

CULTIVATING CIVIC CHARACTER THROUGH CO-CURRICULAR PROGRAMS CONTAINING LOCAL WISDOM

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Abstract

This study aims to analyze the influence of local wisdom-based co-curricular programs on the formation of student citizenship character at SMP Negeri 16 Cimahi. The co-curricular program implemented takes the theme "Bhinneka Tunggal Ika: Different Colors but One Feeling of Unity in Diversity" with cultural performance activities, traditional games, and collaborative projects oriented towards strengthening social values. The study used a mixed methods approach with a sequential explanatory design, involving 100 students as quantitative respondents and 9 qualitative informants. The research instruments were a Likert scale questionnaire, observation, in-depth interviews, and document analysis. The results of the quantitative analysis showed that students' citizenship character was in the high category ($M = 4.19$) and there was a strong positive relationship between the co-curricular program and citizenship character ($r = 0.71$) with a contribution of 39% ($R^2 = 0.39$). Qualitative findings confirm an increase in social responsibility, caring, empathy, and respect for differences through the internalization of the values of *silih asih-silih asah-silih asuh* and *tepa selira*. This study concludes that local wisdom-based co-curricular activities are effective as a strategy for developing civic character, but students' social participation still needs to be strengthened through community service-based activities.

Keywords: *Co-curricular, Citizenship, Local Wisdom*

INTRODUCTION

The era of globalization and the information technology revolution have fundamentally changed the orientation and practices of education in various parts of the world. This social shift has far-reaching consequences for how schools educate young people to adapt, think critically, and behave as responsible global citizens. Education is no longer solely focused on cognitive aspects, but must also foster social and moral skills aligned with the demands of 21st-century society, such as collaboration, communication, creativity, and global citizenship. (James A. Banks, 2006; Katerina Ananiadou & Magdalean Claro, 2009) In the context of Indonesia's diverse society, strengthening civic character is becoming increasingly important to maintain social cohesion, tolerance, and the spirit of diversity amidst the rapid flow of globalization. (Saebah, 2024). Civic character is an important foundation for developing democratic, ethical citizens who actively participate in social life. This character encompasses awareness of rights and obligations, social responsibility, empathy for others, and the ability to appreciate differences. (Hoskins & Deakin Crick, 2008; Rejeki, 2025) In education, strengthening civic character is inseparable from collaborative skills, as strong civic attitudes require the ability to work together across cultural, religious, and worldview differences. Education that simultaneously emphasizes civic values and collaboration can shape students who are not only intellectually intelligent but also socially and emotionally resilient.

The Indonesian government, through the Ministry of Primary and Secondary Education (Kemdikdasmen, 2024), has responded to this need by introducing the Eight Dimensions of Graduate Profiles, comprising faith and piety, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication. These eight dimensions are designed to complement the Pancasila Student Profile and strengthen the deep learning approach that emphasizes the integration of knowledge, skills, and social attitudes. Within this framework, the citizenship dimension serves as a moral foundation that underpins successful interactions between individuals in a pluralistic society. However, several studies have shown that strengthening students' civic character in Indonesia still faces various challenges. Research by Bappenas and UNICEF (2022) noted that many Indonesian schools still lack the space for students to express local cultural values and mutual cooperation in learning activities. This lack of social space results in decreased participation and a sense of belonging within the school community.

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One strategy considered more effective in bridging the gap between character theory and practice is the Co-curricular Project-Based Learning Program. Co-curricular activities are a form of learning that connects intracurricular and extracurricular activities, with the goal of having students internalize character values through direct experience. (Mayang Tria Lestari, 2024; Primaisela Arinda & Fauzan, 2025) Co-curricular activities have great potential in developing social and civic values because students engage in collaborative activities that demand responsibility, communication, and caring. Furthermore, when co-curricular activities are linked to local wisdom, learning becomes more meaningful because it is rooted in sociocultural realities close to the students' lives. (Rinanta Sari et al., 2021) This approach is in line with the Contextual Teaching and Learning (CTL) theory proposed by Johnson (2002), which emphasizes that effective learning occurs when students are able to connect academic knowledge with real experiences in their social environment.

