



The Rasulan Tradition from Gunung Kidul As A Character Education Means of Mutual Cooperation Values Among Youth

Hardo Adriyanto; Eny Kusdarini

Yogyakarta State University, Indonesia

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Abstract

The Indonesian government issued Presidential Regulation Number 87 of 2017 concerning strengthening character education. From these regulations it can be seen that character education is not only the obligation of parents and schools, but also involves the roles and obligations of the community. Thus, it is necessary to develop a local wisdom or tradition so that it can become a vehicle for educating the values of mutual cooperation, especially for youth. This paper aimed to examine the tradition of the Rasulan from Gunung Kidul as a means for education related to the character values of mutual cooperation among youth. The method used in this research was a literature study which conducted by collecting references about the rasulan tradition from Gunung Kidul, the character values of mutual cooperation and youth. The results showed that there was a lot of values character education in mutual cooperation for youth in the rasulan tradition in Gunung Kidul. This means that the rasulan tradition from Gunung Kidul is not only a traditional event, but has led to the education of the character values of mutual cooperation for youth.

Keywords: *Rasulan Tradition; Character; Mutual Cooperation; Youth*

Introduction

National Character Development has been the focus of Indonesia's national education goals in recent years (Mohammad, Kulap, & Hamdiyah, 2018: 312). Indonesia is a country that upholds character education or character. This is inseparable from the character of the Indonesian state which is one of the eastern countries and nations that upholds the values of courtesy or character. This is also supported by the existence of a presidential regulation issued by the government, namely Presidential Decree Number 87 of 2017 concerning strengthening character education for children and youth in Indonesia. Based on the Presidential Decree, it can be seen that the Indonesian government emphasizes character education for all Indonesian children and youth by involving various parties. Thus, strengthening character education is the responsibility of various parties including the roles of parents, the school environment, and the community.

However, the existing facts which are related to the problem of the low character of Indonesian children and youth which is still quite happens in their daily life, such as in the family environment,

school environment, and in the community. It is known that data from the Central Statistics Agency (2014: 21) notes that data reports related to student brawls have a number of cases with a percentage of 61.54%. Data from the data bank of the Indonesian child protection commission also states that the status of the per-UPT child prisoner classification report at the regional office for the Yogyakarta region itself reaches 58% (2016: 10). Based on these data, it can be understood that there are actually problems with character education among Indonesian children and youth, especially the values of mutual cooperation, as can be seen from the number of cases of brawl and criminal acts committed between youths.

In addition, Djamari (2016: 2) explains that currently very few young people are willing to participate, collaborating in mutual cooperation activities where many of them think that the values of mutual cooperation are ancient and trivial things. The contributing factors include the fact that today's youth are not accustomed to carrying out activities that contain a lot of mutual cooperation values and not a few young people do not understand the benefits of mutual cooperation. In fact, the impact of youth who are not active in mutual cooperation activities will have a negative effect in their next life when they are adults and in society. Bintari and Darmawan (2016: 59) say that the cause of the fading of the mutual cooperation values in young people is because of the sense of togetherness that has decreased and even disappeared, where any work is no longer based on a sense of volunteerism, but is only judged in terms of material or money so that activities and services in any form are always counted in their material form. This factor is the main cause of the waning and loss of togetherness among the youth.

In principle, education for every individual is not only obtained through school or what is called formal education. However, education is also obtained through non-formal education, such as from the family and community circles. Education can be obtained or learned from interaction and everyday life for each individual. This means that education is also obtained through activities and habits carried out by individuals in the family and community. Thus, education actually contains a manifest function and a latent function. The manifest function can be interpreted as a real function, namely by developing one's talents in order to gain personal satisfaction and benefit the interests of society. Among the interests of the community is to be able to preserve the existing culture in the community, considering that education can change the mindset of the community in order to maintain and preserve the culture they have.

Another function of education is a latent function or what is interpreted as education that has an unreal nature, namely by reducing parental control over their children. Through education in schools, parents of students can delegate and mandate their authority and duties to fully educate their children to the school.

That way it is expected that children will get learning from school and parents at home. In addition, non-formal education also aims to shape children's attitudes and characteristics so as not to behave deviantly.

Education based on the 1945 Constitution and Pancasila has a function to develop abilities, shape the character and civilization of the nation that can be useful in order to educate the nation's life and develop the potential of students to become human beings who have faith and devote to God Almighty, have noble character, are capable, healthy, creative, independent and able to become citizens who have a democratic and responsible character. In order for this function to run well, the government shall organize a national education system as stated in Law No. 20 of 2003, namely concerning the National Education System (Sisdiknas). Meanwhile, character education is education that is created or emerges from the school environment which intends to help students develop ethics, responsibility, and good character through more universal values (Berkowitz & Bier, 2005: 7). These character values should be instilled in students so that they are able to apply them to life in the family, school and community so that they can make a good and useful contribution.

