

Internalizing the Value of Pancasila Local Wisdom Based on the Saprahan Tradition Strengthening the Character of the Nation

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ABSTRACT

Character is unique values, manifested by a person's personality which is formed from the internalization of various policies that are believed and used as a way of seeing, thinking, behaving, acting in everyday life. Seeing that recently character problems have tended to decline, marked by cases of teacher abuse committed by students, of course, many other problems cause character deviations to decline. Pancasila as the ideology of the Indonesian State is the main milestone for every individual in acting and behaving in life and is expected to be a strong fortress in minimizing deviant behavior. The purpose of this research is to describe the local wisdom of the traditional saprahan of the Malay Sambas community in internalizing the values of Pancasila to strengthen the character of the nation. The research method used a qualitative approach with ethnographic studies. Collecting techniques using observation, interviews, and documentation, data analysis techniques using reduction, presentation, and concluding. The results of this study indicate the local wisdom of the Saprahan tradition has basic values, namely (1) the value of equality; (2) the value of mutual assistance; (3) the value of solidarity (solidarity); (4) simplicity value and (5) religious value. It is hoped that through the values contained in the saprahan tradition, the character of Pancasila can be internalized in strengthening and strengthening the national character based on local wisdom.

Keywords: *Internalizing, Tradition of Saprahan, Character.*

1. INTRODUCTION

The current moral crisis that afflicts the younger generation is often an apology for some people to give their harsh criticism of educational institutions. As emphasized by Arismantono, it is reflected in the many deviant behaviors that occur among the younger generation today, including the practice of student courtesy which is now starting to fade, seen from the way they speak to each other, their behavior towards teachers and parents, both at school and in the community. dirty things that are improperly uttered by children of his age often continue, especially what makes us sad, namely fights between students, promiscuity, drug cases among students, school-age adolescents who commit immoral acts, speeding on the streets by school-age teenagers, mushrooming it. motorcycle gangs, consisting of school-age teenagers and rampant bullying behavior among students [1]. It is hoped that education can become a medium and a tool to minimize deviations in character to

develop the whole character of each person, both soul, body, intelligence, and personality. This is very reasonable because education has a very basic mission, namely forming a whole human being with noble morals as one of the main indicators, the generation of the nation with noble character characteristics is one of the profiles expected from the practice of national education. As Law no. 20 of 2003 chapter II article 3 concerning the functions and objectives of national education states that national education has the function of developing capabilities and forming a dignified national character and civilization to educate the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty. , have a noble character, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens [2]. Referring to this explanation, the main mission of education is not only to make students as intelligent human beings but also to have character. Kristiono revealed that the Indonesian nation is one of the

various nations in the world that has a history and principles or ideology in life that is different from other nations. Pancasila was chosen as the ideology of the Indonesian nation because its values come from the original personality of the Indonesian people themselves. Pancasila has an important function and position in the Indonesian state, namely as the identity of the Indonesian nation, as the ideology of the Indonesian nation and state, as the basis of state philosophy, as well as the principle of unity of the Indonesian nation [3]. Sociologically, every society has its value system. As a nationality, Indonesia is still based on the values of Pancasila as the basis for the nation's philosophy, as way of life, the character of the Indonesian nation will determine the collective behavior of the Indonesian people which is distinctive, which is reflected in the awareness, understanding, taste, initiative, and behavior of the Indonesian nation and state based on Pancasila values, norms of the 1945 Constitution, diversity with the principle of Unity in Diversity, and commitment to the Republic of Indonesia [4]. Seeing the condition in the field the weaker Generation in implementing Pancasila values in thinking, acting, and behaving until now the condition is apprehensive, this is a threat to the integrity of society, the nation, and the unitary state of the Republic of Indonesia. Moreover, there is no real action from all elements of society to find The solution is, therefore, it is necessary to implement Pancasila values based on local wisdom to behave, behave and make a balance between Pancasila values and local wisdom. Thus there is harmony in life together, to create comfort, peace in living together [5]. The problems faced by the Indonesian nation and the fading of the nation's character are caused by (1) the disorientation and values of Pancasila which have not been able to live up to the nation's philosophy and ideology, (2) the limited integrated policy tools in realizing the values in Pancasila, (2) 3) the shifting of ethical values in the life of the nation and state, (4) the waning of public awareness of the cultural values of the nation, (5) the threat of national disintegration arises, and (6) the weakening of the nation's independence [6]. In line with what Habib revealed, the current condition of the Indonesian national identity can be examined and identified by looking at the behavior and personality of Indonesian society in general which is reflected in the everyday behavior of the Indonesian people [7]. This shows the importance of implementing the values of the Pancasila character in all spheres of social, national, and state life as a forum for the Indonesian nation to preserve and maintain the integrity of the national character that embodies Pancasila and the 1945 Constitution. in the younger generation. The noble values that exist in local wisdom can strengthen national identity and instill a love for the nation and state. This is because local wisdom is taken from the noble values that exist in the community itself. As stated by Geertz, local wisdom is an element of traditional culture rooted in people's lives and related to

