

## Values in *Dongeng Ditioeng Memeh Hoedjan* by Prince Aria Soeria Atmadja for Civic Education: Ethno-pedagogical Study

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### ABSTRACT

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*"Ditioeng Memeh Hoedjan" is an ancient literary fable that was created and written by Pangeran Aria Soeria Atmajda, who was also the 20th Regent of Sumedang (1883-1919). This fable contains character values that portray virtuous behaviours that every individual should possess. This study aims to describe and analyze the character values contained in the fable "Ditioeng Memeh Hoedjan" using Sundanese ethno-pedagogical perspectives. The analysis of this fable will be further transformed into a Lesson Plan (RPP) for teaching Civics Education to elementary school students. The research method employed in this study is qualitative descriptive. The data for this research were obtained from the manuscript of the "Ditioeng Memeh Hoedjan" fable, which is housed in the Geusan Ulun Museum in Sumedang. The research findings indicate that out of the ten pages in this fable, ten paragraphs contain character values. Based on the classification, four paragraphs discuss religious values, 1 paragraph discusses integrity values, three paragraphs discuss tolerance values, and two paragraphs discuss creative values. The analysis of these values demonstrates positive behaviours that we can emulate to become knowledgeable individuals, far from being arrogant or conceited. These values can mainly be applied to elementary school students in Civics Education, which upholds the values of Pancasila, such as being obedient to religion, exhibiting friendly behaviour, acquiring knowledge, and avoiding harmful behaviours.*

**Keywords:** *Civics Education; Character Value; Ethno-pedagogic*

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## INTRODUCTION

Culture is the result of complex interactions between history, geographical environment, traditions, religion, language, values, social norms, and the daily lives of people in a region or country. The essence above essentially corresponds to the findings presented by Andreas Eppink (in Karolina & Randy, 2021) that culture encompasses the understanding of social values, social norms, knowledge, and the overall elements of social, religious, and other structures that collectively persist from one generation to the next. Additionally, culture fundamentally serves as

an identity that distinguishes one group from another, both intellectually within its society and in the form of artistic/creative expressions produced by its society. Indonesia itself is known as a country famous for its wealth in cultural values (Wardhani & Samsuri, 2020). Culture is created due to the diversity of historical events born out of struggles, triumphs, and failures in the past, which are represented through stories, traditions, and other symbols that form part of a culture, particularly those that have occurred in the country of Indonesia. These stories, traditions, and symbols are inherited from their ancestors and conveyed orally and in written form through the medium of palm leaves (lontar). Usually, it includes customary practices such as traditional ceremonies, wedding ceremonies, funeral ceremonies, religious ceremonies, annual festival ceremonies, artistic activities, and dance forms, all of which collectively serve as examples of traditions that shape cultural identity.

Moreover, culture also generates a representational value that is created as an effort to shape national character. For instance, values such as respect for parents, hospitality, justice, and freedom are also integral parts of the cultural values of a country (Peter & Simatupang, 2022; Tjahyadi et al., 2019). Based on those mentioned earlier, Muali's opinion (in Fantazilu et al., 2022) explains that the process of culture formation described above is influenced by supporting factors, including 1) Firstly, culture is created and initiated by individual beliefs, such as values, ideas, and others; 2) Secondly, these beliefs are collectively agreed upon, transforming them into collective beliefs that exist within a group, no longer individual beliefs; and 3) Thirdly, the collectively agreed-upon beliefs are then followed by the process of continuously inheriting these beliefs, passing them down from one generation to the next.

However, the integrity of culture is currently facing several challenges that have the potential to cause cultural degradation, particularly in Indonesia, which is currently experiencing the negative impacts of globalization, especially on the national identity of Indonesian society. Firstly, globalization can bring positive impacts through the exchange of cultures from outside, including in the fields of knowledge, technology, clothing, food, and other foreign products, which have now become commonplace among the Indonesian population. However, this wave of globalization has, to some extent, implications on the pillars of societal life in Indonesia, which were once known for their moral character but are now contaminated by ideas coming from foreign cultures. Furthermore, the influx of information networks through digital media also has a negative impact on life, leading to the emergence of various new ideologies such as capitalism, liberalism, materialism, pragmatism, and hedonism. These ideologies have transformed individuals into sensation-seeking beings, easily accessed through cyber multimedia networks on

gadgets or PCs connected to the internet, which are freely accessible by children, teenagers, parents, and other young executives (Hidayat, 2020). Secondly, the impact of globalization on culture contributes to the decline of national identity. National identity is a manifestation of cultural representation values that have evolved long before the introduction of significant beliefs or religions in the archipelago. Therefore, culture fundamentally serves as the foundation for various aspects of life that arise from hundreds of ethnic groups, which are then united into the national culture of Indonesia, based on Pancasila and Bhinneka Tunggal Ika (Unity in Diversity). Hence, all cultures that emerge and develop in Indonesia can be interpreted as the distinct identity of a nation. This is because culture is the representation of the creative outcomes of local wisdom in Indonesian society, encompassing values that are worth emulating by the people of Indonesia. In other words, cultural heritages, including language, customs, attire, art, and other traditions, are regarded as legacies that constitute the primary identity of the communities born in Indonesia. However, currently, the impacts of globalization are concerning in various aspects of life, including the field of culture, which results in the decline of the cultural identity of the Indonesian nation. Presently, people tend to prefer using products or adopting habits from foreign cultures, leading to the homogenization of personality traits derived from foreign cultures that they incorporate into their daily lives (especially among the younger generation).

