village. The process of *Mappatulung* activities is carried out in 3 stages. Namely, *Mabbaca' baca* (salvation), *Mappalenne'* (lowering the offering), and *Mapatto* (planting a pole).

The values contained in the local wisdom of *Mappatulung* each break down in the types of activities as follows:

- 1) *Mabbaca' baca*
which is a form of gratitude in the form of serving food by the host to be eaten together with local residents before going to work. The process of this activity contains many positive values for parents and their children. Children are taught to have good ethics by respecting existing parents, by way of bowing when passing, good socializing, and taking responsibility for the tasks given. These values also reflect the practice of the 1st and 2nd precepts of Pancasila, namely containing religiosity in the process and togetherness in helping one another and respecting parents and protecting children as a form of humanity.
- 2) *Mappalenne'*
Is an expression of gratitude by giving several servings in the form of bananas with the intention of a symbol of prosperity, a chicken egg sharing symbol because it will be thrown into water that might be eaten by sea animals, and finally siri leaves as a symbol of welfare. The values contained in these activities are sensitivity and concern for the environment. The values contained in this activity are the embodiments of the 2nd and 5th precepts of Pancasila.
- 3) *Mapatto*
Which is done by sticking several poles together to be used as a pole to hold the embankment. In this process, cooperation, compactness, sincerity is needed as a form of mutual cooperation between the people, so that the embankment is not easily broken (collapsed). The purpose of this installation is to support the building of the door to be used as an irrigation in and out of water so that at harvest time will run well and abundant sea products. The values contained in this activity are the embodiment of the 3rd, 4th and 5th

precepts of the Pancasila principle, that without unity and cohesiveness in working together it will not be successful, then this collaboration requires discussion and mutual agreement through consensus agreement before to harmonize the work and goals of *Mappatulung*, and the sense of moral and humanitarian responsibility to the self to repay the goodness of the surrounding community for helping.

The values contained in these activities are proof that the local wisdom of *Mappatulung* is able to survive even in the midst of exposure to globalization that is increasingly increasing. This means that despite the increasingly swift influence of globalization coming from outside, but *Mappatulung* still persists at least in terms of language and the values contained therein.

Relationship Development of the nation's character has a close relationship with local wisdom *Mappatulung*, seen from the values that exist and must be transformed in people's lives so that *Mappatulung* can have a positive influence on the development of society and is not considered by society only a folklore that cannot contribute to the times. The development of national character is very important because it relates to the process of fostering, improving, and inheriting citizens about the concepts, behaviors, and noble values of Indonesian culture imbued with the values of the Pancasila and the 1945 Constitution so that they are internalized within individuals and form citizens who form tough, competitive, noble, moral, virtuous, tolerant, mutual cooperation, patriotic, dynamic, science-oriented, all of which are based on faith and devotion to God Almighty.

In this study, researchers used perceptions according to [4], which was interpreted as "experiences of objects, events, or relationships obtained by concluding information and interpreting messages". This means that researchers observe the events, activities, processes, experiences, and relations of activities related to *Mappatulung* then interpreted and interpreted in depth so that it can conclude deeply about the object being observed.

The results of the research in the field show that people's perceptions of local wisdom *Mappatulung* that basically the community knows the existence of *Mappatulung* culture in Muara Badak District and the community understands and supports the development of national character through local wisdom, especially *Mappatulung* culture.

As for the *Mappatulung* according to the informants namely public awareness to work together to help in the realization of shared desires and ideals. The emphasis in this concept is that *Mappatulung* is a form of ideals that are more

oriented towards togetherness, a sense of shared destiny and continuity as a form of humanity. *Mappatulung* if assessed from language not only talks about mutual cooperation but more than that is at the level of the spirit of community togetherness to help and develop through deliberation. So mutual cooperation which is done is not only abolishing obligations but more than that ie as if doing something based on obligations or a call of heart.