human resources, cultural resources, economy, security, and human [8]. Most people in rural areas still preserve local wisdom values. The community upholds a sense of brotherhood, kinship, helpfulness, the spirit of cooperation, and others. It is different when discussing urban communities that have been influenced by foreign cultures such as individualism and hedonism [9]. For this reason, in this study, trying to study and explore and internalize the value of Pancasila based on traditional local wisdom of the Sambas Malay community in West Kalimantan, which still preserves their local wisdom, is very interesting. This is raised as a research topic. Based on the above background, the researcher took the research title "Internalization of Pancasila Values Based on Local Wisdom of the Saprahan Tradition in Strengthening National Character".

2. METHODS

The approach in this study, using a qualitative approach. Daniah and Nanan explain that a qualitative approach demands a holistic approach which means holistic, placing a study in a double construction seeing an object in a natural 'natural' context if it is not partial [10]. In line with the Sukmadinata concept, Al Muchtar stated that qualitative research is an activity of systematic thinking to find the truth to solve research problems by continuously using inquiry activities naturally to find the truth in the framework of solving problems to build principles, concepts, scientific theories or models. about the problem under study [11]. Departing from the foundation of phenomenological philosophy, qualitative research is defined as research to find natural truths, not scientific truths according to the positivistic tradition. The reason the author uses a qualitative approach is that the data collected and the process of analyzing it is more of a qualitative nature, namely wherein the study of data collection and processing, the process of compiling and arriving at conclusions does not use systematic calculations (numbers) and inferential statistics, and this research seeks to express, describe and internalize the value of Pancasila based on the local wisdom of the traditional saprahan in strengthening the character of the nation. In this study, the research design used ethnographic methods. Ethnography is a part of qualitative in the form of ethnography, case studies, biography, phenomenology, and grounded theory [12]. Spradley stated that ethnography explores the culture of a group of people about their life philosophy based on the perspective of the indigenous people. In line with the concept of Bronislaw Malinowski in Spradley), ethnography aims to trace the culture of a group of people who have lived in their environment and have the aim of knowing their views on their world [13]. Thus the ethnographic method seeks to describe a culture to get a general view of the research subject [14].

