

# Civic Culture Paradigms

## *Bringing Sundanese Local Wisdom to Modern Society*

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**Abstract:** As nowadays foreign cultures enter into community life, strong individual character is needed to create a culture of harmony. Community independence and cultural power are built based on individual commitment to values. This study aims to discover traditional activities that enhance civic culture through local wisdom in Cirebon, Indonesia. The qualitative approach with ethnographic method employed reveals the consciousness of indigenous people in Cirebon to engage in traditional culture practices by maintaining inter-personal tolerance and maintaining harmony with modernization. Results show community solidarity can help preserve traditional culture in modern life. However, in fact, foreign cultures are dynamic. Understanding to what extent local culture are able to adapt to foreign influences and build community harmony is important in the Indonesian context where many Indonesian and overseas culture interact on a daily basis.

## 1 INTRODUCTION

Local wisdom in traditional Indonesia culture is often dominated by foreign influences. Values of local wisdom present in traditional cultures should be able to compromise with foreign cultures in order to maintain harmony with modernization. Inability of communities to adapt to the foreign cultures may have a bad impact since they slowly diminish traditional cultures of Indonesia as a result of lack of national insight and patriotism (Budimansyah, 2010). Weakness of Indonesian people in mastering technology, communication, and information leads Indonesia as a potential targeted-market for developed countries to influence this country (Mubah, 2011). In the long term, a wise selectiveness to accept foreign influence that keeps moving dynamically is necessary for the sake of country's development.

Commitment from communities is required to inherently maintain their local wisdom. Local wisdom is of a set of knowledge founded or gained by local community through accumulation of experience throughout the life of the community that integrates with their understanding of natural environment and surrounding cultures. In addition, local wisdom is dynamic of which functions are created by and linked to global situation (Wagiran,

2012). Values of local wisdom present in traditional cultures are perceived as attitude, view, and ability of a community in managing its physical and spiritual environments that provide it with resilience and growing power at a region where the community exists (Saini, 2010). Indigenous people who implement values of local wisdom in their community have self-identity on the basis of morals, responsibility, and struggle (Sungkharat, et al. 2010).

A study on the preservation of traditional cultures which are able to conform to global advancement was conducted in an indigenous community in Thailand. This one Thai culture had sufficient knowledge in managing its political system or is independent by means of strengthening each other people within this community as well as mutually cooperate in preserving their tradition (Mungmachon, 2012). Meanwhile, another study conducted in West Java explains that key factors resulting in "Kajang" Sundanese traditional-culture able to be preserved in the middle of globalization era are consciousness of each individual to not accept modern technology, a culture implementing strict sanctions for those breaking rules, compliance of enacted rules in accordance with Kajang tribe's thoughts (Nursalam, 2015). Essentially, globalization does not only have negative impacts such as threatening existence of local wisdom of people in every country, but also have

positive impacts on development of political life, one of which is for advancement of democracy (Kaltsum, 2014).

Different from above mentioned studies, the present study would discover values of local wisdom of Cirendeudeu customs enabling initiatives of Indonesian citizens to elaborate civic culture of community. Indeed, indigenous people of Cirendeudeu strongly and sustainably preserve their traditional cultures yet they have not isolated themselves from global advancement or modernization. Traditional cultures of Cirendeudeu depict harmonious adaptation with foreign cultures entering into the community. The underlying reason is commitment of indigenous people of Cirendeudeu to conserve local wisdom values of Cirendeudeu customs. Values of traditional cultures in Cirendeudeu embed a character of togetherness between indigenous people from generation to generation. A study on values of local wisdom of Sundanese customs has exhibited social characters of life, i.e. hospitality, sincerity, maintaining the prevailing norms, honesty, courtesy, mutual respect, and religiousness (Hufad, Ardiwinata, and Purnomo, 2015).

## 2 RESEARCH METHODS

This paper employed a qualitative approach with ethnographic methods to investigate and comprehend ways of indigenous people able to harmoniously adjust their traditional cultures with the influence of foreign culture in Cireundeudeu Village. The village located in West Java was chosen as a research location as it has a unique traditional-culture. This study incorporated indigenous peoples and non-indigenous people in Cireundeudeu as informants in a process of data collection. During five months of the study, we firstly conducted observation, followed by interviews, and documentation with informants in all of their customary procedures, their knowledge, their beliefs, and how they teach their customs to their children. Results of data collection obtained then were analyzed using Miles and Huberman model, 2012). The data obtain was subsequently validated using techniques of source triangulation and data collection.