Mappatulung's local wisdom is the strength of the Bugis ethnic identity which has great potential to support a national culture that is full of diversity. In this regard [4] says that judging from the pluralistic nature of Indonesian society, it must be accepted that there are three cultural groups, each of which has its own style, the three groups are as follows; ethnic culture or in general in Indonesia, better known by the name of regional culture; local general culture; and National culture. In his explanation, ethnic culture is the same as local culture or regional culture.

Local general culture is dependent on the aspect of space, usually this can be analyzed in urban space where there are various local or regional cultures that are brought by each newcomer, but there is a dominant culture that develops for example the local culture in the city or place. Whereas national culture is the accumulation of regional cultures. This means that the city is a space for mixing cultural identities that represent local local wisdom, so that urban communities are heterogeneous in terms of both language and cultural identity. [2] Local culture related to the term ethnicity itself is "a group of people who are bound by awareness and identity of cultural unity, in this case the element of language is its trademark".

Referring to the explanation above, the nation's character building which is carried out through integrated character education in Civics subject can be implemented through cognitive moral development approach, value analysis approach, and social behavior approach.

The link between *Mappatulung* local wisdom and PPKn based on the above discussion is:

- 1) *Mappatulung* contains values taught in Civics or PPKn Value-based education fields of study such as values of harmony, divinity, values of politeness, social care, nationalism, democracy, devotion, cooperation, responsibility, responsibility, mutual cooperation, love of the motherland, disciplined and innovative and creative.

- 2) *Mappatulung* activities in the community such as role models, the habit of doing good is a conscious effort to develop values as objects of Civics, especially Civics in the community and family or citizenship education.
- 3) *Mappatulung* teaches human values such as caring, tolerance and others as an interdisciplinary PKN approach based on humanities.
- 4) *Mappatulung* as a means or media for internalization and the value of Pancasila.

The relationship between *Mappatulung* and character education are:

- 1) *Mappatulung* as a vehicle for investment in value-producing
- 2) *Mappatulung* as a means of internalizing values developed in character education.
- 3) Character education and *Mappatulung* together form individuals of good character.
- 4) Character education develops social morale, learning to control emotions, values and virtues all reflected and embodied in the local wisdom of *Mappatulung*.

Thus, local wisdom, especially *Mappatulung* is one alternative educational solution to shape the character of students in accordance with the character that has been passed down by the existing local culture. Therefore, educational institutions in Indonesia can implement education based on local wisdom. Local wisdom-based education is education that is based more on cultural values. This education teaches students to always be close to concrete situations in everyday life.

Instilling character values in schools is generally known as character education. The position of character education in Indonesia is parallel to the subjects of subjects taught in schools, which distinguishes from other subjects is the form of teaching. Character education in Indonesia is generally integrated with Pancasila and Citizenship Education subjects. The contextual learning model based on local wisdom can be used by teachers in schools. Next, instill character values directly through habituation by participating in community activities, including mutual cooperation activities or community meetings that are able to foster the character of tolerance and cooperation.

The teacher's strategy in instilling *Mappatulung* values in the learning of Pancasila and Citizenship Education

- 1) Using contextual learning methods based on local wisdom
- 2) Teachers can integrate the values of local wisdom *Mappatulung* in students. *Mappatulung* contains values taught in the field of PPKn Value-based education studies such as values of harmony, divinity, values of politeness, social care, nationalism, democracy, devotion, cooperation, responsibility, mutual cooperation, love for the motherland, discipline and innovation as well as creative. And also as an actualization of items on the Pancasila precepts, namely:
 - a) The first precepts, *Ketuhanan Yang Maha Esa*
 - The Indonesian people expressed their trust and devotion to God Almighty.
 - Indonesian citizens believe in and fear God Almighty, in accordance with their respective religions and beliefs, based on a just and civilized basis of humanity.
 - Develop a respectful attitude towards respecting and cooperating between followers of different religions and adherents of different beliefs in God Almighty.
 - Foster harmony in life among fellow believers and belief in God Almighty.
 - Develop an attitude of mutual respect for freedom to practice worship in accordance with their respective religions and beliefs.
 - Religion and belief in God Almighty is a matter that concerns the personal relationship of humans with God Almighty.
 - Not enforcing a religion and belief in God Almighty towards others.
 - b) The Second Precepts, *Kemanusiaan Yang Adil dan Beradab*
 - Recognize and treat humans according to their dignity and status as creatures of God Almighty.
 - Recognize the equality, equality of rights or basic human rights of each human being, without discriminating against ethnicity, ancestry, religion, beliefs, social position, gender, skin color or anything else.
 - Increase the attitude of arbitrariness towards others.
 - Develop an attitude of mutual tolerance and tolerance.
 - Develop an attitude of mutual love for humanity.

