

## Civic Education Based on the Value of Hindu Spiritual Culture

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### Abstract

Various countries have positioned Civic Education in a strategic position, so that Civic Education learning is important to be given to every citizen, including in Indonesia. However, the material on Civic Education in Indonesia seems to have a secular pattern, even though Indonesia is a country based on the one and Godhead and consists of various ethnicities, religions, and cultures. This is the background for efforts to integrate Hindu spiritual cultural values into the Civic Education material. This study aims to determine the perceptions of the community towards the integration of Hindu spiritual cultural values into the Civic Education material and seek to find Hindu spiritual cultural values that are relevant to the Civic Education material. This research method uses a qualitative research approach with ethnographic methods. This research took place at the Ganesha University of Education. The subjects of this study were 23 informants who were determined using the purposive sampling technique. Data collection in this study adheres to the principles of Human Instrument with semi-structured interview techniques, complete participation observation techniques, and documentation techniques. The data analysis technique used in this study is an interactive data analysis technique that consists of three stages of activities that occur simultaneously, namely data reduction, data presentation, drawing conclusions/verification. The results showed that the perceptions of the community represented by Civic Education practitioners, Hinduism practitioners, Balinese cultural practitioners, and students on the effort to integrate Hindu spiritual cultural values into Civic Education materials received a positive response. They are of the view that Civic Education and Hindu spiritual cultural values are like two sides of a coin that cannot be separated and are always interrelated with one another. Some of the Hindu spiritual cultural values that can be integrated into Civic Education subjects are *Tri Hita Karana*, *Tri Kaya Parisudha*, *Karma Phala*, *Samsara / Punarbawa*, *Sama Braya*, *Mulat Sarira*, *Puputan*, *Paras Paros Sarpanaya*, *Nyalanang Jengah*, a handful of *Seguluk Sebayantaka*, mutual sharpening, mutual love, care for each other, and *Metaksu*. The results of this study are expected to have a positive impact on the progress of Civic Education in Indonesia, especially in realizing citizens who believe and have devotion to God Almighty.

**Keywords:** Civic Education, Hindu Spiritual Cultural Values, Citizen

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### Introduction

The concept of civic education (Civics) adopted by a country has different characteristics. This is confirmed by the statement that the nature of citizenship education a country adopts is greatly influenced by the political context and ideology of the state (Davies, 2001). Although every country has the concept of Civic Education which is highly influenced by the political context and ideology of each country, Civic Education has a strategic position and role for a country. Civic Education in American schools seeks to develop participatory citizenship, which is the tendency to think critically about various social problems and be personally responsible, namely forming responsible citizens personally by the law (Lin, 2015). The Australian state views civic education to shape young Australians into "active and informed citizens" so that they can "understand the Australian system of government" and have the skills to "participate in Australian civilian life" (Ghazarian et al., 2020). The country of Zimbabwe views Civic Education as the basis for creating good citizens who can carry out duties and responsibilities in society and the nation and can assist in providing solutions related to political, economic, social, and ecological problems facing the country (Sigauke, 2012). In addition, civic education can also have a position and a role as a tool to bridge divisions in society, such as in Northern Ireland (McEvoy, 2007), the Republic of Ireland (Murphy, 2006), Argentina, and Costa Rica (Suárez, 2008).

The position and role of Civic Education which is so important is also felt by the Indonesian state. Civic Education is a course to provide an understanding of Pancasila, the 1945 Constitution (UUD 1945), politics, law, moral values, local wisdom, The Unitary State of the Republic of Indonesia (NKRI), and diversity in culture and its implementation in shaping students to become citizens who have a sense of nationality and love for the country (Santoso, 2015). Civics to build a citizen who has a sense of nationality and love for the country have brought Civics as a *conditio sine qua non* in national education in Indonesia, including in the Bali area.