Additionally, there is an emergence of a sense of social status associated with cultural practices (such as using the native language less frequently, lacking knowledge of Indonesian history, and losing respect for individuals who are significantly older than them). Moreover, cultural values and traditions should be more recognized amidst urban development and the spread of modern lifestyles (Aprianti et al., 2022). As a result, many cultural heritages are lost due to the lack of heirs, and a significant portion of Indonesian society has lost its national identity due to the continuous influence of foreign cultures that indoctrinate the Indonesian people to pursue absolute freedom under the guise of following the trends of modern times. This trend has negative consequences, such as prioritizing individualism over collective interests, leading to the abandonment of communal activities and the emergence of digital media content that undermines values of courtesy or other behaviours that deviate from Indonesian culture. These deviations are often portrayed in films and advertisements on television stations or internet media platforms (William, 2021).

In addition to the loss of cultural identity in Indonesian society, cultural degradation also has an impact on the field of education. The following are the harmful effects of cultural degradation

on Education: 1) the occurrence of value and cultural norm disorientation that can trigger deviant behaviour, such as teenage delinquency (Idhom, 2021); 2) Based on the survey conducted by KPA (Commission for the Protection of Children) (in Wathani, 2022) the survey conducted by KPA (Commission for the Protection of Children) revealed data from 4,500 teenagers in 12 major cities throughout Indonesia. The data indicates that "93% of teenagers have engaged in kissing, 97% of teenagers have watched and accessed pornographic videos, 62.7% have engaged in sexual intercourse with a partner outside of legal marriage, and 21% of teenagers have undergone abortion." This occurs due to the influence of globalization, information, communication, and technology development, which do not encompass values of peaceful culture, tolerance, empathy, and other character values that students should ideally possess. The data shows that 93.52% of social media users and 65.34% of internet users are predominantly in the age range of 9 to 19 years old. The content and role models they are exposed to may not necessarily be positive, especially when their social media activities do not receive extra attention from their parents. As a result, they become lazy in studying, exhibit behaviours outside societal norms, and use language that is inappropriate for their age (Wathani, 2022); dan 3) Currently, students require a curriculum that incorporates educational programs emphasizing the importance of integrating cultural values and character as the initial foundation for children to become positive and productive individuals in society. In the field itself, some students exhibit indifferent attitudes towards their teachers, display individualistic behaviour, lack self-confidence, are easily manipulated or provoked, demonstrate a weakening sense of togetherness or exhibit selfishness, and show a decline in patience and resignation, leading to a tendency towards anarchy and malicious behaviour. There is also a decline in courtesy, a decline in religious values, and other similar issues (Fahmi et al., 2022; Wathani, 2022).

The problems mentioned earlier arise due to a habit. This habit is formed because primary education receives insufficient attention from teachers, or in other words, issues that are considered simple or insignificant by teachers become the seeds of students' character formation, leading them to live without norms, drifting away from religion, and losing their identity as cultured Indonesian citizens. Furthermore, the facts mentioned above are reinforced by data from the Indonesian Child Protection Commission (KPAI), which states that there are approximately 504 underage children involved in legal cases or criminal offences (ABH) in Indonesia, such as drug abuse, committing indecent acts, and theft (Ikhsanudin, 2018). The data indirectly suggests that the loss of concern for the social environment can harm various parties, including the school institution itself. However, education is fundamentally oriented towards programs that guide

students in adopting attitudes and behaviours that adhere to societal norms, enabling them to achieve social competence and develop their personalities in a more positive direction (Widyastuti, 2021). This is also in accordance with Law No. 20 of 2003, as stated in Chapter I, paragraph 1, which states:

"Education is a conscious and planned effort to create a conducive learning environment and learning process so that learners actively develop their potentials, intelligence, noble character, and skills necessary for themselves and society." (Indonesia, 2003).

Therefore, the education system in Indonesia encompasses cognitive learning (knowledge) and contextual learning (value-based learning based on local wisdom) in order to anticipate the erosion of moral values due to the influence of globalization. However, in practice, many educational institutions, including the Sumedang Regency itself, still need to implement curriculum development based on local content entirely. Because local wisdom-based learning essentially encompasses positive values that have emerged and become traditions of our ancestors, the teachings they impart emphasize humility, honesty, knowledge, and adherence to religion and the norms prevailing in a particular region. However, all of this needs to be packaged into a learning treatment that is appropriate for the specific competencies at the primary school level. This ensures that the learning process has competence achievement indicators in line with Article 1 of Law No. 20 of 2003, mentioned earlier. It is also highly expected that students not only acquire knowledge about culture but also apply cultural values in various aspects of their daily lives (Gunawan, 2020).

In order to restore the integrity of our national identity in response to cultural degradation, the author intends to utilize one of the rich folklore traditions in Indonesia as an effort to reintroduce the importance of being a society that cherishes culture, particularly in primary schools with a focus on Civic Education (PPKn) learning. According to Danandjaja (1984) This activity is called folklore inventory. Generally, folklore inventory activities are divided into two categories: 1) collecting all written works, such as books and articles, about Indonesian folklore authored by individuals, which will then be published as a bibliography of Indonesian folklore (both annotated and non-anonymous), and 2) collecting folklore materials directly from oral sources or through oral narratives from individuals and group members who are the owners of the folklore. The outcomes of these activities can be published or kept as personal archives. The method of data collection for the folklore, as mentioned above, is divided into two approaches: 1) the first approach involves research conducted in libraries, and 2) the second approach involves on-site research directly involving relevant parties. Based on the theory mentioned above, the author utilizes the inventory activity, specifically the analysis of folklore found in a book located

in the local library (more precisely, the museum). Subsequently, the findings of this inventory will be analyzed and aligned with the teaching of PPKn (Civic Education and Character Building) and the competencies in primary schools.