## 3 RESULTS

F Results obtained from this research at Cireundeudeu Village located at Hamlet 10 Leuwigajah Urban

Village, Cimahi City, West Java indicate that the village did not met the criteria of traditional village as not all residents who live there are indigenous people. Therefore it is called as ordinary Sundanese village at which community or indigenous people live. Maintain sustainable civic-culture from generation to generation has become source of pride for these indigenous people. Civic culture applied by indigenous people at Cireundeudeu includes engagement and participation of their members in a political system towards a modern democratic system. The activities found in reflecting civic culture of indigenous people at Cireundeudeu include: (1) the indigenous people actively participating physically and materially in things related to customary events such as during a big day of satu suraan, and preserving participation in sharpening creativity to process food, (2) indigenous people caring about their surrounding environment so as a harmonious circumstance to appropriately support the civic culture is created, eventually, and (3) indigenous people showing the awareness to engage in supporting a modern democratic-system.

Sustainable development of civic culture of indigenous people at Cireundeudeu is supported by local wisdom that they preserve from generation to generation. Based on the study conducted, local wisdom of indigenous people at Cireundeudeu includes (1) maintaining ancestral hereditary-discourses (wejangan) such as mutual cooperation, volunteerism, and self-reliance, (2) loving traditional cultures of Cireundeudeu customs inherited by the ancestors such as promoting youth to practice playing Sundanese musical instruments martial arts (pencak silat), (3) maintaining a life balance or maintaining good relationship with other living creatures and the natural surroundings, as well as (4) a culture of tolerance that is always maintained in dealing with differences. Some of the civic-cultural activities of the community sustainably developed through the local wisdom of indigenous peoples at Cireundeudeu are actually engaging with modernization, participating in various activities for public interest in their community, actively participating in general elections, and being citizens who engage themselves in government programs but while staying firm on their ancestral culture. This civic culture is preserved by the community through local wisdom values of Cireundeudeu customs that maintain and respect a discourse from ancestral elders of indigenous peoples at Cireundeudeu which to date are firmly embraced by them, which is known as "Ngindung Ka Waktu" and "Mibapa Ka Zaman". These principles mean that indigenous people at Cireundeudeu have their own

customs, characters and beliefs that they preserve and never abandon because of inheritance of their elders (Ngindung Ka Waktu), and their lifestyle is open to the global advancement (Mibapa Ka Zaman) which is showed by their modern buildings, use of technology such as mobile phones (mobile phones), television, and social media, and the fact that some citizens study at university.

The other sustainable civic-culture activity is carried out with an active participation in food-processing creativity through local wisdom of indigenous people at Cirendeuh to maintain the ancestral traditions of indigenous people at Cireundeuh village to avoid consuming rice. Starting from history of Dutch colonial era, most rice fields planted with rice once suddenly became dry, while supply of rice from the Dutch government at the time was not enough to meet needs of the community. It was during these difficult times that the people of Cireundeuh Village began to think hard about overcoming this problem so that the difficulty in accessing foods making up their staple foods would not be experienced by their children. In addition, the ancestors of indigenous people at Cireundeuh had predicted that the supply of rice would decrease inversely with an increased demand for rice in the future. Therefore, to anticipate the fact that next generation would rely on rice as their staple food, the ancestors started to not eat rice and find a suitable substitute for staple food.

During the period of not eating rice they tried to replace it with yams, taro, potato and corn before cassava was finally considered fit to be staple food of the indigenous people, pioneered by Mrs. Omah Asmanah (an ancestral elder). In 1918, indigenous people in Cireundeuh village began to get used to eating cassava rice (rasi). Then, the elders of indigenous people issued a discourse to not consume rice and to switch to cassava rice (rasi). To date, the discourse is firmly upheld on the basis of a life principle of indigenous people at Cireundeuh. The principle is "Teu Nyawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat" which can be interpreted as no issues to not have fields, providing having paddy; no issues to not have rice, providing having rice; no issues to not have rice, providing being able to cook rice; no issues to not cook rice, providing being able to eat any foods, and no issues to not eat, providing being strong.

