

The Meaningfulness of Sa Tidar Philosophy in Strengthening Community Civic Disposition

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ABSTRACT

This research aims to discover the meaning of the philosophy of Sa Tidar as a symbol and meaning in the practice of life in Bukit Tidar, meaning that every wrong will be caught in every behavior in life. It means that honesty is part of one's integrity in action. Javanese thick norms impact social sanctions through community appreciation and rejection. The value of Sa Tidar is very relevant in the Civic Disposition value order as a reinforcement in community life. This research used a qualitative descriptive approach. The data were collected through observation, interview, and documentation. Then, the data was validated through source and method triangulation. This research used Miles and Huberman's model: data reduction, data presentation, and drawing conclusions to analyze the data. The results showed that the validity of Sa Tidar philosophy in strengthening Civic Disposition through (1) the meaning of Sa Tidar values has excellent relevance in shaping civic disposition as a pillar of social life. (2) The philosophy of Sa Tidar serves as a moral guide that integrates the values of religiosity and character in everyday life.

ABSTRAK

Kata-kata kunci:

Filosofi Sa Tidar;

Civic Disposition;

Masyarakat.

Makna Filosofi Sa Tidar dalam Penguatan Disposisi Kewargaan Masyarakat. Kebermaknaan Filosofi Sa Tidar dalam Penguatan Civic Disposition Masyarakat. Penelitian ini bertujuan untuk mengetahui makna Filosofi Sa Tidar merupakan simbol dan makna dalam pengamalan hidup yang ada di Bukit Tidar, bermakna bahwa setiap yang salah maka akan ketahuan dalam setiap perilaku apapun dalam kehidupan. Artinya kejujuran bagian dari integritas seseorang dalam bertindak. Norma Jawa yang sangat kental memberikan dampak pada sanksi sosial berupa penghargaan dan tolakan masyarakat. Nilai Sa Tidar sangat relevan dalam tatanan nilai Civic Disposition sebagai penguat dalam kehidupan bermasyarakat. Metode penelitian menggunakan pendekatan deskriptif kualitatif melalui observasi, wawancara, dan dokumentasi. Keabsahan data melalui triangulasi (sumber dan metode). Analisis data menggunakan model Miles dan Huberman yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kebermaknaan filosofi Sa Tidar dalam penguatan Civic Disposition melalui (1) pemaknaan Nilai-nilai Sa Tidar memiliki relevansi yang besar dalam membentuk civic disposition sebagai penopang kehidupan sosial masyarakat. (2) Filosofi sa Tidar berfungsi sebagai panduan moral yang mengintegrasikan nilai-nilai religiusitas dan watak dalam kehidupan sehari-hari.

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Introduction

Indonesian culture is very diverse from the roots of local traditions and customs. The creation of thought, reason, and sense can legitimize tradition. It starts from the site and the rite of the form of objects and non-objects into the color of wealth as a symbol of the meaning of life. It can be respect, trust, identity reinforcement, art, and creation. That culture is acculturated into an excellent, phenomenal result, having characteristics, identity, and character as a form of sustainability. The diverse cultures of the people in Indonesia have created a new order of traditions in the form of customary practices full of solemnity. Local culture that lives in the community is usually born from the spiritual encouragement of the community and local rites that are spiritually and materially very important for the social life of a village community (Setyaningrum, 2018).

Culture is not simply a practice or description of a society's customs but is interwoven in all social practices and is the sum of the relationships between them (Hall, 1980). Social practice is the attachment between individuals to each other to create character, habits, and traditions. The characteristics of the Indonesian nation, which are ethnic, religious, and customary, bring about a style of national identity. Therefore, it is necessary to preserve culture as the dignity and prestige of the nation. So that the ancestral culture is always practiced, cared for, and maintained and becomes a source of pride. Cultural preservation is an effort to maintain the values of cultural arts and traditional values by developing dynamic, flexible, and selective manifestations and adjusting to ever-changing and evolving situations and conditions (Nahak, 2019). The site pattern and rites must be protected together between the components of the nation's children, and the form of support from all parties will secure the culture.