Character education also has the aim of instilling the values of courtesy in youth and reforming the order of life to respect individual freedom in a democratic manner. The objectives of other character education are such as improving the quality of education in schools by leading to the results of achieving the formation of youth character values as well as complete, balanced and integrated character values that can comply with existing competency standards (Samami and Hariyanto, 2011: 42-43).

Seeing the many problems related to the values of mutual cooperation in Indonesian youth, there should be a special way to do it in the education of mutual cooperation character values for youth. This is because in principle character education is not only the responsibility of certain parties, but also the collective responsibility of parents, schools, and the community as stated in Presidential Decree No. 87 of 2017. Thus, it takes steps to educate the character of the values of mutual cooperation outside formal education or school, one of which can be done by utilizing the values of local cultural traditions that exist in the community, such as the rasulan tradition from Gunung Kidul. According to Satwati (2013; 23), Rasulan or what is commonly referred to as village cleanliness is a tradition that is still preserved by rural communities related to land fertility ceremonies which are held en masse or also known as village cleanups, as well as *metri desa*. The ceremony is held once a year after the harvest by local residents. Activities in the rasulan tradition require the values of mutual cooperation which can be seen from the existence of cooperation and help in carrying out village clean-up between village communities. From the above discussion, it is generally clear that there are several problems related to character values among youth, especially the values of mutual cooperation character so that the role of several parties is needed related to the education of mutual cooperation character values for youth. One of them is through the use of the rasulan tradition from Gunung Kidul. Therefore, the researcher is interested in further examining the role of the rasulan tradition in Gunung Kidul as a means for educating the values of mutual cooperation for youth.

Methods

The method used in this research was the literature approach. Library study is a carried out by collecting data and information using various kinds of material assistance found in the library, such as written works in the form of books, journals, encyclopedias, documents, magazines (Mardalis: 1999). Literature study can also be done through various kinds of references to research results that are considered useful in obtaining a theoretical basis related to the problem to be studied (Sarwono: 2006). According to experts, literature study is a theoretical study, literature and references to other scientific works related to values, norms and culture that develop in certain social situations under study (Sugiyono: 2012). The main data source used in this study was secondary data. According to Sugiyono (2016: 225) secondary data is a source of data obtained directly or indirectly by data collectors or researchers. Sources of secondary data in this study were literature or references consisting of several studies, journal theories, scientific papers, books, and documents based on the research title sub-variables.

Data collection techniques and instruments in this research or study were by using documentation techniques. According to Sugiyono (2014: 227) data collection techniques using the documentation method, namely by collecting data through documents, tends to be a secondary data. The use of the documentation method aims to obtain variable data, which can be notes, newspapers, agendas, and others. Furthermore, the data analysis technique applied in this study itself is the inductive data analysis technique, which is a drawing of conclusions from real facts in the field based on secondary data obtained as generalization conclusions. The steps taken in this research are data reduction, data modeling, and drawing conclusions.

Result and Discussion

Rasulan Tradition

Rasulan according to Brahmanto (2014: 14) is an activity related to commemorating a life moment of the apostles where this arises after hearing the word apostle. However, actually the rasulan is a tradition from ancient times that is still preserved today by the people of Gunung Kidul Regency, from the western end, namely Panggang District, to the easternmost one, Girisobo District and the surrounding area. Meanwhile, according to Mixdam and Hidayah (2015: 10) the rasulan is a form of gratitude shown to God for the sustenance that has been bestowed and given to the village community. According to Satwati (2013: 8), rasulan or village purification is a tradition that is still preserved by village communities related to soil fertility ceremonies and is held *masse* by the community, in the form of the Rasulan salvation ceremony itself or in the form of village cleaning. The ceremony is held once a year after harvest time arrives.