This study focuses more on a qualitative approach with an ethnographic method research design, which facilitates researchers to describe, analyze and understand natural and comprehensively how the traditional values of the saprahan can be internalized into Pancasila values to strengthen the character of the nation amid the rampant character problems in Indonesia that the authors are trying to get. based on data sources, then the writer of the pre-press based on the events and supporting theories to get answers to the problems in this study. In this study, the authors took several subjects or research participants including community leaders, namely the head of local customary figures, especially in the village of Bakau, and community leaders, namely the district government. Data collection techniques in this study used techniques, namely 1) observation; 2) interview; 3) Documentation; and (4) Triangulation. As observation is a structured review and disposition of the phenomenon being studied, observation is part of the technique of collecting data that is used in this technique is in line with the objectives of a study, is designed and written in an organized manner then can be monitored for reliability (reliability) and sahih only [15]. In line with the concept, Johnson & Christensen in Gumilang divides qualitative observations into four categories, namely; (1) Complete Participant (2) Participant as observer (3) Observer as Participant, (4) Complete Observer [16]. Concerning the explanation of the above observations, in this study, the observation that the researcher uses is participatory observation, in which the researcher goes directly to the place of research to make direct observations of the activities and activities of the research subject under study, but the researcher is not involved in the activity. Observations relating to this research are making direct observations of the conditions, activities, implementation of the Saprahan tradition of the Sambas Malay community in the Mangrove Village as well as all-natural settings as long as they are still related to the research problem that the researcher is trying to raise.

Interviews are interpreted as media that have the role of investigating the information needed to answer problems in research. The qualitative interview process was carried out with an open-ended question technique aimed at the participants and did not forget to record the information obtained [17]. Mulyadi revealed that interviews are divided into two forms, namely structured interviews and unstructured interviews [18]. Researchers used structured interviews to explore what values contained in the saprahan tradition could be internalized into the values of Pancasila to strengthen the character of the nation, while unstructured interviews were conducted to obtain data from several key informants to complement the above data with questions that were of nature. explore the knowledge of informants by the formulation of research problems.

Documentation is called a technique in collecting data by reviewing an archive, relevant research according to

the theme being studied, monumental work of a character or an image, attachments and can be in the form of brochures that are in certain institutions related to and according to the problem in research whose purpose is to complete a researcher data. The documents that the researchers used in this study were documents related to previous research related to the saprahan tradition to add references to researchers in answering problem formulations in research.

Sugiyono argues that triangulation in testing credibility can be interpreted as checking data from one source and then going back to a different source using different strategies and times. In general, triangulation is divided into several parts, triangulation of data collection techniques, sources, and time [19]. For this study chose to use triangulation of sources and triangulation of data collection techniques. triangulation of sources including local customary figures of the village of Bakau and from the Head of District Government (Camat), Triangulation of data collection techniques. Techniques of collecting data are used in the form of observations, interviews, and documentation. While the data analysis technique in this study used an interactive model of qualitative data analysis according to Miles, Matthew B, and A. Michael Huberman which consisted of three activities occurring simultaneously, namely 1) data reduction, 2) data presentation, 3) concluding/verification [20].

3. RESULT AND DISCUSSION

In line with the development of the progress of the global paradigm, the Pancasila ideology has duties and challenges in maintaining the noble values contained in every Pancasila precept. The challenges faced include advances in science and technology which have a major influence on current global developments. The advancement of civilization results in changes in every aspect of life such as politics, economy, culture, law, society, customs, and morality of citizens. For this reason, the internalization of Pancasila values must be carried out, one of which is through policies in national education. Internalization itself is a process of entering values in a person who will shape his mindset in seeing the meaning of the reality of experience [21].

According to KBBI, internalization is an appreciation of teaching, doctrine, or value so that it is a belief and awareness of the truth of doctrine or values that are manifested in attitudes and behavior. Pancasila values are formed from the basic values that are believed and serve as guidelines for the Indonesian nation. As in the Kemenristekdikti textbook, Pancasila is the identity of the state, the personality of the Indonesian nation, the view of the life of the Indonesian nation, the soul of the nation, and a noble agreement. Pancasila values include divine values, humanitarian values, unity values, populist values, and justice values. Pancasila was born from a process of thought and reflection as well as an in-depth