The position of Civics as a *conditio sine qua non* in national education is not yet by the expectations of the community. The teaching and learning process of Civics that takes place in Bali in general, seen from the practice of learning in schools or colleges, does not reflect what is desired. This is shown by the results of research which states that learning practices in Bali are colored by the following: (1) socio-cultural and moral values are lacking in synergy in the world of education, especially Civics learning; (2) Learning plans and civics syllabus (which contain methods, materials, media, evaluation, and references) do not synergize spiritual-religious values; and (3) the teaching and learning process in the class seems to only emphasize low-level physical and cognitive activities and a little touch of mental activity that comes from morality, spirituality, and religion; (4) Civics teaching materials teach students more about the relationship between citizens and the state (with a secular pattern) so that state affairs and religious matters are considered separate, this explains that Civics teaching materials are poor with values that come from local wisdom, cultural, spiritual- community rally; (5) Learning innovations that have been used during the Civics learning process are not guaranteed sustainability, this is because educators feel unfamiliar with their profession due to lack of local wisdom based on the local community (Sukadi, 2013).

Based on the thoughts and real conditions that occur in the field, it has shown us that Civic Education has a strategic position, such as in efforts to create participatory, critical thinking, responsible citizenship, and Civic Education is expected to be able to act as a tool to bridge divisions in society. This strategic position and role make Civic Education learning important to be given to every citizen, including in Indonesia. However, the Civic Education material in Indonesia and especially at the higher education level in Bali has not been imbued with the values of Hindu spiritual culture so that the Civic Education material seems to have a secular pattern. Indonesia is a country based on the only Godhead and consists of various ethnicities, religions, and cultures. Researchers believe that religion, culture, science, and education which are part of human civilization are one unit (continuum). Therefore, this study seeks to integrate Hindu spiritual cultural values into the Civic Education material. The purpose of this study is to determine the perceptions of the community towards the integration of Hindu spiritual cultural values into the Civic Education material and seek to find Hindu spiritual cultural values that are relevant to Civic Education material.

## Method

This study uses a qualitative research approach with ethnographic methods. The object of research raised is the integration of Hindu spiritual cultural values into the Civic Education material at the higher education level. This study uses two variables, namely Civic Education and Hindu spiritual cultural values. The use of this ethnographic method is because in this study the focus is to describe and provide explanations related to spiritual-cultural phenomena that can be reconstructed into education according to the natural perspective of research participants.

This research took place at a university in Bali Province, namely the Ganesha University of Education. Choosing a location in Bali is because Balinese people are a multicultural and multi-ethnic society that is

most flexible with changes. The Ganesha University of Education was chosen because this College has a university vision that is based on Hindu spiritual cultural values. The subjects of this study were determined using the purposive sampling technique, while the informants in this study were 23 informants, consisting of 1 civic education practitioner from Ganesha University of Education lecturers, 1 Hindu practitioner, 1 Balinese cultural practitioner, and 20 Ganesha Education University students.

Data collection in this study adheres to the principles of Human Instrument, namely the researcher acts as the main instrument (key instrument) that integrates with the life of the Balinese people in a natural setting to obtain accurate and representative data and information in qualitative research. Some of the data collection techniques used are semistructured interview techniques, complete participation observation techniques, and documentation techniques. The interview technique was carried out to obtain data related to people's perceptions of the integration of Hindu spiritual cultural values into the Civic Education material in Higher Education. The observation technique is carried out to get a picture related to the habits of the Balinese people related to knowledge, values, beliefs, norms, traditions or customs, symbols, language, and practices of daily life used in policy development and implementation of the Civic Education program based on Hindu spiritual culture. Documentation techniques are used to find data sourced from various pieces of literature such as Hinduism books and the Indonesian state constitution.

The data analysis technique used in this study is an interactive data analysis technique that consists of three stages of activities that occur simultaneously, namely data reduction, data presentation, drawing conclusions/verification. Checking the validity of the data through credibility is done by triangulating, checking members, increasing persistence and adequacy of reference materials. Triangulation was carried out by the researcher by triangulating sources, related sources, namely the results of interviews, observations, and documentation studies. Meanwhile, for checking members, the researcher was carried out by submitting the results of the research to the relevant informants. Furthermore, the researcher uses adequate reference material, because to support the results of this study, related theories are needed.