The existence of culture and the diversity of noble cultural values owned by the Indonesian people is a means of building the character of citizens, both related to private character and public character (Yunus, 2016). This is because the original culture style, through tradition, will establish good characters. The form of character strengthening from the cultural side is that the values contained become good practices in life. These good practices are related to virtue and wisdom in thought and action. Wisdom comes when one is open to living together and sees diversity as a natural necessity, both in the multidimensional lives of individuals and in increasingly complex societies. Awareness of the importance of diversity as a dynamic of life that cannot be rejected or denied also arises (Komalasari et al., 2018).

The meaning of internalized cultural values is transformed into supernatural forces accommodated through appreciation. Sociocultural philosophy in life becomes a mutual agreement. Philosophy is a coherent view in the form of thought, contemplation, and action in the form of wisdom so that it creates noble values of virtue in social interaction in society. The meaning of life behavior is illustrated in the habits of the people living it. Philosophy becomes a view and hold of life, which means it is a sublimity of wisdom. The Javanese culture developed in Yogyakarta contains many values and guidance for human life. The philosophy of Javanese life who want to achieve perfection is seen in the proverb of "*oyo dumeh*" (do not be arrogant), "*ajining diri dumunung ono ing lathi*" (be careful with your word), and "*mikul duwur mendem jero*" (upholding the dignity). These sayings show that the Javanese have a purpose to be good people by behaving and speaking well (Apriliani & Dewi, 2019).

Modern society is now inseparable from pragmatic, individualist, and idealistic thinking. This modern society can be seen from the point of view of the mind's patterns that are instantaneous and without ever thinking long. Sometimes, the behavior is more likely to harm

and threaten others. One of them is the younger generation's indifference to Javanese traditional manners. Courtesy, behavior, and speech began to fade from the effects of environmental dominance, which lacked Javanese noble values. Moreover, the effect of technological development is that children prefer gadgets rather than learning about the behavior of Javanese culture. Indonesia's millennial youth are slowly losing their true character as Indonesians. Trends circulating in the digital world, including social media, strongly influence the character of young generations.

Javanese practices are full of meaning through cultural symbols attached to become a tradition that needs to be carried out. Moreover, the ancestors of the Indonesian people, especially the Javanese, still respect the behavior of their ancestors. Another problem of dishonesty is the spread of hoax news in various media. Wonders and worries characterize millennial humans in today's digital era, and there is a lot of fake news in cyberspace (Suud, 2018). The problem of national character in Indonesia has become a public concern because it is suspected that various problems faced by the Indonesian nation today stem from this (Lonto, 2019).

Java is a culture that bases its culture on forces outside itself, also called magical religion (Arsadani, 2012). Therefore, an inscription on Mount Tidar with a powerful philosophy has significantly transformed into a noble value: honesty. Mount Tidar is called the nail of Javanese land. At this time in Mount Tidar, events are often held, such as arts and cultural festivals, Ruwat Bumi and Haul of Sheikh Subakir (Sakti & Sulistyowati, 2020). Thus, the embedded value is the locality of *Sa Tidar's* philosophy in the form of a touching message that means *Sapa Salah Seleh*. The letter Sa is inscribed in the Tidar Hill, Magelang. The inscription is the *Sapa Salah Seleh Inscription* (whoever is wrong will be found out). The meaning of this symbol is a moral message to the people of Magelang and its surroundings. This philosophy signifies the character of Magelang residents with integrity (Mazid et al., 2020).

It needs to be reaffirmed that the philosophy of *Sa Tidar* becomes the guideline and foundation of thinking of Magelang citizens in particular and all people in general. *Nevertheless*, *Sa Tidar's* philosophy has yet to be yet to be implemented, lived, and practiced. Therefore, *Sa Tidar's* philosophy, in the form of Javanese local values, is very supportive of strengthening the civic disposition of the community. Local wisdom refers to the concepts of philosophy, values, ethics, and actions that have existed for generations to regulate the use of natural and human resources (Mazid, Komalasari, Karim, et al., 2024).