An activity that reflect the civic culture of indigenous peoples at Cireundeuh is participation in environment care. Development of this civic culture can be performed sustainably through incorporation

of local wisdom to preserve a culture of harmonious life or a culture of maintaining good relations with other creatures and the natural surroundings. The local wisdom is demonstrated by these indigenous people by taking the values of a single belief, "Sunda Wiwitan", which has a pattern of faiths or beliefs from early Sundanese ancestors (mimiti). The belief of Sunda Wiwitan was a tradition brought by Prince Madrais from Cigugur, Kuningan. The belief of Prince Madrais teaches all the Sundanese to have a sense of pride in the identity of nationality and the Sundanese ethnic with which they were born and live. An activity associated with a sense of pride in the identity of their Sundanese, among others, is the annual ritual of Satu suraan (Sundanese new year) which is a big day of Sunda Wiwitan indigenous people at Cireundeuh Village. On Satu suraan, there is a ritual ceremony making up an expression of gratitude to the Almighty for all favors, inner health, and gifts that have been received by indigenous peoples accompanied by proverbs and praying together led by elders of the indigenous people. After the traditional ceremony, various arts and martial arts of Sundanese customs are presented in front of the indigenous people. The Audience is not only native people who gather to enliven the event, but also other indigenous people as well as ordinary people who are welcome to join the event. In this Satu suraan event, local-wisdom values showed are mainly gratitude and friendship. Belief in Sunda Wiwitan also encourages its followers to keep a good relationship with or to be friendly with other creatures and nature including water, fire, sea, forest, animals, plants, sky, soil, etc. This means that indigenous people at Cireundeuh Village are prohibited from damaging their surrounding social and natural environments.

The other civic culture that exists in indigenous people in Cireundeuh Village is consciousness to be involved in appropriately implementing a democratic system through indigenous local wisdom applied at Cireundeuh Village including their high tolerance of different opinions and beliefs as well as freedom of choosing a marriage partner. Harmony of different beliefs in one family is found within the indigenous people in Cireundeuh. For example, parents embraced the belief of Sunda Wiwitan may have one of their children has embraced a particular religion. Moreover, indigenous people in Cireundeuh respect human rights of every individual to choose a marriage partner. This means that an indigenous person in Cireundeuh is not required to marry another person within the indigenous people. Indigenous people in Cireundeuh who preserve a culture of food self-sufficiency, i.e. consumption of cassava rice (rasi) as

their staple food from 1918, do not force other residents to continuously not eat rice. An indigenous person who has acceptable reasons many requests permission from the elders and notifies other indigenous people by a thanksgiving ceremony so as it is permissible for him to consume rice and there is no hatred from other indigenous people against him who wants to channel his aspirations. Diversity and

distinction of each individual can be dealt by deliberation and can be conveyed to traditional leaders or elders with prevailing ethics (democracy). Based on the above description, development of civic culture in a sustainable manner through the local-wisdom values of the Sundanese community is presented in Table 1.

Table 1: Development of civic culture through Sundanese local wisdom.

No	Activities of Civic Culture	Local Wisdom of Cireundeu Customs	Method
1.	Indigenous people who actively perform civic participation to physically and materially assist in things related to customary events	<ul style="list-style-type: none"> <li>Keeping messages or discourses from ancestors to every generation then ensuring them applied by the next generation, such as messages about living together or mutual cooperation to help each other, volunteering in activities useful for many people, and having creativity in independently processing foods.</li> </ul>	<ul style="list-style-type: none"> <li>Method or means for sustainable civic-culture development applied by indigenous people at Cireundeu through their local wisdom to be actively participated as encouraged by their ancestors, of which message is not only delivered orally by the parents, but is also practiced in daily activities so as children would have self-consciousness in maintaining and preserving ancestors' discourses to shape solidarity in community</li> </ul>
2.	Indigenous people who care about their surrounding environment resulting in a harmonious relationship with nature	<ul style="list-style-type: none"> <li>Keeping life balance such as having morally good characters showed to all people, positive thinking on all people, and not destroying surrounding environment</li> </ul>	<ul style="list-style-type: none"> <li>Method or means for sustainable civic-culture development applied by indigenous people at Cireundeu through their local wisdom from which parents teach different things by giving the reasons why so as children would understand impacts of learning being delivered as well as would be committed to messages or thoughts they accept</li> </ul>
3.	Indigenous people that have civic engagement in a modern democratic-system on the basis of existing differences	<ul style="list-style-type: none"> <li>Culture of tolerance and respecting each other that are being kept while dealing with differences</li> </ul>	<ul style="list-style-type: none"> <li>Method or means for sustainable civic-culture development applied by indigenous people at Cireundeu through their local wisdom delivered with good communication while dealing with differences and upholding human rights and mutual commitment</li> </ul>