Local wisdom plays a strategic role in character education because it embodies social, moral, and spiritual values that have been tested in community life. The values of mutual cooperation, deliberation, solidarity, and tolerance embodied in local culture are the basis for the formation of civic character. (Sumardjoko & Musyiam, 2018). Study Emi Ramdani (2018) emphasized that local culture-based education can be an effective medium for fostering civic culture and strengthening social cohesion within the school environment. (Gumilar et al., 2025) A study in the same journal showed that social studies learning that integrates local cultural values increases students' social empathy and sense of responsibility toward their community. Both findings demonstrate that internalizing local values not only strengthens cultural identity but also enhances students' social participation in civic contexts.

The local wisdom-based co-curricular program implemented at SMP Negeri 16 Cimahi is a concrete example of the implementation of culture-based character education. The program, themed "Bhinneka Tunggal Ika: Different Colors but One Feeling of Unity in Diversity," combines various cross-cultural activities such as regional drama performances, Indonesian dances, traditional games, and social activities based on mutual cooperation. All of these activities are designed to develop attitudes of responsibility, empathy, and cooperation, and foster a love for the homeland. Through this project, students not only learn about Indonesia's cultural diversity but also practice civic values in real life, such as respecting differences, helping others, and maintaining social harmony in the school environment. The integration of co-curricular activities with local wisdom values at SMPN 16 Cimahi reflects the implementation of the concept of experiential civic education, where students learn citizenship through direct experience and social reflection. (Darling-Hammond et al., 2020; James A. Banks, 2006) In the context of social studies education theory, this activity functions as a means of forming reflective citizens who have the ability to think critically, empathize, and participate socially. (Somantri, 2001). This program also supports the view Fullan & Maria Langworthy (2014) that deep learning can only be achieved if students are given the opportunity to experience, construct, and express social values through real actions.

Several studies have demonstrated consistent findings in this direction. Dungca and Razon's (2022) study in the Philippines found that community-based learning increased students' civic engagement and sense of social responsibility. Meanwhile, Kim and Choi's (2021) study in South Korea confirmed that integrating cultural values into the curriculum strengthens civic identity and expands cross-cultural empathy. In the Indonesian context, Fitriani et al. (2022) noted that local culture-based learning can increase environmental awareness and social solidarity among secondary school students. Although numerous studies support the effectiveness of this approach, research systematically examining the relationship between local wisdom-based co-curricular programs and strengthening the dimensions of citizenship and collaboration within the Eight Dimensions of the Graduate Profile framework remains very limited.

Most existing studies are descriptive in nature and have not employed a mixed methods approach to combine quantitative and qualitative data within a single research design (Mertens, 2020). This gap opens up space for research at SMP Negeri 16 Cimahi to provide a stronger empirical contribution to how the implementation of local wisdom-based co-curricular activities can concretely strengthen students' civic character. Based on the description, this study aims to analyze and evaluate the effectiveness of a local wisdom-based co-curricular program in developing the dimensions of citizenship and collaboration of students at SMP Negeri 16 Cimahi. This study is expected to provide theoretical contributions to the development of social studies education based on socio-cultural values as well as practical contributions to strengthening the implementation of the Eight Dimensions of Graduate Profiles in schools. Through this study, it is hoped that a contextual, participatory, and local cultural values-based co-curricular learning model can be found that is relevant to the need to strengthen civic character in the era of globalization.

METHODS

This research uses a mixed methods approach with a sequential explanatory design model, which combines quantitative and qualitative data sequentially. (Creswell, 2007) This approach was chosen to provide a comprehensive understanding of the effectiveness of local wisdom-based co-curricular programs in developing students' civic

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character. The first stage used descriptive quantitative analysis to measure students' civic character, while the second stage used qualitative analysis through interviews and observations to deepen the results and understand the social context and cultural values involved. (Mertents, 2020). The research was conducted at SMP Negeri 16 Cimahi, West Java, in the odd semester of the 2025/2026 academic year, coinciding with the implementation of the co-curricular program with the theme "Bhinneka Tunggal Ika." The research subjects consisted of 100 students in grades VII-IX who participated in all co-curricular activities as quantitative respondents, and 9 key informants (6 supervising teachers, 2 vice principals for student affairs, and 1 principal) who were selected by purposive sampling as qualitative respondents.