According to Brahmanto (2014; 12) the rasulan is an activity carried out by the community within three days. On the first day of carrying out this tradition, it contains village clean-up activities carried out by all village communities together, and the second day is a show and cultural performance, as well as friendship between neighbors. The rasulan tradition itself has been passed down from generation to generation and has been instilled since childhood in the family. The role of the family is very important in following the rasulan tradition, where because of this, the rasulan tradition is still running today. Families take an active role in teaching and invite their children to participate in carrying out the rasulan. Usually, children are invited to participate in carrying out rasulan activities, for example participating in cultural activities and *gunungan* activities which indirectly make children more enthusiastic when participating in every rasulan activity. The tradition of rasulan activity indirectly creates a more compact community atmosphere in carrying it out because there is a strong sense of solidarity in it. This can be seen from the community members who remind each other and share information related to rasulan activities, both between indigenous people and immigrant/overseas communities. The socialization was carried out in a non-violent manner, but by giving freer rights to participate in these activities or not to participate in the rasulan activity.

Ervina, et al (2018; 139-150) stated that the apostolic tradition contains character values that can be practiced by each individual. Character values are passed on to individuals in society. Families in Gunungkidul, especially related villages and hamlets, always teach their children to share by inviting their friends to eat at their house. Furthermore, the division of duties and roles in the implementation of the apostolic tradition provides values that can be applied in life. Thus, the value of character education that can be obtained is responsibility, sincerity, tolerance, and care for others. The strengthening of these ethical values is obtained through a series of apostolic traditions.

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In addition, Mixdam and Hidayah (2015: 12) reveal that in the Playen area, Gunung Kidul, especially Dengok IV Hamlet, socialization about the rasulan tradition continues to be given to local children and youth as successors who will preserve the rasulan tradition. Various forms of socialization are given to children and young people to make them interested in participating in rasulan activities. In addition, it is hoped that they can understand the true meaning of the rasulan tradition, which contains values in living daily life in the midst of social life. Mixdam and Hidayah also added that in the rasulan

tradition there are several values that children and youth can learn when they get socialization. Children and youth as well as communities who participate in a series of rasulan traditional activities will learn the values of responsibility, mutual cooperation, patience and sincerity which they will use in living their lives. In addition, these values can also help individuals adapt to the surrounding community.

This it can be said that in the rasulan tradition, which is one of the cultures or local wisdom in Gunung Kidul, contains a lot of character values, especially the values of mutual cooperation so that they can provide learning or training for youth to be able to socialize well and be communicative. In addition, they are expected to become successors who are able to understand and preserve the values of the rasulan tradition.

Gotong Royong Character Values

According to Panjaitan (2013: 11), he explained that mutual cooperation is a collective work activity in order to meet needs and face problems together. In line with this opinion, Effendi (2013: 5) also reiterates that mutual cooperation is a form of cooperation between communities with the aim of obtaining positive results from the goals to be achieved together. Mutual cooperation basically arises because of the impulse of awareness and enthusiasm to work on and share certain results together, without prioritizing personal gain, but always for common goals and interests.

Gotong royong must be based on a spirit of sincerity, willingness, togetherness, tolerance and trust. Thus, mutual cooperation is more intrinsic in nature, namely a social relationship with a non-economic background of interest or reward. Gotong royong is a dynamic concept that describes a joint effort, a charity, a work or a collective work, a struggle for help. So, it can be concluded that mutual cooperation is the charity of all individuals for the benefit of all or the efforts of all for common happiness (Tadjuddin. 2013; 2). Anggorowati & Sarmini (2015; 39-53) states that mutual cooperation that reflects community togetherness is a reference for the realization of a life that is far from conflict. In gotong royong there are values that can increase the sense of cooperation and community unity. (Implementation of Mutual Cooperation in the Global Era (Case Study in Balun Village, Turi District, Lamongan Regency).

Meanwhile, according to Bintari & Darmawan (2016: 61), they argue that mutual cooperation is an activity that is carried out jointly and voluntarily with the aim that the activities carried out can run easily, lightly and smoothly where in the process there is sincerity and awareness for helping each other for the implementation of these activities. In addition, in Presidential Decree No. 87 of 2017 explains that the character value of mutual cooperation is a value that describes the attitude and behavior of cooperation in solving common problems, easy to socialize and communicate with others, and enjoy helping others in need. Thus it can be concluded that part of the values of mutual cooperation itself are respect, cooperation, high commitment to joint decisions, help to help, high solidarity, anti-discrimination and anti-violence.

The Ministry of Education and Culture (2014: 70) in its explanation added that mutual cooperation is an activity carried out by working together with others to get the desire to do good deeds such as helping each other and sharing tasks sincerely. Indicators of mutual cooperation according to the Ministry of Education and Culture (2014: 70) are as follows: a) active participation in voluntary work such as cleaning classrooms or schools, b) willingness to carry out tasks in accordance with mutual agreement, c) willing to help others sincerely without expect rewards, d) behave actively in group work, e) focus on group goals, f) prioritize group interests over personal, g) find the best solution to overcome differences in opinions / thoughts between oneself and others, and h) are able motivate others to work together in achieving common goals. Djamari (2016: 16) explains that the indicators of student mutual cooperation are as follows: (1) not prioritizing personal interests; (2) active in group work; and (3) finding

ways to overcome differences of opinion / thoughts between oneself and others (deliberation in solving problems).