study was drawn from the character and personality of the Indonesian nation [22]. Therefore, the internalization of Pancasila values in education in Indonesia is part of a strategy to maintain the nation's personality, especially for the younger generation. The internalization of Pancasila values is a process of cultivating the nation's ideology to citizens as an effort to shape personality, ways of thinking, and patterns of behavior in every aspect of the life of the nation and state. As the philosophy of the Indonesian nation, all components of the nation must immediately maintain and actualize the values of Pancasila in everyday life [23]. In this study, the internalization of Pancasila values in shaping the character of the younger generation can be carried out by marching regional local wisdom. As explained juridically, education based on local wisdom is based on Pancasila as the basis for ideology and the 1945 constitution as its constitutional foundation and is strengthened by Law number 20 of 2013 concerning the national education system, which in this case states that education based on local wisdom is to build civilization. A nation based on wisdom and diversity of values and cultures in society [24]. Based on the results of the research that has been carried out, this section will explain the discussion of the Internalization of Pancasila Values based on the local wisdom of the traditional *saprahan* in strengthening the character of the nation. The results of this study indicate that the local wisdom of the *Saprahan* tradition has basic values that can be internalized into the values of Pancasila, as follows:

Equality and religious values, where the value of equality and religion is a representation of the first Pancasila precept, namely the only Godhead in this principle, means that we have to admit that there is a god of the universe in which he is the ruler of the entire universe. God is the most important guide for every human being to live life. This precept also symbolizes that we must acknowledge the diversity of religions that both uphold divine values and uphold equality between followers of one religion and another. The value of equality and religion in the tradition of *saprahan* or eating *besaprah* in the Malay community of *sambas* can be seen through the *Bekaut* activity (preparing dishes) the element of equality is seen when men and women work together to share sections or people in preparing meals for large meals without distinction. Religion, ethnicity, and language, wherein this *bekaut* tradition there is a section for filling, putting rice in a *saprah* plate, filling in the dishes, arranging the dishes for side dishes, and a section on preparing drinking water. While the religious element can be seen in the stipulation that the number of spoons in one *saprah* is two, this number two is basically a symbol of *shahada* while for the pillars of faith it is represented by the provision of the number of people and types of side dishes in one *saprah*, namely six or five, there is also a message of *sharia* in the tradition. Eating

besaprah is represented by the number of people and the types of side dishes.

The value of cooperation, where the value of cooperation is a representation of the second Pancasila precept, namely just and civilized humanity, this principle implies that we as humans must help each other and work together in terms of goodness even in any case. This precept also shows that human life must be harmonious, peaceful, and prosperous. The value of cooperation in the tradition of *saprahan* or eating *besaprah* in the Malay community of *sambas* can be seen through the activity of *Beramu* (looking for a pole to build a space which is commonly called *tarup* for a big meal). Where the elements of cooperation are very evident at this gathering, where on the agreed day young people, and fathers, who have brothers go together to look for wood to make *tarup*, when the concoction or pile of wood has been reached. A lot, then they set up *tarups* that will be used in later parties while the mothers prepare meals for them to eat together. The value of solidarity (solidarity), where the value of solidarity (solidarity is a representation of the third Pancasila principle, namely the Indonesian Unity of Indonesia, this principle contains the meaning of Indonesian unity where this principle implies unity and unity that must be upheld, high by every Indonesian citizen. Even though the Indonesian nation consists of various ethnicities, religions, and elements of different backgrounds but can remain united for the country. This also shows that differences are not an obstacle for us to create a life of peace and prosperity in the end we are required to respect and tolerate each other to create solidarity and solidarity over existing differences. The value of solidarity in the tradition of *saprahan* or eating *besaprah* in the Malay community of *sambas* can be seen through *Borrowing* (borrowing). The element of equality is reflected in the activities carried out by local people and relatives who voluntarily help lend plates, glasses, spoons, wood. as well as a tarpaulin to carry out the activity of having a big meal without fixing a certain amount of money to replace the borrowed tool, they selflessly do it. The value of simplicity, where the value of simplicity is a representation of the fourth Pancasila precept, namely democracy which is pinned by wisdom in deliberation/representative of this precept contains meaning where we as a society should be able to gather, express opinions, accommodate every idea and make decisions based on results the best deal. In simple terms, this precept symbolizes the meaning that we do not solve a problem by force. The value of simplicity in the tradition of *saprahan* or eating *besaprah* in the Malay community of *sambas* can be seen through the *Begilling* activity (helping each other) the element of simplicity is seen when in the implementation of eating *besaprah*, food is not ordered to catering or to a place to eat but is done with mothers working together to grind or smooth spices, cutting meat, grating coconut and so on, where these activities are carried out simply or manual without using