This inventory aims to explore the potential of past works that can be utilized in the teaching of PPKn to elementary school students. One such work is a manuscript of an ancient dongeng titled "Ditioeng Memeh Hoedjan," written by Prince Aria Soeria Atmadja. Dongengs are considered products derived from ancient prose literary works, and, at the same time, they are a form of Indonesian oral folklore. Folklore is a part of the collective culture that is transmitted and inherited through generations within various collectives. Traditionally, it exists in different versions, whether in oral form or through tangible examples accompanied by gestures or the use of mnemonic aids (Danandjaja, 1984). Furthermore, the cultural heritage often takes the form of dongengs, dongengs, folk arts created by the people (such as traditional songs and dances), legends, myths, and other artistic legacies. Several common characteristics can be identified to distinguish folklore from other forms of culture: 1) Oral transmission: Folklore is primarily passed down through oral means, through storytelling, singing, or recitation. 2) Traditional dissemination: Folklore is spread among specific collectives over a significant period, following traditional practices. 3) Multiple versions: Folklore often exists in various versions of stories or artistic expressions. This occurs because the transmission relied on oral communication, passed from one group to another, allowing for interpolations. While folkloric elements can change, the core structure remains intact. 4) Anonymity: Folklore is generally considered anonymous, although there are instances where specific cultural creations are attributed to their creators. 5) Practical utility: Folklore serves practical purposes in everyday life, providing guidance, wisdom, entertainment, or social cohesion. For example, dongeng has utility or value as an educational tool, a source of entertainment, a vehicle for social protest, and a projections of the hidden desires held by cultural creators (Danandjaja, 1984). The dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja provides a brief explanation of the history of the Sumedang community's struggle in facing the underdevelopment of a society with limited access to education. It is presented in the form of a fable, encompassing historical values about the city of Sumedang, the value of cooperation, religious values, and integrity (Atmadja, 1974). Furthermore, the author will analyze the content of these values using a pedagogical study to facilitate the classification of which paragraphs in the dongeng contain the values, as mentioned earlier. Entopedagogy is a practice of education based on local wisdom that highlights cultural values in the field of learning (Sudaryat, 2014). The current PPKn (Civics and Citizenship

Education) learning needs cultural-based instructional materials. This is because a significant part of the nation's cultural identity is currently experiencing a decline due to the lack of knowledge about culture, the influence of globalization, and the lack of teaching materials that address local content in the educational system, particularly in elementary schools. The essence of PPKn (Civics and Citizenship Education) learning at the elementary school level is directed towards an educational program based on the values of Pancasila, with the aim of developing and preserving the noble values and morals rooted in the nation's culture. It is also a great expectation of a teacher for students to internalize these noble values and morals as an expression of their true character through tangible behaviours in their daily lives (Magdalena et al., 2020).

In essence, PPKn learning requires instructional materials that are closely related to noble values and morals based on a culture founded on the principles of Pancasila. According to research findings by Sitepu et al. (2023), In SDN 106790 Sei Mencirem, specifically in Grade IV, it has been found that the implementation of PPKn learning activities by teachers is different from the essence of PPKn learning. The learning materials need to be more effectively linked to the student's daily lives. This case occurs when discussing Pancasila-related topics that involve life values, where, in practice, teachers still provide abstract examples of behaviour that are not contextualized with the students' social environment. For instance, when describing behaviour that should align with Pancasila values, teachers often show pictures from a book without considering whether the depicted situations correspond to the student's actual environment, culture, and norms.

Furthermore, what is even worse is that the teachers themselves need to demonstrate the behaviours that the students should exhibit after learning Pancasila values. However, teachers can create instructional materials for PPKn that are suitable for the student's specific circumstances and the culture closely related to their living environment without solely relying on the materials provided in the books. Therefore, the author took the initiative to analyze the values contained in the dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja using the discipline or study of Sundanese Ethnopedagogy. This choice was made because the literary work to be analyzed originates from the Sundanese region, specifically in the city of Sumedang. The results of this analysis will encompass categories of character values that can serve as examples for students and can be recommended as instructional materials for PPKn based on local and regional content.

The previous research that analyzed the values found in the dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja, which is relevant to this study, is a work by Lasmiyati titled "Ditioeng Memeh Hoedjan: Prince Aria Suria Atmadja's Thoughts on Advancing Native Youths in Sumedang (1800-1921)". This research explains the character of Prince Aria Soeria Atmadja and the areas in which he was involved in advancing Sumedang. The writing in this dongeng contains his desires, aspirations, and hopes to advance the native youth in Sumedang. The method used in this research is a historical method that includes heuristics, criticism, interpretation, and historiography. The results of this research provide information that Prince Aria Soeria Atmadja was one of the regents of Sumedang who successfully advanced the region in various fields. His character was known for being clever and intelligent, and he was able to improve the welfare of the people. Even with his humble demeanour, he managed to instill fear in the Dutch authorities by expressing his desire for the colonial government to train the youth in the use of weapons. Although his request was rejected, he found other ways to pursue his goal, ultimately causing the opposing party to feel threatened without endangering the people of Sumedang (Lasmiyati, 2014).

Therefore, this research will explain the character values that can be emulated from Prince Aria Soeria Atmadja and classify these values using Sundanese ethnopedagogical studies. The classified values can then be used as a learning resource for PPKn (Civic Education) in primary schools based on local content derived from local literary works, particularly for students in Sumedang District primary schools.

## **MATERIALS AND METHOD**

This study is a qualitative research with a descriptive method. According to Sugiyono (2019), by using the descriptive method, the collected data is usually in the form of words or images, so the data obtained does not have to be in numerical form. Therefore, in this study, the author will present the findings of the data in the form of sentences found in the dongeng manuscript Ditoeng Memeh Hoedjan by Pangeran Aria Soeria Atmadja. In terms of data, this dongeng consists of 42 pages, and the physical manuscript of this dongeng is located at the Library Office of Geusan Ulun Sumedang Museum. The data collection technique used in this study is the document technique, which involves collecting records of past events. These documents can take the form of written text, images, or monumental works of art by an individual (Sugiyono, 2019).