Young

Regarding the definition of youth, according to Murdiono (2018: 37) youth can be said to be the younger generation. Murdiono stated that youth in principle focus on a human existence that lives at a certain time, by referring to categories according to the development of human life, be it biological/physical, cognitive, linguistic, and socio-emotional. Taken from Santrock's explanation, Murdiono (2018: 38) explains several stages of life development in a child. The first is a biological process, which is a change in the child's body. This stage is sufficient to influence the development of a child's brain, weight and height, changes in the ability to move and hormonal changes during puberty. Second, is a cognitive process which is a change related to intelligence, children's language, and thinking. In this process, youth can develop the ability to develop creative strategies, mathematics, or combine sentences into meaningful conversation themes. Third, is the socio-emotional process which is a change in emotions, changes in personality, and changes in youth relationships with other people.

Further explanation in the classification of phases in children can be taken from the opinion of Monks, et al. (1999). According to Monks, et al. (1999) youth is commonly referred to as the adolescent phase, and can be divided into three phases. The first phase is the early adolescence phase (ages 12 years to 15 years). The second phase is the middle adolescent phase (ages 15 years to 18 years). Meanwhile, the third phase is the late adolescence phase (ages 15 to 18 years).

Age characteristics that correspond to the division of adolescent phases according to Monks et al. (1999) are also described. First, in the early adolescent phase, adolescents still feel confused and begin to adapt to the changes that occur in themselves and the impulses that accompany these changes. Teenagers in this phase begin to develop new thoughts and more sensitivity coupled with reduced emotional control. Second, the middle / middle adolescent phase is where adolescents really need friends. There is a narcissistic tendency, namely loving himself or in a way preferring friends who have the same characteristics as him. In this phase, adolescents are in a state of confusion. Third, in the late adolescent phase, adolescents begin to approach adulthood, which is marked by the achievement of a clearer interest in intellectual functions where the ego seeks opportunities to unite with other people and get new experiences, egocentrism or too focused on attention, self, and the emergence of a divider between oneself and the general public.

In general, each phase described by Monks et al. (1999) can be related to the level of education that is being pursued by adolescents. Based on the age of each adolescent, when they were 12 to 15 years old, they were currently pursuing junior high school (SMP) education. Furthermore, when they are between the ages of 15 and 18, they are currently studying at the senior high school level (SMA) and between the ages of 18 and 21, meaning they are currently studying at the tertiary level. Basically, according to Krori (Buwono, 2019: 85) adolescence is an important period because it includes a period of transition, change, and also a period of searching for self-identity where at this age it creates fear, doubt, and selfishness in adolescents or is a period in which they are on the threshold of maturity. In this teenage period, a child increasingly wants to be free and find identity. Their thinking has become increasingly abstract, logical, and idealistic. The influence of the environment outside the family environment also has a very big influence, especially the influence of peers. In fact, they often trust their friends more than they trust their own families.

Adopting Marshall's thinking, youth are referred to as citizens in creation. It can be explained that the idea of young people before entering as citizens, it is important for them to get provision (Biesta, Lawy, & Kelly, 2009: 2). Meanwhile, Geijsel, Reumerman, and Ledouxjed (2011: 355) explain that

citizenship is a practice that emphasizes youth to learn to become citizens and interact through participation in social and cultural practices in their daily lives. As such, youth practice social and cultural practices to improve the quality of acting as citizens.

Affandi (2011: 40) emphasized that youth in principle have an important role in maintaining the journey and sustainability of the life of a nation and country. Especially in this day and age, improving the quality of both the awareness of political behavior and ethics of a person or society is the target of development. Basically, youth are human beings who must be given more attention, which requires cooperation from several parties (De Vries & Wolbink, 2018: 96-108).

Based on the explanation of the definition of youth above, youth can be concluded as humans who have a mindset and outlook that are completely immature so that certain steps and provisioning from various parties are needed for them so that they can become ideal young citizens. The ideal young citizen is a citizen who is actively involved in all community activities with the aim of fulfilling and enhancing one's abilities (Kennelly, 2011: 20).