- Dare to defend truth and justice.
 - Happy to do a humanitarian activity.
 - Uphold these human values.
 - Develop a respectful attitude towards respecting and cooperating with other nations.
 - The Indonesian people feel themselves part of all humanity.
- c) Third Precepts, *Persatuan Indonesia*
- Able to place unity, unity, and the interests and safety of the nation and state as a common interest above personal or group interests.
 - Able and willing to sacrifice for the benefit of the nation and state if needed.
 - Develop the unity of Indonesia on the basis of Unity in Diversity.
 - Develop a sense of national pride and landed in Indonesia.
 - Uphold love for the motherland and nation.
 - Promote association for the unity and integrity of the nation
 - Maintaining world order based on independence, lasting peace, and social justice.
- d) The Fourth Precept, *Kerakyatan Yang Dipimpin Oleh Hikmat Kebijaksanaan Dalam Permusyawaratan Dan Perwakilan*
- As citizens and citizens, every Indonesian person has the same position, rights and obligations.
 - Must not impose our will on others.
 - Prioritize deliberation in making decisions for the common good.
 - Deliberations for reaching consensus include the spirit of kinship.
 - Deliberation is carried out in a common sense and in accordance with a noble conscience.
 - Giving trust to representatives who are trusted in carrying out deliberations.
 - Respect and uphold every decision reached as a result of deliberation.
 - In deliberations, the common interests are prioritized above the personal or group interests.
 - With good faith and a sense of responsibility in accepting and carrying out the results of deliberations.
 - Decisions taken must be morally accountable to God Almighty, upholding human dignity and dignity, values of truth and justice in prioritizing unity and integrity in order to achieve common interests.
- e) Fifth Precepts, *Keadilan Sosial Bagi Seluruh Rakyat Indonesia*
- Developing noble deeds, reflecting the attitude and atmosphere of family and mutual cooperation.
 - Develop a fair attitude towards others.
 - Respect the rights of others.
 - Maintaining a balance between rights and obligations.
 - Likes to work hard.
 - Likes to give help to others so they can stand on their own.
 - Do not use property rights to conflict with or harm the public interest.
 - Do not use the property rights for things that are wasteful and luxurious lifestyle.
 - Not using property rights for businesses that are extortion of others.
 - Likes to carry out activities in order to realize equitable progress and social justice.
 - Love to appreciate the work of others that is useful for the progress and prosperity together.
- Mappatulung* in the *Mabbaca-Baca* activity contains values according to the first and second principles of the Pancasila precepts, namely containing religiosity in the process and togetherness in mutual assistance and respect for parents and respect for children as a form of humanity. Then, *Mapatto* contains values according to the items in the 3rd, 4th, and 5th precepts of Pancasila, that without unity and cohesiveness in working together it will not be successful, then this collaboration requires discussion and mutual agreement through the previous consensus agreement to harmonize the work and goals of *Mappatulung*, and the sense of moral and humanitarian responsibility to the self to repay the goodness of the surrounding community for helping.
- 3) Realize the principle of *Mappatulung* (mutual cooperation) in the form of group work. In the group work the students are directed to help each other and feel the importance of the presence of members and mutually beneficial cooperation. In addition, in group work each student has individual responsibility for group success. Likewise, *Mapatto*, which is a series of work on *Mappatulung* activities that cannot be carried out without good cooperation.
- 4) Assessment is carried out on all activities of students, both individually and in groups. The teacher can examine the cultures that are in the environment of students in the learning process, then examine the values that exist in that culture. The teacher can convey and emphasize the importance of the values of

these cultures. So that students are expected to not only understand but appreciate their cultures more and be able to take on the values within them that impact on the formation of the nation's character.