## **Finding and Discussion**

Democratic citizens are the dream of every country. Various efforts have been made by the state to realize democratic citizenship, one of which is through education levels. Education is believed to be able to help the government/state in educating the young generation of future nationals to have a democratic attitude. To create a democratic youth generation, the education system must first be democratic. This idea was supported by Thomas Jefferson through his statement on the American Declaration of Independence, namely: *"...that the knowledge, skills, and behaviors of democratic citizenship do not just occur naturally in oneself but rather they must be taught consciously through schooling to teach a new generation, i.e they are learned behaviors"*. Thomas Jefferson's declaration was also strengthened by the statement of John F. Kennedy with his statement *"There is an old saying that the course of civilization is a race between catastrophe and education. In a democracy such as ours, we must make sure that education wins the race"*. Jefferson and many others, including Benjamin Rush and Noah Webster, view education as a means of providing the information and skills needed in proper training to produce good equality for citizens and citizens of the republic (Carpenter, 2013). This statement further emphasizes that education is very important for the creation of equality among citizens and can also support the realization of citizens with good personality and character.

Subjects in Indonesia that are concerned with the formation of citizens with good personalities and morals are Civic Education. Civic Education in this study focuses more on Civics to civilize, humanize, and empower the younger generation to create a citizen with good personality and character based on Hindu spiritual

culture. Civics in their capacity as constitutional democracy education in Indonesia must be able to deliver the younger generation to be able to increase piety, faith, and noble character in their individuals to realize the goals of the state in educating the nation's life and according to Article 31 paragraphs 3 and 5 of the 1945 UUD NRI (The Republic of Indonesia Constitution) it is also hoped that science and technology based on religious values, the value of national unity, and for the welfare of mankind (Winataputra, 2016). National education has a noble function in educating the nation's life through the formation and development of the character of the younger generation. In addition to these functions, national education also aims to develop the talents of the younger generation to make them a person who is godly and has faith in God, has noble personality traits, is knowledgeable, independent, has high creativity, life skills, and is transformed into a democratic and responsible citizen. (Amalia & Puspytasari, 2019). One of the efforts to realize the citizens expected by the constitution is to integrate Hindu spiritual cultural values into the Civic Education material.

The Hindu spiritual-cultural value referred to in this study is the cultural value of the Balinese people who take the concept of Hinduism, but this value has a universal meaning (this value can be accepted by all religions and all levels of society). Hindu spiritual cultural values need to be integrated into Civic Education material because Hindu spiritual cultural values are very beneficial for one's spiritual needs. The spiritual cultural values of Hinduism are very much needed by everyone because 1) this value contains a philosophy of life which is believed to be true by certain groups such as the values contained in religious scriptures (religious values); 2) values that contain elements of beauty that come from human feelings, such as regional arts and appreciation of a song (aesthetic value); 3) values related to bad and good actions of a person, such as smoking habits by students (moral values); 4) the value obtained from the human thinking process by using reason and by existing facts (logic/ratio) such as science which states that the earth is round (truth / empirical value). Spiritual experiences are extraordinary moments of personal transcendence, connection, and miracle, and spiritual experiences will inspire feelings of awe, both religious and non-religious, through a feeling of spiritual small self (humility), but it has no impact on humility. Intellectual (Preston & Shin, 2017).

Civic Education with its noble goal of creating good citizens needs to be internalized by the spiritual-cultural values of the local community. This was conveyed by the Civic Education practitioner who stated that even though Civics is a development of the Indonesian personality, it does not mean that Civics are separated from the practice of how the system of knowledge and values develops in society, especially those related to knowledge systems and moral and spiritual intelligence systems that developing in society. For example, Balinese society in the framework of building a moral and spiritual intelligence system cannot be separated from how students to become good citizens are built a belief system and belief based on the teachings of their religion. So that the practice of Civics learning in Bali, in particular, cannot be separated from the religious values that apply to Balinese society. The Hindu spiritual-cultural value that can be integrated into Civic Education is the value of *Tat Twam Asi*. The value of governance has the meaning of living in mutual respect among fellow citizens. This Hindu religious concept that has universal values has become a spiritual culture that is carried out in everyday life. We should not be attached to the religious concept, but how we understand the value, live it, and practice it in our daily actions. Whereof course this value will not be different from other religions. So that the value of this Hindu spiritual culture can be taught to all students regardless of Hindu or non-Hindu religions.