This research utilizes a data analysis technique called the model approach Crewell (in Sugiyono, 2019) using the steps of qualitative data analysis as follows: 1) providing raw data in the form of transcripts, field notes, and the researcher's perspectives; 2) collecting, organizing, and preparing the data for analysis; 3) reading through all the data; 4) conducting coding; 5) generating themes and describing the data; and 6) constructing connections between themes, interpretation, and giving meaning to the identified themes. The data are obtained from the texts found in the manuscript of the dongeng "Ditioeng Memeh Hoedjan" by Pangeran Aria Soeria Atmadja.

## RESULTS & DISCUSSION

In this research endeavour, the researcher will analyze and describe the values inherent in the dongeng "Ditioeng Memeh Hoedjan" written by Pangeran Aria Soeria Atmadja. The manuscript of this dongeng consists of 42 pages, but specifically for the dongeng story, it spans only ten pages. The remaining 32 pages contain implicit explanations of the author's reasons for creating the dongeng. The first discussion analyzes the values embedded in the dongeng using Sundanese ethnopedagogical studies based on the theory of "catur diri insan," which encompasses the concepts of pengkuh agamana (religious values), luhung élmuna (integrity values), jembar budayana (tolerance values), and rancagé gawéna (creative values) (Sudaryat, 2014). The second discussion presents the results of the analysis of the values found in the dongeng "Ditioeng Memeh Hoedjan." It transforms them into a Lesson Plan for Civic Education (PPKn) as an alternative learning approach that incorporates local content-based education.

### ***Analysis of Values Embedded in the Dongeng "Ditioeng Memeh Hoedjan" by Pangeran Aria Soeria Atmadja Using Sundanese Ethnopedagogical Studies***

#### ***Analysis of Religious Values (pengkuh agamana) in the Dongeng "Ditioeng Memeh Hoedjan" by Pangeran Aria Soeria Atmadja***

Religious values (pengkuh agamana) are character values or behaviours that demonstrate the spiritual intelligence of an individual (Sudaryat, 2014). Out of the ten pages in this dongeng, four paragraphs were found to be associated with religious values, including:

#### **(Religious Value/Page 16/Paragraph 5)**

*Tidinya jung raja manuk téh nangtung, bari tuluy ngomong : "Hé, barudak! Tenjo ieu raja maranéh geus sakieu nya kakolotan; bulu nu asal bareto sakitu alusna, ayeuna mah geus cawukwuk bodas, jeung sirah ogé geus butak lantaran balas loba teuing anu dipikiran, tanaga geus suda urut dipaké ngamajukeun maranéh; tapi Alhamdulillah beunang kami paéh peso téh henteu mubadir".*

In that matter, the king of birds immediately stood up while speaking: "O children, behold your old king, feathers that are no longer beautiful and even now beginning to fade into white, and a head that has become bald due to many concerns, all the energy has been used to advance the people. Nevertheless, Alhamdulillah, all my sacrifices have not been in vain."

**(NR/16/7)**

*"Gusti Allah nu sipatna Rahman jeung Rahim geus ngersakeun ka kami, nepi ka ngalaman bisa nenjo tapakna beunang kami hese capé". Ku sabab éta urang wajib sujud sukur sapedah Anjeunna geus menerkeun urang kana jalan anu ayeuna ku urang geus kajalanan, nepi ka laksana anu dimaksud; Alhamdulillah; Alhamdulillah".*

Allah, the One and Only, has bestowed upon me sustenance, allowing me to experience and witness the fruits of this relentless struggle. Therefore, it is incumbent upon all of us to express gratitude, for Allah has guided us to the path we are currently experiencing, and it has aligned with the objectives we intended. Alhamdulillah, Alhamdulillah.

**(NR/18/1)**

*"Ayeuna mangga linggih-linggih baé di dieu, najan parantos teu tiasa miwuruk deui ogé ka abdi-abdi, étang-étang jadi tugu baé, anu sacacapna ngalampahan kawajiban, pantes lajeng riung-mungpulung sareng pangeusi bumi na, malar ngahibaran pa putra-putra na".*

Now, please stay here, even though I can no longer guide you. Consider me as a monument who can only fulfill my limited duties. May we stay together as inhabitants of this Earth and pass on knowledge to our future generations.

**(NR/18/4)**

*"Mugi-mugi Gusti nu sipat Rahman jeung Rahim, nangtayungan ka abdi sadaya".*

May Allah, who is characterized by His mercy and compassion, always protect all of us."

Based on the four excerpts above, there is an emphasis on religious values or attitudes directed toward behaving religiously. Just like the explanations provided by Sudaryat (2014), every human being must possess spiritual intelligence, one of which is to believe in the power of the One Almighty God. Order to (NR/16/5) indicates that a living creature will inevitably age, and there will come a time when it will become someone who has no power whatsoever. Furthermore, there is the point of gratitude, which falls within the religious values that every human being should practice. Furthermore, (NR/16/7) there is a religious value in the form of a reminder to all individuals to always express gratitude for all the blessings, sorrows, time, and pleasures they are experiencing. Meanwhile, (NR/18/1) emphasizes the importance of practicing the obligatory characteristics of the Prophet, one of which is Amanah (trustworthiness) and Tabligh (conveying), as indicated in the sentence, which means guiding and sharing knowledge or experiences is not a loss, in accordance with Surah Al-Asr verse 3.

"except for those who have faith and perform righteous deeds, and encourage one another to uphold truth and patience."

Finally, (NR/18/4) is a form of sincerity and adopting a state of reliance (tawakal) in order to avoid things that Allah SWT prohibits and to seek Allah SWT's help in facilitating all matters, both in this world and the hereafter.