This study has one independent variable, namely the implementation of local wisdom-based co-curricular programs (X), and one dependent variable, namely students' civic character (Y). The focus of the study includes three questions: (1) how is the implementation of local wisdom-based co-curricular programs at SMPN 16 Cimahi, (2) to what extent does the program influence the strengthening of civic character, and (3) what local values contribute to the formation of students' civic character. Data were collected through four main techniques. First, a Likert scale questionnaire (1–5) was used to measure students' citizenship levels based on indicators of social responsibility, concern, participation, and tolerance. (Hoskins & Deakin Crick, 2008; James A. Banks, 2006) Second, participant observation was conducted during cultural project activities and traditional games to assess social responsibility behavior and group work. Third, in-depth interviews and focus group discussions (FGDs) were conducted with teachers and students to explore their perceptions of the program's impact on citizenship formation. Fourth, school documents, including co-curricular modules, activity reports, and student reflections, were analyzed to assess the application of local values in program implementation.

Data analysis was conducted quantitatively and qualitatively. Quantitative data were analyzed using descriptive statistics (mean, standard deviation, and percentage), followed by Pearson correlation tests and simple linear regression to determine the relationship between program implementation and civic character. The analysis was conducted using SPSS version 29. Qualitative data were analyzed using the Miles (2014) which includes reduction, presentation, and drawing conclusions. Data validity is strengthened through triangulation of sources and methods. (Patton, 2014). Integration of results is carried out at the interpretation stage to produce a comprehensive understanding of how local wisdom-based co-curricular programs contribute to strengthening students' civic character.

RESULTS AND DISCUSSIONS

Research result

Quantitative Analysis Results

The measurement of students' citizenship character was conducted using a Likert questionnaire (1–5) given to 100 students in grades VII, VIII, and IX who were actively involved in a local wisdom-based co-curricular program with the theme "Bhinneka Tunggal Ika: Different Colors but One Feeling of Unity in Diversity." The four citizenship indicators measured included social responsibility, social concern, tolerance of differences, and social participation.

Table 1. Descriptive Statistics of Civic Character (N=100)

Indicator	Mean	Category
Social responsibility	4.32	Very high
Social concern	4.20	Tall
Tolerance of differences	4.00	Tall
Social participation	3.95	High enough
Total average	4.19	Tall

The data shows that students' civic character is in the high category (M = 4.19). The social responsibility indicator has the highest score (M = 4.32), indicating that students have internalized their role as part of a group. Conversely, social participation has the lowest score (M = 3.95), indicating that active involvement in social activities still requires strengthening. To determine the relationship between local wisdom-based co-curricular programs and civic character, a Pearson correlation test was conducted.

Table 2. Pearson Correlation Test Results

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Variables	r	Sig. (2-tailed)	Interpretation
Co-curricular Program → Civic Character	0.71	0	Strong and significant correlation

The r value = 0.71 indicates a strong positive relationship, meaning that the better the implementation of the co-curricular program, the higher the students' civic character. Next, a simple linear regression was carried out to determine the extent of the contribution of co-curricular programs to the formation of civic character.

Table 3. Simple Linear Regression Results

Model	R	R ²	F	Sig.	Equality
1	0.71	0.39	89.6	0	$Y = 1.98 + 0.64X$

The R² value = 0.39 shows that the local wisdom-based co-curricular program contributes 39% to the formation of civic character, while 61% is influenced by other variables (e.g. school culture, family environment, and daily social experiences). The regression equation $Y = 1.98 + 0.64X$ means that every one unit increase in the quality of program implementation will increase students' citizenship character scores by 0.64 points.

Qualitative Analysis Results

The results of observations, in-depth interviews, and Focus Group Discussions (FGDs) indicate changes in students' social behavior and interaction patterns after participating in a local wisdom-based co-curricular program. These changes appear consistent with the quantitative data trend, which indicates an increase in indicators of social responsibility, caring, tolerance, and group participation. The formation of civic character does not occur instantly, but develops through collaborative learning experiences that occur repeatedly during cultural drama performances, regional dance rehearsals, traditional culinary exhibitions, and traditional games. First, there was an increase in students' willingness to work collaboratively in groups. During the cultural performance rehearsal, students demonstrated a willingness to share tasks, coordinate, and resolve minor conflicts through discussion. Previously less active students began to take on roles, such as small group leaders or prop arrangers. This improvement was evident when the teacher no longer had to provide repeated instructions to assign roles. This demonstrates an emerging sense of social responsibility and an awareness of individual roles within the learning community.