Thus, the learning process that takes into account the principles of *Mappatulung* is expected to increase students' learning enthusiasm so that they can improve their learning achievement, foster a positive attitude in terms of improving the quality of learning, and can foster a spirit of cooperation and help with others in life. So learning objectives that are based on cognitive abilities, affective abilities, and psychomotor abilities are expected to be achieved. It is hoped that the inculcation of values embodied in local culture will be able to shape students who have a character that is able to survive amid the era of globalization and a love of local culture so as not to be eroded by the swift currents of globalization.

B. Mappatulung Local Wisdom Preservation Efforts

Based on observations, interviews, and documentation studies on research, efforts to preserve traditions especially *Mappatulung* local wisdom which are full of character values in accordance with Pancasila, this certainly requires the participation of young people who are the heirs of the nation's next generation.

Factors that can be done in the effort to preserve local wisdom *Mappatulung*:

- a) The involvement of Youth who are members of the Karang Taruna Desa organization.
- b) Divide tasks according to their capacity. In connection with the profession that is undertaken, young people are sometimes busy with their profession. Did not rule out the possibility that the priority should be his profession,
- c) Regard or respect the existence of youth. In this case to overcome passive youth. Many young people assume that in a social activity it is only done by parents or the elderly.

By developing training and habits in the organization it creates a personal and mental mutual help to help and cooperation with the community. For this reason, young people who are members of this organization can become pioneers for other youths in preserving their culture. Maximizing social organizations in the community. Special Factors Parents always invite their children to do these activities, so the children will become accustomed and learn to love their culture

Parents in directing children with good delivery, and not blaming excessively if children make mistakes in helping the activity. This is done so that the child's mentality is formed and there is no sense of regret and fear to follow the next activity. Gently giving understanding to the youth about the importance of community life. Discussion through formal and informal meetings like those of young people usually in gathering,

Culture in the sense of habit that ultimately can shape the character of the nation in accordance with the nation's philosophy is to be carried out in daily life. Furthermore, the habit must also be passed on to the next generation. Until whenever it becomes a necessity in maintaining the nation's culture. It is very important to maintain the survival of the nation in order to maintain independence.

Personality is an organization of attitudes (predisposition) owned by someone as a background to personality behavior refers to the organization of one's attitudes to act, know, think and feel specifically when he is related to other people or respond to a situation because personality is an individual abstraction and its behavior as is the case with society and culture, then these three aspects have a relationship that influences one another.

From the explanation above, that it is very necessary to keep the character of Indonesian youth in accordance with the character of Pancasila. Relationships of youth, society and character are so close that all three must be maintained. The process that occurs in the community is a process of youth in achieving social maturity. Interaction that occurs in the community is an educational process that makes the youth more qualified and characterized. Efforts are made to overcome various obstacles in preserving the *Mappatulung* tradition by walking together to supervise and guide youth towards a better direction.

IV. CONCLUSION

Based on the research findings that have been described and explained, it appears that *Mappatulung's* local wisdom contains Pancasila values which are the basis in building the nation's character that is mutual cooperation, caring, cooperation, religious, and mutual respect. Therefore, if the process of transforming the values of local wisdom *Mappatulung* can be carried out well, then the development of national character, especially in the District of Muara Badak will be realized.

Then, a strategy that can be implemented to instill the values of *Mappatulung* in schools is by using contextual learning methods based on local wisdom. Efforts to preserve local wisdom *Mappatulung* can be done by considering two

factors, namely general factors such as embracing youth organizations in the village, and can integrate local wisdom into subjects in schools. Then, special factors such as parents can provide direction, teach, and can protect as well as examples that children can emulate in their involvement in *Mappatulung* activities.

ACKNOWLEDGMENT

The authors thank Mr. Hendra is a partner in compiling this research, so that this paper can be arranged well and can be useful for many people.

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