The thinking of Civic Education practitioners is by Vygotsky's theory of constructivism theory, which seeks to develop the concept of social constructivism which means that learning for students is done through interaction with the social and physical environment, besides that learning is also felt to be digested more

quickly when it is done by linking material learning with the socio-cultural context of the person. Vygotsky's main thought is that children's cognitive development is greatly influenced by people, especially parents, teachers, and mentors in the child's social environment. He argues that it is the collaborative interactions between students and members of their immediate community that enable learners to make meaning out of their world in their cultural settings. Lev Vygotsky's theory emphasizes the interaction of interpersonal (social), cultural-historical, and individual factors as the main key to human development (Schunk, 2012). Vygotsky views that humans need the intervention of society and culture as the basis for the development of human mental functions. Important ideas in Vygotsky's theory, such as a) Informal and formal interactions that occur between children and adults are believed to be able to provide understanding to children regarding how the child will grow and develop; b) Each culture has a meaning to improve children's thinking abilities, culture is believed to be a guide for children to live a productive and efficient life; c) the child's development in thinking and language skills begins at the beginning of the child's development. Vygotsky was of the view that a child's thinking ability would depend on his ability to master the language; d) the overall mental process will develop after the child begins to recognize social activities which will gradually become an integral part of the child's cognition. Furthermore, Vygotsky stated that social activities carried out by children will influence their thinking processes. Children's activities such as discussing with older people about things that happen around their lives in the form of events and objects that are observed by the child themselves can affect the child's thinking process; e) A child's experience in solving more complex problems will develop if a child has done tasks that are more complex than the child's abilities. This can optimize the cognitive development of a child (Ormrod, 2018).

The thinking of the Civic Education practitioners seems to be in line with the thoughts of practitioners of Hinduism. Practitioners of Hinduism are of the view that the Hindu spiritual culture of Balinese people is related to Civic Education. This relationship can be seen when Civic Education wants to form good citizens, so in Civics learning it must contain the spiritual values of the local community. Civics values in Indonesia contain Hindu spiritual cultural values, for example, the value of state defense is taught in Civics by Article 27 paragraph 3 of the UUD 1945 NRI (Republic of Indonesia Constitution). We can also see in Hindu teachings in *Bhagawadgitha* that it is suggested that as a citizen or citizens of certain kingdoms are obliged to defend the country and died in the war to defend the country has a very high spiritual value, even in Hinduism, it is said that at least all the heroes of state defense get heaven. Hinduism views "defending the truth" as having a higher value than "defending the country". This is because "defend the truth" is more universal, while "defend the country" is local. This indicates that when we want to defend our country from the threats of other countries, we must first know what the problems are and we must have an objective mindset to assess these problems based on the value of truth.

The area of Bali is thick with Hindu religious values and sublime local wisdom which is a legacy from our ancestors from generation to generation. We cannot separate Hinduism and local culture/wisdom in Bali so that it is likened to two sides of a coin that are interrelated with one another. The Balinese are known to have the characteristics of the socio-cultural life of the people who are religious, friendly to all people, open and tolerant of the people and culture that enter Bali by staying smart in filtering incoming foreign cultures, Balinese cultural values (*yadnya, jengah, and metaksu*). The foundation of Balinese society is working, preserving the surrounding environment, maintaining the balance of life on a scale and abstract basis (Sukadi, 2013). In general, these characteristics are the national character values that have now become the nation's commitment to be built and strengthened in its implementation through the nation's character education program.