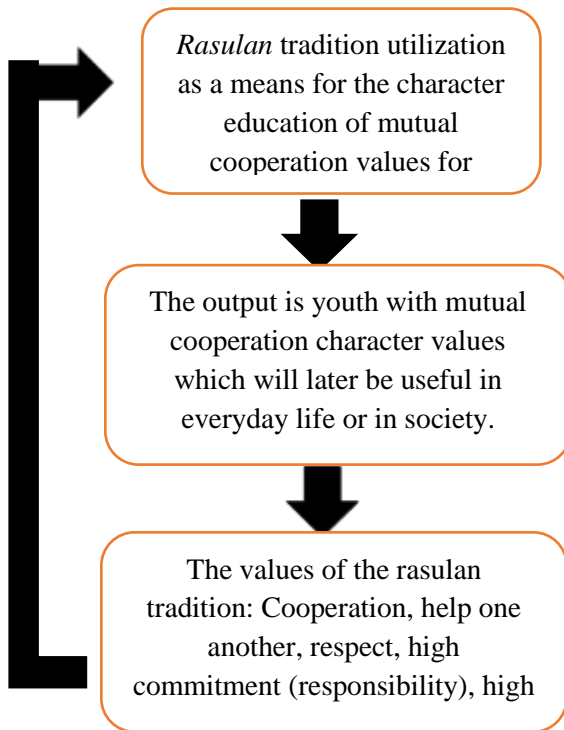
The Tradition of the Apostle from Gunung Kidul as a Vehicle for the Education of Youth Mutual Cooperation Character Values

Based on the discussion of the concept of the rasulan tradition from Gunung Kidul, the values of mutual cooperation and youth character, it is hoped that educational institutions (teachers, or schools), families, and the community can work together to take advantage of moments of rasulan activity as a means or character education strategy outside the school environment, especially the character values of mutual cooperation for youth. This is none other than because in the rasulan tradition which is carried out by the people of Gunung Kidul every year, there are many values of mutual cooperation, for example through teamwork, helping one another to achieve common goals, train and shape youth empathy, train an attitude of responsibility, social attitudes, love of cultural wealth, and independence. These values will later assist youth in living a community life or what is often referred to as learning of life.

In addition, educational institutions should also make a journal of rasulan activities which can then be given to youths, so that when the rasulan activity takes place, the youth can fill in the activity journal with activities they do while participating the rasulan traditional event. Educational institutions in this case can collaborate with parents and the community in providing assessments where educational institutions provide assessment forms to parents and the community (head of the hamlet, RT, RW). This activity is in accordance with the concept of strengthening character education which states that character education does not only involve educational institutions (teachers, schools), but parents, and the community. Moreover, the concept of character education does not only provide knowledge or cognition to children, but also about how to motivate children so that they have good attitudes, behaviors and skills, one of which can be done by participating in rasulan traditional event.

The basic concept of strengthening character education in Presidential Decree No. 87 of 2017 for the curriculum structure of strengthening character education can be done through intracurricular and co-curricular activities, extracurricular activities, and habituation. Strengthening character education can also be in the form of class-based, school culture, and community or community-based education. Strengthening character education itself aims to form individuals who have good character and 21st century competence. In addition, character education seeks to produce individuals who have academic excellence, who are deeply spiritual, moral and cultural, as well as individuals who are healthy and able to actively participate as citizens. country in accordance with the philosophy of character education from Ki Hajar Dewantara. Based on the description above, it is clear that basically character education is carried out through cooperation that involves many parties, such as parents, schools, government and the community. Thus, it is hoped that the tradition of the rasulan traditional event from Gunung Kidul can be

used as a vehicle for educating the values of mutual cooperation for youth. The following is a summary scheme for this research.



Picture. 1 scheme of utilizing the *Rasulan* tradition as a means for educating the values of mutual cooperation for youth

Conclusion

Character education is education that has an ongoing function so that the role of educational institutions, parents, and the community is needed. In principle, character education can not only provide cognitive understanding but also must be able to provide understanding that will train the attitudes, behaviors and skills of youth. Likewise, character education is related to the values of mutual cooperation which cannot be done only at school, but also outside of school as a means of direct practice for youth. Therefore it is necessary to have a new strategy in providing character education for young people, one of which is by utilizing the Rasulan tradition from Gunung Kidul.

Through its application, the process of instilling character values in youth can be done outside the school environment, namely through mutual cooperation carried out by the community when the Rasulan tradition is carried out. Thus, activities that contain character education elements in the implementation of the tradition can be used as examples by young people considering that character values education also needs to be provided outside the school envi References.

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