Second, students demonstrated a tendency to help each other without being asked, especially during hands-on activities like traditional games and creating cultural exhibition products. This assistance took the form of not only physical assistance but also emotional and motivational support. Some students with specific skills began mentoring others who had not yet mastered dances or drama dialogue. This phenomenon reflects the development of social awareness and empathy, which aligns with the values of *silih asih* (compassion), *silih asah* (grooming), *silih asuh* (caregiving) in Sundanese culture. Third, there was an increase in respect for differences of opinion, cultural background, and social perspective among students. In group discussions, students began using more polite language, demonstrating a willingness to listen, and avoiding confrontation. This attitude demonstrates the internalization of the value of *tepa selira*, namely the ability to position oneself and respect the comfort limits of others to maintain social harmony. This aligns with students' statements that co-curricular activities have made them more accepting and appreciative of diversity: "We now respect our friends' opinions more. If we have different opinions, now we try to discuss it first." (Eighth Grade Student Interview, 2025) The quote demonstrates that the learning process not only changes social behavior but also students' reflective awareness of managing differences as something natural and valuable in living together. The teacher also confirmed this finding, stating: "The children are starting to show initiative in working together. Previously, some tended to go it alone, but now they are more willing to share roles." (Program Facilitator Interview, 2025)

Discussion

The results of the study indicate that local wisdom-based co-curricular programs play a significant role in strengthening the civic character of secondary school students. This is reflected in the average civic character score, which is in the high category (M = 4.19) and the strong positive relationship between the implementation of the co-curricular program and the development of civic character (r = 0.71). The R² value of 0.39 indicates that the quality of the implementation of the local wisdom-based co-curricular program explains 39% of the variation in students' civic character, while the remaining 61% is influenced by external factors such as school culture, family background,

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and social environment. These findings indicate that character education is not only determined by formal instruction in the classroom, but also by the dynamics of the social ecosystem in which students interact daily. In other words, when local culture is activated in the educational context, it becomes a living source of values, not just slogans or cultural symbols, but because these values are realized and practiced in social relationships between students.

This finding strengthens the view (James A. Banks, 2006) that effective citizenship education is education that positions students as active subjects in their social experiences. Citizenship is not a set of concepts transmitted through lectures, but a social practice lived through experiences of cooperation, negotiation of interests, and dialogical conflict resolution. (Roup, 2020) In this context, cultural performances, traditional games, and collaboration on thematic projects serve as micro-public spheres where students practice democracy and tolerance on a small scale. Arthur et al., (2008), citizenship develops when schools become arenas of equal inter-subject interaction, not just arenas of one-way knowledge transfer from teacher to student. The social responsibility indicator is the aspect of citizenship that shows the highest achievement ($M = 4.32$).

This indicator reflects that students are beginning to recognize their identity as part of a community and understand that the success of the group is determined by the contribution of each member. In co-curricular activities, the process of assigning roles, such as artistic director, performer, stage director, documentation, and discussion moderator, creates positive interdependence, which, according to Johnson (2002) is the core of cooperative learning. This interdependence fosters awareness that every individual action has social consequences. Thus, social responsibility in this context is not abstract, but is understood through shared practice. Furthermore, aspects of social awareness and empathy also showed strong development in students. Observations showed that students engaged in mutual assistance practices, both technically (helping friends understand dialogue or dance movements) and emotionally (providing encouragement or comfort during intensive practice). This behavior reflects the internalization of the values of *silih asih* (compassion), *silih asah* (grooming), *silih asuh* (caregiving), principles of Sundanese social interaction that emphasize mutual love, mutual development of abilities, and mutual protection in communal life. (Mulyani et al., 2024; Nasir et al., 2025) When these cultural values are activated through collaborative practices, empathy is no longer understood as a moral obligation, but as a relational need, namely the need to maintain the integrity of social relationships so that joint activities can proceed harmoniously. The aspect of tolerance for differences also showed high achievement ($M = 4.00$). The diversity of social backgrounds and thinking styles among students in cultural projects requires the ability to appreciate differences in ideas and expressions. In group discussions and performance rehearsals, the diversity of cultural expressions and interpretations of traditional values opens up space for the awareness that diversity is not a threat, but rather social capital to enrich perspectives. (Febriana Adhani & Suryadi, 2025) This attitude aligns with the concept of *tepa selira*, the ability to put oneself in another's shoes to maintain social harmony. In other words, tolerance in this context isn't simply accepting differences, but rather interacting ethically within dynamic social relationships.