The formation of national character through the integration of Hindu Spiritual cultural values into Civic Education also received approval from Balinese cultural practitioners. Balinese cultural practitioners state that Hindu spiritual culture has an extraordinary relationship with Civic Education, especially in shaping the character of citizens. The teachings of Hinduism and Balinese culture are full of contents in shaping the character of citizens. Hindu spiritual cultural values play a role in shaping the character of citizens, namely the teachings of *Catur Prawerti*. *Catur Prawerti* chess is four (4) noble behaviors that contain the values of the mental attitude of citizenship, such as 1) *Arjawa*: is an honest mental attitude that is truly honest (honest and right guesses); 2) *Andrasangsa*, namely a mental attitude that is not selfish. This indicates that Balinese cultural values prioritize social values togetherness, are not egotistical but altruistic (prioritizing the interests of many people). This has in common with Pancasila which teaches about life, namely "to live not to live, but to live to help life" the meaning is not after living let him live (don't bother me) but after living let me help other people's lives; 3) *Dama*: which means the mental attitude to do *mulat sarira* / self-introspection. This indicates that Balinese culture emphasizes us not to see people's faults, but to see our faults. This is like the statement "Wisdom is more important than Wise", which means that in our heart we first instill wisdom (wisdom/introspection), then we can respect other people (wise) or in other words to become a wise person then that person first. Must have *dama* (*mulatsarira* / wise); 4) *Indriyanigraha*, namely a mental attitude that is full of self-control. Every human speech and behavior is first controlled by the mind or in other words, the mind controls the words and actions so that it becomes *Tri Kaya Parisudha*. The thinking of cultural practitioners is reinforced by the statement that the characters developed in Indonesia come from Pancasila, religion, culture, and national education goals (Zubaedi, 2015). Pancasila is the most fundamental source. The values of Pancasila, especially the second precept, can be used as a foothold or basis in the development of the global insight of the younger generation (Murdiono, 2014). The next source is the national education objectives contained in UU no. 20 the year 2003 (Act no. 20 2003) in article 3. Pancasila and the goals of national education are the main sources of character building and these two sources have often been studied in education. However, religious and cultural sources still need to be further integrated into the level of education to strengthen the character of the younger generation. One example is integrating Hindu religious values and Balinese local wisdom into higher education. In the education system in Indonesia, strengthening the character of students is the main goal. Strengthening character is the main goal because character is a natural trait that humans have when responding to situations morally, which is manifested in honest, respectful, responsible, and other character actions (Farida, 2010). Character building is not only sufficient in class, but also needs to be integrated with the surrounding environment. Character building must be integrated with activities or habits that occur around the learning environment (Sari, 2016).

The perceptions of Civic Education practitioners, Hindu religious practitioners, and Balinese cultural practitioners who state that they agree with the effort to integrate Hindu spiritual cultural values into Civic Education materials need to be confirmed to students who will receive civic education learning. All Hindu students (10 people) agree with the effort to integrate Hindu spiritual cultural values into Civic Education material because it is considered very helpful for students to understand Civic Education material. Eight (8) students who are non-Hindu on average also agree with the effort to integrate Hindu spiritual cultural values into the Civic Education material even though at first they will have difficulty learning civic education material, but it will be a challenge for them in learning and broaden their knowledge of Hinduism. The seven non-Hindu students also advised that civic education materials that have been integrated with Hindu spiritual cultural values, not only include terms of the concept of Hindu religious teachings but also include general terms. Meanwhile, two (2) other non-Hindu students stated that they did not agree with the effort to integrate Hindu spiritual cultural values into the Civic Education material. This student is of the view that

if there is such integration, then they will not understand Civic Education material and Civic Education material which only comes from Hinduism. The thinking of these two (2) students needs to be corrected by the Civic Education lecturers so that they do not misunderstand that the Hindu spiritual cultural values in question are universal values that originate from Balinese culture by borrowing the concept of Hindu religious teachings. So that the values that are integrated later are values that are also taught by other religions.