*Analysis of the Value of Integrity (luhung élmuna) in the Folklore "Ditioeng Memeh Hoedjan" by Pangeran Aria Soeria Atmadja.*

The value of integrity (luhung élmuna) is an attitude that reflects the behaviour of a high-quality individual in terms of intellect and mindset. It involves having a good level of intelligence to overcome daily life challenges, possessing a high level of knowledge or expertise, demonstrating a strong sense of curiosity, and being able to compete effectively (Sudaryat, 2014). Out of the ten pages in this folklore, one paragraph that falls under the value of integrity is found.

**(Value of Integrity/Page 11/Paragraph 2.)**

*“Manéhanana mapatahan ka manuk-manuk pribumi, kumaha petana mesek bubuahan anu tareuas cangkangna, supaya kaarah eusina anu pelem tur matak seger; jeung deui mapatahan ngome jangjang sina luis, ngarah bisa hiber tarik cara manéhanana, sarta malar hérang katenjona; jeung deui mapatahan kumaha petana nebarkeun bangsal dina tempat-tempat anu tacan dipelakan, supaya gede hasilna. Jaba ti kitu, manéhanana sok nu nuduh-nuduhkeun tempat-tempat jujukutan anu lalemes, geusan nyieun sayang ngarah hipu, alus tur kuat, sakur anu manéhna nyaho”.*

He advised the native birds on how to open fruits with hard shells so they could enjoy the delicious and fresh contents. There was also advice on how to take care of their wings to keep them neat and be able to fly swiftly like him, appearing transparent. Furthermore, he guided how to sow rice in untrodden places to ensure a bountiful harvest. In addition, he also offered instructions on finding soft grassy areas to build nests that are comfortable, beautiful, and strong—only those were the things he knew.

Based on the paragraph of the story above, there is an emphasis on values of integrity or attitudes that are directed towards integrity behaviour. As explained by Sudaryat (1997), every human being can overcome various problems related to daily life with the assistance of their intellect and thoughts. This is depicted in the paragraph from (NI/11/2), which portrays the manifestation of the intelligence and character of a king (leader) in his efforts to solve issues through easily comprehensible solutions and the implementation of practices that he provides to his people, enabling them to resolve the problems collectively. A person is considered intelligent if they are able to seek solutions to the problems they are facing independently, and they are also capable of collaborating with a group in order to address issues that arise within a collective (showing concern for others). Furthermore, individuals who are intellectually adept and possess a high level of conscience have no hesitation in sharing knowledge or experiences with fellow human beings.

*Analysis of Tolerance Values (jembar budayana) in the Dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja*

The value of love for the homeland (jembar budayana) is a disposition characterized by qualities such as emotional intelligence, extensive knowledge, wisdom, cultural fluency, possessing a humane and religious identity, consistently appreciating the strengths of others, as well as demonstrating tolerance towards diverse ethnicities and perspectives (Sudaryat, 2014). Among the ten pages in this dongeng, three paragraphs were identified as encompassing the value of tolerance. These paragraphs are as follows:

**(Tolerance Value /Page 16/Paragraph 8)**

*"Sajeroning maranéh geus maju dina kasayagaan, kawajiban kami ogé tangtu baé ganti rupa; moal kukuh ngekeuhan nu enggeus, da mungguh budak téa, samangsa-mangsa geus gede, kudu sina ngurus diri pribadi, leupas tina pangurus bapa, bapa mah sakadar milu ngajaring sangkan tiis ceuli herang mata".*

When you have advanced and achieved success, my responsibilities also change; I will no longer pay attention to what has already passed because you are no longer children. When you become adults, you must be able to take care of yourselves, independent of paternal guidance. I am merely here to ensure your safety and provide a clear vision for your well-being.

**(NT/17/2)**

*"Demi kami, ayeuna rék lugay baé tina jadi panungtun maranéh, ngan kami téh kudu diidinan tetep tumetep tuluy-tumuluy hirup sagulung-sagalang jeung maranéh, hayang di angken cara ka dulur pang kolotna, matuh dina ieu leuweung nu sakieu alusna tur sugih, sarta geus sakieu cumantelna kana haté kami".*

For me, I will let go of the role as your companion, but I also wish to be permitted to continue living together with you. I also desire to be recognized as the eldest sibling who can reside in this beautiful and abundant forest and already has a deep sense of affection in my heart.

**(NT/17/6)**

*"Harita aya hiji dua utusan, anu nyacas pisan ingetna kana jaman maranéhanana baréto cangcaya ka éta raja manuk, nu ayeuna geus sakitu cawukwukna. Ari ras ka dinya, maranéhanana ngarasa kaduhung, dumeh baréto boga pikiran kitu; tapi papada kitu maranéhanana nyahoeun, yén éta raja manuk téh ngahampura kana kacangcaya maranéhanana".*

At that time, there were one or two messengers that he still remembered. In their time, they did not believe in the bird king, who is now so old. When they recall this, they feel regret because they had such strong doubts in the past. However, both of them also know that the bird king has forgiven their previous disbelief.

Based on the three paragraphs above, there is an emphasis on the values of tolerance or attitudes directed toward mutual respect. For (NT/16/8), in accordance with the theory of Sudaryat (2014), emotional intelligence, extensive knowledge, wisdom, and prudence are

behaviours that every human being should possess. Balance is the key to these five behaviours, even though humans are inherently imperfect and will inevitably have their shortcomings. However, from these imperfections, we can learn how to shape a personality that can endure in a constantly changing world by seeking knowledge of both religious and worldly matters to strengthen our self-defence and by cultivating a high level of empathy towards fellow human beings. This is to avoid the behaviours of arrogance and conceit, and to steer clear of ignorance and foolishness resulting from a refusal to learn.