The development of the nation's character can be achieved by transforming local cultural values as a means to build the nation's character (Yunus, 2016). The paramount commitment in Civic Education Competency is character building. Among the aspects of civic competence include civic knowledge, civic skills, and civic disposition to foster good citizen character (Branson, 1999). Civic Disposition deals with problems of attitudes, character, and values that are preferences and motivating forces for individual or social behavior (Mazid, Komalasari, Abdulkarim, et al., 2024; Pasandaran et al., 2018). Civic Disposition, like civic skills, develops slowly due to what has been learned and experienced by someone at home, school, community, and in civil society organizations (Mulyono, 2017).

The research results from Sari (2016), Wagiran (2013), and Mazid et al. (2024) related to civic disposition observed from socio-culture, school, and local wisdom talked about value reinforcement. The researchers explained the effect of implementation and internalization of civic disposition toward life value, which is full of benefits, such as tolerance, politeness,

togetherness, etc. Therefore, the author has a different point of view from that of previous research. This research focuses on *Sa Tidar's* philosophy, which advises on the condition of value as the basis of community guidelines. This guideline is a symbol of mutualism among Magelang community members in particular and Indonesian society in general, and it can be a guide for social life behavior, namely honesty. The exemplary meaning of *Sa Tidar* can be a recommendation for social value order as part of strengthening civic disposition.

Civic Disposition is a critical component of civic competence, and this requires attitudes and habits of thinking of citizens that are conducive to functioning properly in a democratic society system, especially those related to the public interest (Quigley, 1991). The primary purpose of civic disposition is to foster the character of citizens, both private characteristics such as; moral responsibility, self-discipline, and respect for the human dignity of each individual, as well as public character, for example, concern as citizens, politeness, obeying the rule of law, critical thinking, and the willingness to listen, negotiate and compromise (Branson, 1999).

Based on the description above, the meaning of the philosophy of *Sa Tidar* needs to be interpreted together as a view of the value of living honesty, which is universal. Philosophy can be used theoretically and practically in life. Moreover, the philosophy of *Sa Tidar* is a reinforcement and binding in shaping the civic disposition of the community. Therefore, the author is interested in reviewing and researching how *Sa Tidar* philosophy's meaningfulness strengthens civic disposition, especially in the joints of social life.

Method

This research used a descriptive qualitative method by describing the words (Moleong, 1989). The participant was chosen by *purposive sampling*. The selected subject is from Culturalists, the Tourism Department, community figures, and citizens. All informants are Magelang citizens who know the ins and outs of the history of *Tidar*, including academics, practitioners, observers, and cultural actors. Furthermore, the researcher lives in the Magelang area, the research location. Then, the informants reveal the existing symptoms and describe the meaningfulness of *Sa Tidar's* philosophy in strengthening the civic disposition of the community. The data in the field were collected through observation, interviews, and documentation. Furthermore, the data were analyzed in the form of a description. The data collection technique used in this study was an interview. The observation was made through field observations related to the life practices of the Magelang community inspired by the view of *Sa Tidar's* values. Meanwhile, the documentation in the form of photos/videos and other documents was obtained from the public relations of the Magelang City Government. Data collection was started from February to July 2024. The data sources used in this study were triangulation techniques and methods. Miles and Huberman's model, such as data reduction, data presentation, and drawing conclusions, was used to analyze the data (Miles & Huberman, 1992).

Result and Discussion

Anthropologist Clifford Geertz described culture as a "pattern of transmitted historical meaning." The pattern of meaning is expressed explicitly and implicitly in the beliefs (Geertz, 1973). Culture includes "patterns of values, beliefs, and traditions established throughout the school's history." Thus, school culture can be defined as a pattern of emitted historical meaning that includes norms, values, beliefs, ceremonies, rituals, traditions, and myths understood,

perhaps in varying degrees, by members of the school community (Suud, 2018). Cultural meaning is an urgency that is so important, significantly underpinning community life. Belief and respect for a culture translate into an abstraction of life values. This trait dictates positive and negative values so that there is a separator and which boundaries need to be practiced. As a motto, these values are embodied in all aspects of life that are so flexible. Hence, when it has been incarnated, kindness becomes a grip in the philosophy of meaningful life.