## 4 DISCUSSION

Programs of civic culture in a modern social-life at Cirendeu Village have been widely applied in the social-life activities. Research findings suggest the presence of active participation and engagement of indigenous people in numerous mutual activities. Activities of civic culture found at the community depict their civic engagement and civic participation in the public sphere (Burgess, 2006). Provision of assistance, volunteerism, and active participation in a social organization are primary keys of social civic-culture components (Reed and Selbee, 2001). This civic culture describes behavior of socio-political relationship perceived as important for success of modern democracy and emphasizes on community able to obey all forms of prevailing rule and able to participate in mutual projects for the sake of public interest (Bhansaci, 1964). Development of civic culture through local wisdom of indigenous people at Cirendeu has existed for a long time. In order to understand of civic culture, we will discuss it first. The term of civic culture has a wider concept suggested by surveys held in five countries, i.e. United Kingdom, Germany, Italia, Mexico, and United States describing that in addition to forming a modern democratic-system, it reviews scope of positive roles of citizens who are less concerned about politics, including trust in others, ability to cooperate among fellow citizens, as well as sincerity to participate in family and public interests (Almond and Verba, 1963).

Civic-culture development of indigenous people at Cirendeu is able to be sustainable from generation to generation since the indigenous people at Cirendeu Village possess values containing-local wisdom in their life activities. First, there is a culture of civic participation that assists all forms of events or mutual activities performed sincerely as a reflection of their local wisdom to keep messages or hereditary discourses from ancestral ancestors. These discourses from ancestral ancestors require them to voluntarily have a sense of togetherness or mutual cooperation. Positive views on groups and participation of an individual in groups or institutions are along with an optimistic attitude towards a wider significance of community (Uslaner and Conley, 2003). The purpose of civic-culture development of a community is to counter a crisis of low participation in Indonesia democracy by its citizens (Linn, 2004). Methods employed to achieve sustainable civic-culture in a modern social-life are revitalization of values contained in customs' local-wisdom by means of parents of indigenous people at Cirendeu educating

their children not only through oral communication, but also through other methods handed down by ancestors in their practical life-activities. Consequently, would be embedded consciousness of expected characters in their children. Good characters essentially would impact on academic success of a person since all powers of character except for courtesy are significantly related to academic success of a person. Hope, diligent study, perseverance, circumspection, gratitude, being principled, fighting spirit, cooperation, creativity, open-mindedness, social intelligence, loving each other, and courage or self-confidence demonstrate strong correlation with levels of academic success of a person (Weber and Ruch 2012). Moreover, the other method used by indigenous people at Cirendeu for sustainable civic-culture is education of the historical struggle of their ancestors. Historical consciousness means there is interaction between creating the past experiences and developing hope for the future. Time is perceived not merely as technical action but also as a substance close to a human and contains given significance and moral issues (Ahonen, 2005). Methods or means applied by indigenous people at Cirendeu in developing their civic culture elucidate the existence of community solidarity.

Second, indigenous people who are concern about the environment of their neighborhood leading to creation of harmonious environment are the other form of civic-culture development at Cirendeu they maintain life balance, such as good relationship with fellow creatures and not destroying the natural surroundings. Civic culture that has an interest in knowledge, skills, and ethics showed in participation of citizens in forms of pro-environmental activities is the embodiment of an environmental-care character (Prasetyo and Budimansyah, 2016). Healthy and clean environment would be in favor of civic-culture productivity. Society should have greening-related programs, such as urban farming that potentially becomes one of educational attempts of environmental awareness, one implementation of which is Bandung Gardening Community. The urban planning is aimed at providing knowledge and skills to society to enhance ecological intelligence so as society has a sense of responsibility in appropriately preserving the environment to prevent its damage (Prasetyo, Budimansyah, and Roslidah, 2016). Such a program has been implemented by indigenous people at Cirendeu Village, e.g. the presence of farming community that carries out reboisement according to mindset derived from Cirendeu customs to always be nature-friendly. Method used for sustainable civic-culture in a modern social-life

through local wisdom at Cirendeuh is a self-consciousness embedding-model. In this case, development of AIDDA (Awareness, Desire, Decision, and Action) to create efficient and good environment in line with expected goals is necessary (Budimansyah, Sundawa, and Fitriyani, 2016). Furthermore, each parent of indigenous people at Cirendeuh Village teaches numerous things through giving the reasons why. Therefore, children would understand impacts of learning being delivered. The impacts comprise of a reflection of revitalization attempt of local-wisdom values for the sake of community commitment to preserving and concerning the environment.