On the other hand, (NT/17/2) portrays one form of wisdom in a human being, which is remembering the services rendered by our leaders, the contributions of our parents, and the efforts of our teachers in the school where we learn. With their contributions, we may become knowledgeable individuals. Moreover, as humans, we should never sever the bonds of kinship due to any circumstances. Consider everyone who imparts knowledge to you as your parents. No matter how high a person may rise, once they succumb to arrogance, the success they are experiencing is likely to crumble due to their arrogant behaviour.

On the other hand, (NT/17/6) depicts the importance of a humane and religious identity as the primary key to cultivating behaviour that respects and uplifts fellow human beings. From this paragraph, a lesson is portrayed that humans are not exempt from making mistakes, and we should forgive the mistakes they have made. This aligns with the practice of the value of tolerance, which entails working together to foster peace among fellow human beings.

#### *Analysis of Creative Value (rancagé gawéna) in the Dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja*

The value of creativity (rancagé gawéna) is a quality of behaviour that every human being must possess in order to become a person of quality and align with their IQ, EQ, and SQ. This includes the ability to achieve excellence, exhibit active, creative, and innovative behaviour, as well as adapt to changing times (Sudaryat, 2014). Among the ten pages in this dongeng, two paragraphs were identified as encompassing the value of creativity. These paragraphs are as follows:

##### **(Creative Value/Page 14/Paragraph 1)**

*“Heug atuh, arék meré pakarang ka maranéh, sarta arék mapatahan kumaha metakeunana éta pakarang pikeun ngalawan musuh anu arasup kadieu”.*

All right, I am providing you with this weapon, and I will give instructions on how to use it. This is so that we can fight against the enemies who come here.

**(NK/14/6)**

*“rebeng haliber pating sareot patinggaleprek nyalamperkeun mamantuan nu di umpakeun musuh di gantung gantungkeun kana tatangkalan”.*

Everyone flew, taking turns heading towards the object in the form of a fake bird, which they imagined as their enemy, suspended in the trees.

Based on the two paragraphs above, there is an emphasis on the values of creativity that are directed toward behaviour. As explained by Sudaryat (1997), every human being is capable of utilizing IQ, EQ, and SQ in a balanced manner, particularly for the common good and their benefit. This is depicted in (NK/14/6), which illustrates that every individual possesses intellectual intelligence that can be developed either individually or with the assistance of others. Fundamentally, the intellectual intelligence of a human being cannot stand alone. Therefore, Allah SWT has created emotional intelligence that can control human emotions to do good and has also bestowed spiritual intelligence to keep human thoughts away from negative behaviours. High knowledge is vulnerable to negative influences from the outside; hence, humans need guidance or teachers who can balance these three intelligences mentioned above. Lastly, (NK/14/6), it portrays the intelligence of a human being without having to take risks that may lead to fatal consequences. We can emulate this behaviour by preparing ourselves as best as possible to face various situations through learning and practicing to enhance our abilities, which can benefit ourselves and those around us.

***Development of Social Studies Lesson Plan for Elementary School based on Local Content: Values Contained in the Dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja***

After analyzing and describing the values contained in the dongeng "Ditioeng Memeh Hodjan" by Prince Aria Soeria Atmadja, the researcher proceeds to extract and utilize the values found in the dongeng as a basis for developing local content teaching materials that can be implemented in elementary school education. The development of these teaching materials takes the form of a Lesson Plan for Grade V with Theme 8: Our Friendly Environment, Subtheme 1: Humans and the Environment.

# Analysis of the Values in *Dongeng Ditioeng Memeh Hoedjan* by Prince Aria Soeria Atmadja for Civic Education in Elementary School: Ethno-pedagogical Study (Gifari Jakawali, Mujtaba Jamal, Rahman & Babang Robandi)

## RENCANA PELAKSANAAN PEMBELAJARAN (RPP)

Sekolah : .....  
 Kelas /Semester : V/2 (dua)   
 Tema 8 : Lingkungan Sahabat Kita  
 Subtema 1 : Manusia dan Lingkungan  
 Pembelajaran ke- : 3  
 Fokus Pembelajaran : PPKn  
 Alokasi Waktu : 2 x 35 menit (2 JP)

### A. KOMPETENSI INTI (KI)

1. Menyerima dan menjalankan ajaran agama yang dianutnya.
2. Memiliki perilaku jujur, disiplin, tanggung jawab, santun, peduli, serta percaya diri dalam berinteraksi dengan keluarga, teman, guru, dan tetangga di lingkungan sekitar siswa.
3. Memahami pengetahuan faktual dengan cara mengamati, mendengar, melihat, membaca) dan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, serta benda-benda yang dijumpainya di rumah dan di sekolah.
4. Menyajikan pengetahuan faktual dalam bahasa yang jelas, sistematis, & logis dari bentuk karya yang estetis, adanya stimulus berupa gerakan yang mencerminkan anak sehat, dan dalam tindakan yang mencerminkan perilaku anak beriman dan berakhlak mulia.

### B. KOMPETENSI DASAR (KD) DAN INDIKATOR PENCAPAIAN KOMPETENSI (IPK)

Kompetensi Dasar (KD)	Indikator Pencapaian Kompetensi (IPK)
3.3 Menelaah keberagaman sosial budaya masyarakat	3.3.1 Menyusun pertanyaan tentang keberagaman sosial budaya masyarakat
4.3 Menyelenggarakan kegiatan yang mendukung keragaman sosial budaya masyarakat	4.3.1 Mendiskusikan isi informasi yang diperoleh dari berbagai sumber terkait keberagaman sosial budaya masyarakat

### C. TUJUAN PEMBELAJARAN

1. Melalui kegiatan berdiskusi, siswa mampu mengidentifikasi peristiwa pada teks berkenaan tentang karya sastra kearifan lokal (karya sastra yang lahir di kota tempat siswa belajar).
2. Melalui kegiatan pengamatan, siswa mampu mengidentifikasi keragaman sosial budaya, berupa nilai-nilai karakter yang terkandung dalam karya sastra kearifan lokal tersebut.
3. Melalui kegiatan bermain peran, siswa mampu menunjukkan sikap toleransi, sikap religius, & sikap kreatif yang dapat dilakukan dalam keragaman sosial budaya yang terdapat dalam karya sastra kearifan lokal tersebut.