Several values of Balinese Hindu spiritual culture can be integrated into Civic Education material, first and foremost the value of *Tri Hita Karana*. This is because *Tri Hita Karana* is the core values of Hindu spiritual cultural values. *Tri Hita Karana* together with Pancasila is believed by the Balinese Hindu community as its ideology in the social and religious life and the Balinese Hindu community can practice these two ideologies well because both are open ideologies and ontologically between the ideology of *Tri Hita Karana* and Pancasila have a value relevance. basic values (Sukadi, 2020). *Tri Hita Karana* is a concept of Hinduism that means three causes of harmony. First, a person must establish a harmonious relationship with God (*Parahyangan*). Second, the establishment of a harmonious relationship among humans (*pawongan*). Third, a person also needs to establish a harmonious relationship with the surrounding environment (*palemahan*). The concepts of *parahyangan*, *pawongan*, and *palemahan* deliver *Tri Hita Karana* into values that teach about balance, harmony, and harmony. Daily Balinese Hindu society always tries to maintain the concept of balance with nature, which is based on the awareness that this world is the complexity of elements that are interrelated and form a universal system. The main principles of Balinese Hindu society are balance and harmony. This principle of balance becomes the benchmark for Balinese manners in acting, developing knowledge systems, carrying out traditions, and so on. The principle of balance is also used by Balinese manners to meet needs and solve life problems faced by Balinese manners both within the family and in the community.

The next Hindu spiritual-cultural value which is used as the basis for this research is the teachings of the *Tri Kaya Parisudha*. *Tri Kaya Parisudha* can be defined as the three movements of a person's behavior that must be purified. First, one is expected to have good and holy thoughts and knowledge (*manacika*). Second, a person is also expected to be able to communicate with words that are polite, kind, and holy (*wacika*). Third, a person is expected to do good and holy actions (*kayika*). The teachings of the *Tri Rich Parisudha* are the basic capital in realizing quality human resources (HR). *Karma phala* (law of *karma*/action) and *samsara / punarbawa* (rebirth or suffering again) are the following teachings that underlie this research. These two teachings provide a foundation for Balinese manners to be able to do well and right to get good rewards too. These two teachings are also believed to be able to lead a person to achieve eternal happiness that does not lead to a return to misery (*suka tan mawali duka*).

The next Hindu spiritual-cultural value that is seen as a guideline for maintaining inter-religious and inter-ethnic harmony in a heterogeneous community is the concept of equating *braya*. The same as *braya* is a concept of life that views all people as siblings. This view of life means that life is created in harmony in a heterogeneous society. The Balinese people make the concept of equalizing *braya* as a frame of unity and unity in the life of the community, nation, and state. Other spiritual cultural values of Balinese Hinduism that are seen as underlying modern Balinese krama behavior today are: *mulat sarira* (self-introspection), *puputan* value (maximum sacrifice based on sincerity), *paras paras sarpanaya* (learning along and in line with common interests), *nyalanang jengah* (turning goals into reality), a handful of *sebayantaka* (good and bad are felt together), honing each other (teaching), caring for each other (loving each other), and taking care of each other (always giving control to each other), and *metaksu* (charismatic in the profession).

There are so many Hindu spiritual cultural values that we can use as a benchmark to strengthen the character of the younger generation, so the higher education curriculum should play an active role in developing the values of Hindu spiritual culture through the lecture process. Students / young citizens are the successors of the nation who play an important role in fostering character as a national identity. The younger generation to develop their inner character can be done by making the best use of education that has been integrated with the values of Hindu spiritual culture. So it is hoped that the integration of education with Hindu spiritual cultural values can strengthen the character of the nation in students / young generations (young citizens).

## Conclusion

The perceptions of the community represented by Civic Education practitioners, Hinduism practitioners, and Balinese cultural practitioners on the effort to integrate Hindu spiritual cultural values into Civic Education materials received a positive response. These practitioners argue that Civic Education and Hindu spiritual cultural values are like two sides of a coin that cannot be separated and are always interrelated with one another. Some of the Hindu spiritual cultural values that can be integrated into Civic Education subjects are *tri hita karana*, *tri kaya parisudha*, *Karma phala*, *samsara / punarbawa*, *sama braya*, *mulat sarira*, *puputan*, *paras paras sarpanaya*, *nyalanang jengah*, a handful of *seguluk sebayantaka*, mutual sharpening, mutual love, care for each other, and *metaksu*.

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