traditional tools. The value of justice, where the value of justice is a representation of the five Pancasila principles, namely social justice for all Indonesian people, this principle reflects the attitude of social justice that is entitled to every society regardless of status or position. The value of justice in the saprahan tradition or eating besaprah in the Malay community of sambas can be seen through the Merancap activity (unifying the saprahan based on its type) where this activity is carried out so that the arrangement of the saprahan tools used can be neatly arranged, where plates are arranged according to color, size and use so that when served all societies can display equality where the elements of justice emerge. The values contained in the local wisdom of the saprahan tradition should be internalized in the Pancasila values which serve as guidelines for action and behavior in everyday life, as expressed by Octavia & Rube'i, education is needed based on the noble values of Pancasila, the younger generation. will be able to become good citizens who can understand their rights and obligations, understand the state ideology completely and correctly. Through Pancasila-based character education, the younger generation can become good, smart, skilled, and character Indonesian citizens according to Pancasila and the 1945 Constitution which can be obtained through local wisdom of an area. Furthermore, he explained that the development of national character must be carried out through a systematic and integrative approach based on Pancasila [25]. The values contained in Pancasila are taken from the very diverse culture, soul, and personality of the Indonesian nation. Strengthening the character of the Indonesian nation cannot be separated from the local culture that exists in its society. Local wisdom is a culture that is owned by certain communities and in certain places which are considered capable of surviving globalization because local wisdom contains values that can be used as a means of building the nation's character [26].

4. CONCLUSION

How character education absolutely must be revitalized. considering the moral decency in the era of globalization today, it is considered to be very worrying. These are also forms of cultural liberalization. Therefore, so that society can be protected from cultural attacks that are not by the cultural norms of Pancasila as the nation's morals. as explained character development is a noble ideal that must be realized through the implementation of directed and sustainable education based on the Law of the Republic of Indonesia Number 20 of 2003. The results of the study show that local wisdom of the saprahan tradition has basic values that can be internalized into values Pancasila, These values are 1) the value of equality and religion is a representation of the first principle of God that is one, equality and religious values in the tradition of saprahan or eating besaprah in the Malay community of sambas can be seen through

Bekaut activities (preparing dishes); 2) The value of mutual cooperation, where the value of mutual cooperation is a representation of the second Pancasila principle of just and civilized humanity, The value of mutual cooperation in the tradition of greeting or eating besaprah in the Malay community of sambas can be seen through the activity of Beramu (looking for poles to build spaces which are commonly called tarup for a big place to eat); 3) The value of solidarity (solidarity), where the value of solidarity (solidarity is a representation of the third Pancasila principle, namely the Indonesian Unity, the value of solidarity (solidarity) in the tradition of saprahan or eating besaprah in the Malay community of sambas can be seen through Borrowing activities (borrowing); 4) The value of simplicity, where the value of simplicity is a representation of the fourth Pancasila precept, namely democracy which is pinned by wisdom in deliberation / representation, the value of simplicity in the tradition of saprahan or eating besaprah in the Malay community of sambas can be seen through Begilling (helping each other) and; 5) The value of justice, where the value of justice is a representation of the five Pancasila principles, namely social justice for all Indonesian people. The value of justice in the tradition of saprahan or eating besaprah in the Malay community of sambas can be seen through the Merancap activity (unifying the saprahan tool based on its type). The final results of this study show that the local wisdom value of the traditional greeting of the Malay sambas community can internalize the Pancasila gloss which is used as a guide in acting and behaving, if this value is increasingly practiced in everyday life it can strengthen the character of the nation which must be in line with Pancasila and the 1945 Constitution.

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