### D. MATERI PEMBELAJARAN

1. Teks dongeng secara fisik atau non fisik yang didalamnya memuat cerita dongeng *Ditioeng Memeh Hoedjan* karya Pangeran Aria Soeria Atmadja.

### E. METODE PEMBELAJARAN

Pendekatan Pembelajaran : Saintifik  
 Metode Pembelajaran : Role playing, diskusi, tanya jawab, dan ceramah.

## F. MEDIA PEMBELAJARAN/ALAT, BAHAN, DAN SUMBER BELAJAR


Media : 1. Teks bacaan berupa teks dongeng yang berjudul *Ditioeng Memeh Hoedjan* karya Pangeran Aria Soeria Atmadja  
 2. Proyektor  
 3. Laptop  
 4. Speaker  
 Bahan : Bahan ajar cetak berupa teks dongeng yang berjudul *Ditioeng Memeh Hoedjan* karya Pangeran Aria Soeria Atmadja.  
 Sumber Belajar : Buku Guru dan Buku Siswa Kelas V Tema 8 : Lingkungan Sahabat Kita. Buku Tematik Terpadu Kurikulum 2013 (Revisi 2017). Jakarta : Kementerian Pendidikan dan Kebudayaan.

## G. LANGKAH-LANGKAH KEGIATAN PEMBELAJARAN

Kegiatan	Deskripsi	Alokasi Waktu
Pendahuluan	1. Melakukan pembukaan diawali salam dan dilanjutkan dengan membaca doa ( <b>orientasi</b> ) 2. Mengaitkan materi sebelumnya dengan materi yang akan dipelajari. Harapan bagi pendidik, agar dikaitkan dengan pengalaman yang pernah dialami peserta didik ( <b>apersepti</b> ) 3. Memberikan gambaran secara sederhana tentang manfaat dari mempelajari pelajaran yang akan dipelajari pada saat ini. Dengan harapan, dapat bermanfaat dalam kehidupan sehari-hari siswa ( <b>motivasi</b> )	15 Menit
Kegiatan Inti	<b>Ayo Membaca</b> 1. Guru membagi siswa ke dalam beberapa kelompok sesuai dengan jumlah siswa. Guru menggunakan aplikasi <i>spin the wheel</i> di website internet. Hal ini bertujuan agar, kegiatan pembagian kelompok ini menjadi lebih adil dan merata. 2. Setiap kelompok akan memegang teks dongeng "Ditioeng Memeh Hoedjan karya Pangeran Aria Soeria Atmadja" dengan cermat. 3. Setelah mendapatkan teks, setiap kelompok diharuskan untuk membaca teks tersebut baik menggunakan teknik membaca senyap. <b>(kreatif dan inovasi)</b> 4. Guru diharuskan untuk berkeliling mengamati proses membaca setiap kelompok sambil menanyakan (adakah bagian yang sulit dan memerlukan bantuan guru). <b>(komunikasi)</b> 5. Setelah semua kelompok selesai membaca, secara acak guru akan meminta dari setiap kelompok tersebut untuk maju ke	45 Menit

1

2

<p>depan dan membaca teks dari dongeng tersebut. Proses ini dilakukan bergantian dengan kelompok yang lainnya.</p> <p>6. Kegiatan selanjutnya, guru mengadakan kegiatan diskusi dan melakukan sesi tanya jawab mengenai isi :</p> <ol style="list-style-type: none"> <li>a. Amanat apa yang dapat kalian dapatkan dari dongeng ini?</li> <li>b. Karakter siapa yang kalian senangi dari tokoh yang terdapat pada dongeng ini?</li> <li>c. Bagaimana tanggapan kalian terhadap karakter utama dari dongeng ini?</li> <li>d. Apakah kalian merasa bangga akan teks dongeng yang lahir dan ditulis oleh pengarang yang asli dari kota Sumedang?</li> <li>e. Coba sebutkan contoh perilaku sehari-hari yang sesuai dengan nilai yang terkandung pada dongeng ini?</li> </ol> <p>Kegiatan ini bertujuan untuk memberikan pemahaman kepada siswa tentang isi bacaan teks fiksi yang merupakan teks dari keberagaman sosial budaya yang lahir dari nilai-nilai representasi masyarakat Kabupaten Sumedang.</p> <p>(PPKn KD 3.3 dan 4.3) (kolaborasi)</p>  <p><b>Ayo Bermain Peran</b></p> <ol style="list-style-type: none"> <li>1. Dengan kelompoknya, siswa mendiskusikan sikap toleransi, sikap religius, dan sikap kreatif yang dapat dilakukan dalam keragaman budaya masyarakat yang bersumber dari teks dongeng "Ditioeng Memeh Hoedjan karya Pangeran Aria Soeria Atmadja".</li> <li>2. Setelah selesai diskusi, perwakilan kelompok maju ke meja guru dan melakukan kegiatan <i>spin the wheel</i> untuk menentukan kelompok mana saja yang akan mendapatkan masing-masing peran sikap toleransi, religius, dan kreatif yang diundi secara acak oleh guru dan perwakilan dari setiap kelompok.</li> <li>3. Selanjutnya, setiap kelompok memeragakan sebagian naskah dongeng di atas sesuai dengan sikap-sikap yang sebelumnya sudah ditugaskan pada siswa.</li> <li>4. Kegiatan ini bertujuan untuk memberikan pemahaman kepada siswa tentang sikap toleransi, sikap religius, dan kreatif terhadap keberagaman sosial budaya masyarakat</li> </ol>	
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	(PPKn KD 3.3 dan 4.3)	
Penutup	<ol style="list-style-type: none"> <li>1. Siswa bersama guru melakukan refleksi atas pembelajaran yang telah berlangsung:                         <ol style="list-style-type: none"> <li>a. Apa saja yang telah dipelajari dari kegiatan hari ini?</li> <li>b. Apa yang akan dilakukan untuk menghargai perbedaan di sekitar?</li> </ol> </li> <li>2. Siswa bersama guru menyimpulkan hasil pembelajaran pada hari ini.</li> <li>3. Siswa menyimak penjelasan guru tentang aktivitas pembelajaran pada pertemuan selanjutnya.</li> <li>4. Siswa menyimak cerita motivasi tentang pentingnya sikap <b>disiplin</b>.</li> <li>5. Siswa melakukan operasi semut untuk menjaga kebersihan kelas.</li> <li>6. Kelas ditutup dengan doa bersama dipimpin salah seorang siswa.</li> </ol>	10 Menit