Third, civic culture found in the indigenous people is characterized by their consciousness of civic engagement in a modern democratic-system in existing differences. The concept of civic culture or Pancasila culture for Indonesia is closely related to development of democratic civil-society or Pancasila independent society that requires the citizens to conduct an individualization process. The individualization process mentioned means that people must learn how to look at themselves and others as individuals who are independent and no longer tied to specific attributes in contexts of ethnicity, religion, and classes in society (Winataputra and Budimansyah, 2012). Local wisdom sustaining these civic cultures through cultures of tolerance and mutual respect is always maintained when dealing with differences. This tolerance is interpreted as principle of indigenous people at Cirendeuh Village that has been preserved to date manifesting in viewpoints on global advancement and effective delivery methods of cultures from generation to generation thereby being able to be preserved consistently (Sumiati and Hufad, 2015). Society should be able to revive values of indigenous/local life with novel ideas and ways without destroying existing traditions and customs. Accordingly, this would compel society to have certain techniques in dealing with globalization of which influence may give opportunity to some people to take benefit (Mungmachon, 2012). In fact, advancement of information technology is capable of improving performance and enabling different activities to be performed more quickly, appropriately, and accurately, thereby improving productivity of society (Wardiana, 2002). The principle of indigenous people in Cirendeuh holding values of their local wisdom should represent capability of cultures to preserve their existence in case of an influx of foreign cultures (Rosidi, 2011). Methods applied by the Cirendeuh people to develop

their civic culture in a modern society is revitalization of their local-wisdom values by incorporating people in democracy and dealing with differences through engaging good communication. All forms of learning should be more effectively delivered with good communication early on by parents, in particular mother for her closeness to children (Jackson, Bitjstra, and Bosma, 1998). Accordingly, good communication is able to create a democratic system allowing a family to have freedom of expression, belief, and choosing a marriage partner despite all the different customs. These methods reflect that indigenous people extremely respect for individual rights and mutual commitment in civic engagement.

Values of traditional cultures being adapted to foreign cultures that are implemented by indigenous people at Cirendeuh enable them to be possibly implemented into our life to create socio-politic relationship that is sustainable and improved through solidarity and commitment to mutual interests so as we would cling firmly upon the prevailing rules or ideology of the country. Citizens who are able to develop their civic culture are (1) those who participate in politics and governance; (2) those who have legal status as citizen (officially admitted by the country); (3) those who have political organization or community; as well as (4) those who struggle for public services (Smith, 2002). In addition, Smith suggests there are different ways to be a modern citizens, including (1) participating in election of parliamentarians, (2) participating in formulating public policies; eradicating feudalism and racism from social life; and directly monitoring employment in social and personal dimensions. All activities suggested by Smith are closely related to competency of modern citizens (Budimansyah, Dharmawan, and Suryadi, n.d).

## 5 CONCLUSIONS

Indigenous people in Cirendeuh exist as citizens responding to sustainable civic culture through Sundanese local wisdom. These indigenous people have managed to sustainably implement a number of civic culture programs in systems of modern democratic society, such as civic participation, a civic sense of care, and civic engagement with an objective to give viewpoints to Indonesian citizenship to consistently implement civic culture in the globalization era. Local culture activities of indigenous people in Cirendeuh that have improved their civic culture are successfully preserved in the presence of foreign cultures. Methods performed by

the indigenous people in Cirendeu through carrying values of local wisdom include embedding a value of solidarity, a value of mutual commitment, and a sense of care for their community. There is relationship between civic education (PKn) and success of methods applied by indigenous people at Cirendeu for their solidarity and commitment to participation, sense of care, and sustainably contribution to their community through local wisdom values of Cirendeu, which constitute the learning objectives of the civic education. Hence, this present study suggests that sustainability of civic culture in a modern life is able to be improved from generation to generation.

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