Axiologically, honesty has an equal position with fundamental values such as belief, responsibility, integrity, justice, and harmony, because all of them become the moral foundation for individuals and society. Honesty reflects openness, consistency between words and deeds, and a commitment to upholding the truth. Like belief that provides moral direction, justice that guarantees a balance of rights, responsibility that fosters awareness of obligations, and integrity that reflects the unity of values, honesty strengthens social relationships and builds trust. In maintaining harmony, honesty is the key to creating harmony and preventing conflicts that arise due to dishonesty. Thus, honesty is not only a personal value, but also a main pillar in creating an ethical and harmonious society. The following table explains one of Sa Tidar's philosophical values: honesty in society.

Table 1: The Value of Sa Tidar Philosophy (honesty) in society

Belief	Build a solid foundation of relationships between individuals in society.
Responsibility	Encourage individuals to act according to social morals and ethics.
Integrity	Maintain consistency between words and deeds and respect the prevailing norms.
Justice	Ensure that every individual is treated fairly, with no one at a disadvantage.
Harmony	Create a peaceful living and mutual understanding ambiance.

Source: processed by researchers

Philosophy and science meet in the search for truth: science describes universal phenomena, while philosophy interprets them. The truth of philosophy lies in thought, while the truth of science is in experience (Rosenberg & McIntyre, 2019). Sa Tidar's philosophy, in terms of honesty, can be analyzed through three main branches of philosophy, i.e., ontology, epistemology, and axiology. Analyzing Sa Tidar in the ontology stage means that honesty is a fundamental human trait that reflects integrity and truth, which is essential in forming an authentic identity. Then, epistemologically, honesty is the basis for acquiring valid knowledge, which is essential in searching for and delivering the truth. Finally, axiologically, honesty is a fundamental moral value that is essential in building trust and creating a just and harmonious society. Virtue ethics uses ideals of ethically admirable personal dispositions, called virtues, to formulate normative standard principles that govern the conduct of life (Merritt, 2000).

Overall, honesty is considered vital in life, in search of truth, and in implementing moral values. Philosophy is from Philosophy, which means thinking profoundly and earnestly to seek the truth (Semadi, 2019). Thus, seeking the truth here refers to the truth that is carried out and is of good value. The word philosophy is usually combined with words that refer to the principles of life practice. In Javanese philosophy, this means the principle of life held by the Javanese in carrying out life. In Javanese culture, people feel safe and happy when experiencing a sense of

humanity, namely when they feel treated as human beings in society (Pasaribu & Yuwanto, 2021).

Based on an interview with BEP, a senior Magelang cultural expert, he said that;

Mount Tidar is a central point of Java with a universal history because this hill became the Candradimuka crater for the military academy. Besides, the spiritual side of Mount Tidar is the existence of several legendary Islamic, Chinese, and Dutch tombs/places. Javanese nails stuck on top and in the middle of the hill symbolize the o point of the island of Java. The nail or monument written with Sa has the meaning of Sapa Salah Seleh (who is dishonest will be found out), which symbolizes the value of life that is firm and characterized.

The interview results above state the meaning of Sa Tidar Philosophy, namely the meaning and life practice of the letter Sa, which is stuck on Mount Tidar Magelang Central Java. In the middle of Tidar Hill is a two-meter-high inscription with four fields. In the first field, there is an image of Garuda Pancasila, and in the other three fields, the Javanese script Sa Sa Sa is written. The inscription is known as the Sapa Salah Seleh inscription (whoever is wrong will be found out). This script can be interpreted as a character-building guideline that the sentence in the inscription indicates the nature and attitude of honesty, which is part of integrity in life (Mazid et al., 2020, 2023). Below is the figure of the Sa monument, which is believed to be the nail of Java.

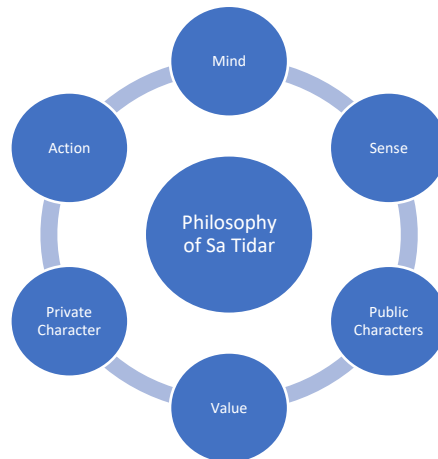


Source: Researchers' documentation
Figure 1: Sa Monument in Tidar

The philosophical meaning of Sa Tidar is a guideline for the people of Magelang in doing and acting. On the other hand, this is a practice that uses the soul and body as an appreciation of life. One of the prominent aspects of the locality is disposition and religiosity. This religiosity can organize the order of life in the local community (Naililhaq, 2020). Therefore, the order of life needs to be perpetuated in terms of the family, school, and community environment. The following is the interview result from FH, the academics from Magelang.