## H. PENILAIAN

### 1. Teknik Penilaian

- a. Penilaian Sikap  
Mencatat hal-hal yang berpengaruh dari diri siswa (baik yang positif atau yang negatif) yang ditunjukkan dalam sikap **disiplin**.
- b. Penilaian Pengetahuan

Muatan	Indikator	Teknik Penilaian	Bentuk Instrumen
PPKn	KD PPKn 3.3 dan 4.3 Tujuan Kegiatan Penilaian : KD Pendidikan Pancasila dan Kewarganegaraan 3.3 dan 4.3.	Tes tertulis	Soal isian Soal uraian

### c. Unjuk Kerja

Menampilkan secara inovatif dari hasil kegiatan bermain peran, berupa praktik nyata perilaku toleransi, religius, dan perilaku kreatif yang terdapat dalam dongeng "Ditioeng Memeh Hoedjan".

Bentuk Penilaian : Tertulis  
 Instrumen Penilaian : Penilaian Keterampilan menggunakan model checklist KD PPKn 3.3 dan 4.3

No.	Nama siswa	Kriteria	Respon dengan lancar	Predikat
1		Siswa mampu mengkapresikan karakter yang terdapat dalam teks dongeng tersebut		
2		Siswa mampu mengaitkan materi yang terkandung dalam dongeng tersebut		
		Siswa dan teman kelompoknya dapat bekerja sama dengan baik dalam memainkan tugas bermain peran ini		
Catatan predikat				
1. Menjawab keseluruhan kriteria : sangat baik 2. Terdapat satu jawaban yang salah : baik 3. Terdapat dua kesalahan jawaban : kurang 4. Terdapat tiga kesalahan jawaban : sangat kurang				

3

4

2. Bentuk Instrumen Penilaian

No.	Tanggal	Nama Siswa	Catatan Perilaku	Butir Sikap	Tindak Lanjut
1.					
2.					
3.					
4.					
5.					

Refleksi Guru :

Catatan guru :

1. masalah : ...
2. ide baru : ...
3. momen spesial : ...

Mengetahui Kepala Sekolah,	Sekolah Dasar .....20... Guru Kelas V,
NIP.....	NIP.....

## CONCLUSION

Based on the analysis and discussion conducted earlier regarding the analysis of values contained in the dongeng "Ditioeng Memeh Hoedjan" by Prince Aria Soeria Atmadja, based on the theory of the four aspects of human nature from the study of Sundanese ethno-pedagogy, there are ten paragraphs out of a total of 10 pages in this dongeng that contain values that a human being can emulate. Therefore, the researcher concludes the results of the analysis from the study of Sundanese ethno-pedagogy on this dongeng as follows: according to the theory of Sudaryat (2014), in this study, which is entitled "Self-Formation of Individuals," data were collected for each aspect, namely religious values (consisting of 4 paragraphs emphasizing the importance of a religious foundation for the continuity of life). Furthermore, data were collected for integrity values (with 1 paragraph focusing on the high level of intelligence in every human being, but in order to maximize that level of intelligence, continuous learning is necessary, along with the importance of remaining humble). Subsequently, data were gathered for tolerance values (comprising three paragraphs illustrating the behaviour individuals should adopt, such as never forgetting those who have rendered services to us, avoiding arrogance or pride, and always utilizing the mistakes made by those who have wronged us (avoiding vengeful behaviour)). Lastly, creative values were examined (comprising two paragraphs describing how individuals



should ideally balance their IQ, EQ, and SQ abilities, aiming to become individuals who continuously learn and uphold moral values in every activity they engage in).

Based on all the data provided, this fable adopts numerous character values that we can emulate in terms of its positive behaviours to become knowledgeable individuals, far from being arrogant or conceited. The results of this analysis can also serve as teaching materials for students, particularly at the elementary school level. Because the story presented in this fable belongs to the fiction genre, it stimulates students' imagination to interpret the meaning and content within the story. Moreover, students can also become acquainted with the richness of literary works that originated and developed in their hometown, Sumedang. This will enable them to become future generations who appreciate local culture and embody the character values in their daily lives.

Through this research, it is hoped to introduce literature based on local wisdom, specifically literary works originating from the city itself. Additionally, this study provides recommendations for at least one Lesson Plan (RPP) that incorporates teaching strategies derived from classical literary works. This is intended to enable elementary school teachers, in particular, to create instructional materials or teaching resources that include classical literary works in an effort to preserve local culture in the respective city.

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