Although civic character is generally in the high category, the results of the study show that the social participation indicator obtained the lowest score compared to other indicators ($M = 3.95$). This indicates that although students already have empathy and collaborative skills, active involvement in external and action-oriented social activities is not optimal. In other words, students show a tendency for good civic disposition, but their civic engagement is still limited to the school's social space. This condition is in line with the findings (Hoskins & Deakin Crick, 2008) which states that civic identity is often formed earlier than civic participation, because social involvement requires courage, mental readiness, experience, and adequate environmental support. This condition aligns with the findings Rasid Yunus (2025) This indicates that most students understand social values but require ongoing action to internalize these values in the form of social commitment. To fully develop civic character, co-curricular activities need to be enriched with a service-learning approach that connects school social experiences with community contexts, such as community service activities, advocacy for local traditions, or cross-community collaboration (Astuti, 2022; Miller & Dumford, 2018).

Pedagogically, this local wisdom-based co-curricular program can be understood through the Contextual Teaching and Learning (CTL) approach, which emphasizes connecting knowledge to students' real-life experiences (Johnson, 2014). CTL makes learning more meaningful because students gain knowledge through direct engagement in social contexts, not simply through conceptual abstraction. Furthermore, this program reflects the experiential civic education model, namely the formation of civic identity through social experiences, critical reflection, and collaboration in solving real-life social problems. (Angriani et al., 2025; Darling-Hammond et al., 2020). Thus, co-curricular programs based on local wisdom not only introduce regional culture as knowledge but also present it as a shared ethical way of living. This program serves as a space for the reproduction of socio-cultural values and a vehicle for the development of holistic civic character. Students not only learn about civics as subject matter but also experience it as a life practice, thus forming a civic identity rooted in local culture, open to differences, and ready to participate in social life. Based on these findings, school strategies are needed to provide sustainable and integrated

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participatory platforms, not just ceremonial or incidental ones. Activities such as regular community service, class discussion forums, student leadership clubs, community-based social projects, and collaborations with local communities can provide spaces that enable students to practice civic values concretely. Such programs not only support increased student social participation but also strengthen the relationship between the school and the community as a form of contextual civic education. In this way, character education does not stop at the cognitive and affective domains, but expands to the conative domain, namely the ability and willingness to act as active and responsible citizens.

CONCLUSIONS

This study shows that co-curricular programs based on local wisdom play a significant role in shaping students' civic character. The quantitative analysis shows that civic character is in the high category ($M = 4.19$), with a strong correlation between involvement in the program and strengthening civic character ($r = 0.71$). The R^2 value of 0.39 indicates that the quality of program implementation explains 39% of the variation in civic character, indicating that learning experiences rooted in local culture contribute significantly to shaping students' civic attitudes, values, and behaviors. Qualitative data support these findings by demonstrating an increase in social responsibility, caring, empathy, collaboration skills, and appreciation for differences through collaborative activities and cultural interactions. However, the social participation aspect still shows relatively lower achievement compared to other indicators, indicating that student involvement in broader social action still needs to be strengthened. Therefore, future co-curricular activities need to be directed to provide greater space for service learning, environmental awareness actions, and community service-based projects that enable students to take a more active role in the community. Thus, it can be concluded that co-curricular programs based on local wisdom not only function as supporting activities for the school, but also as an effective pedagogical strategy in shaping democratic, empathetic citizenship characters and able to live in diversity.

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