The life of the community is formed from culture and the existence of symbols, both sacred sites and rites in Magelang, which create meaningful life values, such as cooperation, deliberation, honesty, and responsibility. The philosophy of a view can guide life.

The results of the interview above implicitly reveal the meaning of the value of community life as a guide. Character values are created from habits and acculturation from a philosophy that becomes a principle of life. The purification of values embedded in Sa Tidar's philosophy is honesty and responsibility. Indeed, the purpose of this philosophy is to reinforce civic disposition for the people of Magelang. The meaning of Sa Tidar's philosophy is relevant to the theory of social facts put forward by Emile Durkheim, as shown in the following figure.



Source: processed by researchers

Figure 2: Flow of Social Fact Theory integrated with disposition

The picture above states that thoughts, actions, and feelings are companions in Sa Tidar's philosophy in the form of honesty and responsibility. Then, it leads to private and public characters formulating goodness in life. These social facts are defined as ways of acting, thinking, and feeling that exist outside the individual and are equipped or loaded with a compelling force that can control the individual. Social facts influence individuals' actions, thoughts, and senses (Damsar, 2019). Durkheim stated that what is thought is the habits, customs, and general way of life of human beings as embodied in institutions, laws, morals, and political ideologies (Arif, 2020).

According to Durkheim, no matter how conscious the individual is, he/she must carry out obligations according to the language, customs, habits, and laws of his/her society. All of which are "social facts" that are not created by but he/she is forced to carry out and adjust to these "social facts." Individuals will accept the consequences of social rejection and receive punishment. Thus, the philosophy of Sa Tidar has an impact on real action in social life. Honesty and responsibility must be the primary foundation of every action. After all, the Magelang culture that has been formed becomes a guide and life guideline that serves to strengthen the body and soul in the form of good private and public character. It can be in the form of culture and role models that must be practiced and run together.

Sa Tidar, which includes the meaning and behavior of life, has a magical impact, namely the value of honesty in universality. Sa itself means Sapa Salah Seleh (whoever is wrong will be found out). This script can be interpreted as a character-building guideline, showing that the sentences in the inscription reflect the nature and attitude of honesty, which is part of integrity in life. Thus, Sa Tidar, which means honesty, becomes a value in the integrated life joint to reinforce civic disposition. Indeed, in a text and philosophical context, the meaning of Sa Tidar,

when lived and practiced together, becomes an order of core values in all aspects of life. Javanese culture, which is very legitimizing in people's lives, becomes a guideline in every life action.

Quigley, Buchanan, and Bahmueller stated that *civic disposition* is "*those attitudes and habits of mind of the citizen that are conducive to the healthy functioning and common good of the democratic system.*" Based on this description, *civic disposition* is the attitude and habit of thinking of citizens who support the development of healthy social function and the guarantee of the public interest of the democratic system (Quigley et al., 1991). In addition, Branson mentioned that "*the third essential component of civic education, civic disposition, refers to the traits of private and public character essential to the maintenance and improvement of constitutional democracy.*" *Civic disposition*, as the third fundamental component of civic education, points to the public and private character important in maintaining and developing constitutional democracy (Branson, 1999).

Based on the theory of Branson and Quigley, Buchanan, and Bahmueller, the researcher accommodates these values based on the characteristics of Javanese culture, especially in Magelang, following the community's needs. The relevance is how the values contained in Sa Tidar through culture are integrated with strengthening civic disposition. It can be seen from the level of values and social facts of the community that the formation of a character with integrity starts from honesty and responsibility. These two values become the whole motto, especially in the life practice of the Magelang community. High-priority value is the most important determining factor in human choice, provided that the individual has more than one alternative available to satisfy their values (Brown & Crace, 1996). Sa Tidar can expand to theoretical and practical dimensions of civic disposition. The following is the researcher's flow.

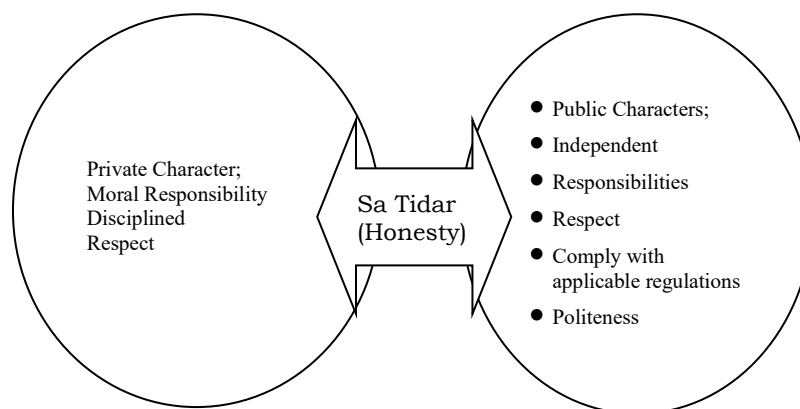


Figure 3. Sa Tidar in Strengthening Civic Disposition
Source: Processed by researcher

Civic disposition refers to the public and private character essential for maintaining and developing constitutional democracy. Private character includes moral responsibility, self-discipline, and respect for the dignity of each individual. Public and private character includes being an independent member of society, fulfilling personal responsibilities as a citizen in the economic and political fields, respecting the dignity of each individual, participating effectively and wisely in civic affairs, and supporting the healthy functioning of constitutional democracy. In addition, this character involves politeness that includes respect and human interaction, individual responsibility, self-discipline, concern for society, open-mindedness, skepticism, compromising attitudes that include principles of conflict and the boundaries of compromise,

tolerance of diversity, patience, generosity, generosity, and loyalty to the nation and all its principles (Branson, 1999).

Moderation of the value of both private and public characters of the civic disposition is accommodated under the needs of the living behavior of the people of Magelang. Furthermore, in practicing a life, one must uphold the norms set in the local culture. A person's behavior is influenced by environmental factors based on conditioning theory, which states that the environment determines character. People will have a character if they grow up in an environment with character. It requires comprehensive efforts from all parties: families, schools, and all components of society (Wening, 2012). This cultural wealth can be revealed from the nation's history and environment by tracing historical traces that reflect the life experiences of individuals across generations in various community groups. The noble values contained in the history and environment of the Indonesian Nation are recorded in the legacy of its past (Susanto, 2016).

Based on the researcher's critical analysis, Sa Tidar's position is very influential in strengthening the civic disposition of the community. It is reflected in the behavior of the dominant citizens that honesty is the basis of every human action in terms of social and cultural aspects. Moreover, the theory of Branson and Quigley also underlines that the values embodied in the private and public character are always carried out and practiced in the life of the nation and state. Conversely, Sa Tidar becomes the foundation of core universality values when combined with strengthening civic disposition so that the meaning of the philosophy of Sa Tidar in strengthening the Civic Disposition of society is integrated into daily life through culture and exemplary living.

Conclusion

The philosophical meaning of Sa Tidar is a symbol and guideline in life in Bukit Tidar, emphasizing that every mistake will be revealed in all behavior in life. It signifies that honesty is an integral part of an individual's integrity in acting. Strong Javanese cultural norms influence social responses, both in the form of appreciation and rejection from the community. The values of Sa Tidar are very relevant in shaping civic disposition as a pillar of social life. The philosophy of Sa Tidar plays an essential role in forming the civic disposition of the people of Magelang. This philosophy serves as a moral guide that integrates the values of religiosity and character in everyday life. Based on Emile Durkheim's theory of social facts, cultural norms, and values, as taught by Sa Tidar, govern the actions and thoughts of individuals, supporting the creation of a society of integrity and soundness. A culture with character requires collaborative efforts from families, schools, and communities to maintain and instill noble values, reflecting life experiences across generations in the history and environment of the nation.

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