



A Study Of The Value Of Mutual Cooperation Harmony In The Implementation Of Sedekah Laut Traditions During The Covid-19 Pandemic (Case Study: Implementation of the Sedekah Laut Tradition at Santolo Beach, Cikelet District, Garut Regency)

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ABSTRACT

The implementation of sedekah laut tradition is one form of local wisdom value for the people society's in the south coast villager of Jawa Barat, especially in Kabupaten Garut. During the Covid-19 pandemic this tradition was implemented differently than in previous years, especially with changes in systems and interaction patterns as a result of community restrictions during the Covid-19 pandemic. This study uses research methods of literature studies on several articles and publications of scientific journals with systematic literature review approach by producing research as follows 1) indicators of the value of gotong royong in the implementation of sedekah laut ceremonies undergo changes, namely the ability of cooperation, responsibility, solidarity and implementation of consensus deliberations in activities 2) social restrictions become a factor of participation in mutual assistance decreases and 3) the implementation of Sedekah Laut is carried out independently and not based on fishing areas so that funds are issued large enough 4) Changes in the value of mutual assistance is a form of change in civic disposition character of the community as an adaptive nature to emergency events one of them covid-19 pandemic.

Keywords: Mutual cooperation, sedekah laut, local wisdom.

1. INTRODUCTION

The people of the Cikelet sub-district of Garut Regency are among those who have an ethnographic area that is different from the stereotypes of the people of Garut Regency in general, this is because the media often introduces the Garut Regency area as a typical area of the eastern priangan highlands with cool, beautiful areas and cold mountains until they find out that there is an area located facing the Indonesian Ocean and has a different community behavior structure from the Garut "City" community in general.

The geographical conditions of the region are different with the North Garut region characterized by mountains and the southern area of the coastal lowlands being the main cause in the formation of different community structures and customs in carrying out traditions or preserving cultural values owned by the surrounding community in Cikelet, Garut Regency.

One of the traditions that characterizes the community living in the South Coast area of Garut Regency is the characteristic of the Sedekah Laut celebration or *sérén taun* which is often held annually by fishermen and the surrounding community on the South Coast of Garut Regency. Traditionally, Sedekah Laut is one of the activities carried out to give praise and gratitude to God Almighty for all the favors and gifts given regarding the catches given and the blessings on the south coast.

This tradition is carried out simultaneously with a festive event and in the event the values of mutual cooperation that are typical of the Cikelet Garut community are built, namely having the value of tolerance and responsibility in every activity of its implementation because there are managers and responsible for activities carried out in coordination with the aim of this activity running smoothly.

So it becomes an interesting research to study in understanding the character of mutual cooperation of the Cikelet community, South Garut in this Sedekah Laut activity, especially in terms of educational aspects as the first “educational” means in the value of socializing the character of citizen virtue and increasing the position of citizenship education in society during the CoVid-19 pandemic around the implementation of this Sedekah Laut tradition to improve the character of community mutual cooperation.

The Sedekah Laut ceremony is the throwing of something into the sea or into river water that flows into the sea (Suryanti, 2017; Suhendar et al., 2023). Another definition explains that the Sedekah Laut ceremony is giving something, namely various kinds of offerings with the intention of making offerings to the *mbaurekso* or those who control the sea (Retno Wati, 2012).

The Sedekah Laut ceremony is a heritage in the form of ceremonial activities that not everyone carries out. This ceremony is only carried out by certain people who have an interest in it, namely the fishing community who want safety at sea and get abundant sea products.

This is one of the interesting advantages. The Sedekah Laut ceremony has become a common property of the Javanese community, especially people who live in coastal areas (Rahmah Purwahida, 2008). The Sedekah Laut ceremony is a very strong tradition carried out by South Coast fishermen without being weathered by the influence of any era and has a strong attraction to be used as a cultural tourism attraction event while exploring and preserving the nation's culture.

In general, the principle of *gotong royong* contains the substance of the values of divinity, kinship, deliberation and consensus, justice and tolerance (*peri humanitarian*) which are the basis of the view of life or as the foundation of the philosophy of the Indonesian nation (Adha et al., 2019). Observing the principles

contained in gotong-royong is clearly attached to the aspects contained in social capital. The value of gotong royong in society has a positive relationship with social capital in the sense that the strengthening of gotong royong indirectly helps build social capital in society.

In line with efforts to rebuild social capital, through Nawacita point 8 (Lubis, 2019) on the character revolution in the policy of rearranging the national education curriculum through the Character Education Strengthening Movement or we usually call it PPK. In PPK itself, one of the main values is the character value of mutual cooperation in addition to religion, nationalism, independence, and integrity. The purpose of the PPK program itself when associated with the character value of mutual cooperation is to instill the character value of mutual cooperation massively and effectively through learning, habituation, and acculturation, so that these character values can really change behavior, ways of thinking and ways of acting in accordance with the character value of mutual cooperation.

The character value of gotong royong in PPK itself is an attitude and behavior that values cooperation in solving common problems, by establishing communication and friendship, providing help and assistance to people in need. The sub-values of the character of mutual cooperation include helping, respecting cooperation, solidarity, commitment to joint decisions, inclusiveness, deliberation, consensus, empathy, anti-discrimination, anti-violence, and volunteerism (Mustaghfiroh, 2020).

2. RESEARCH METHOD

There are 20 (twenty) journal articles that are used as references in studying topics on this matter and are censored to find syntax and synthesis of problems and find new understandings in understanding the Sedekah Laut tradition in its relationship with the development of mutual cooperation character in the Cikelet community, Garut Regency.

Some of the journal articles reviewed consisted of accredited national and international journals and indexed Q1-Q3 (International Journals) and SINTA 1 to SINTA 3 (National Journals) from various relevant sources and well-known journal provider sites such as the Elsevier portal, and the Garuda journal portal of the Ministry of Research and Higher Education for the study of national journals from the sciences of Social, Education and Humanities of various Universities.

There are 2 (two) main variables that are used as research boundaries in this narrative review, namely the Sedekah Laut Tradition and Character Education Development with the method of applying the gotong royong character so that relevant journals or articles that are searched are related to the proposed title.

Of all the journals reviewed in this study, it is divided into two main methods that are often used as research, namely qualitative in analyzing the process of the

Sedekah Laut tradition ceremony and literature study research on the value of mutual cooperation character built in the Sedekah Laut tradition activities of coastal communities in Cikelet District, Garut Regency.

The qualitative method examines how to study the implementation of the Sedekah Laut tradition of coastal communities in the Garut Cikelet District as a form of fostering community cooperation around by combining literature studies of relevant sources regarding the implementation of the Sedekah Laut tradition in the Garut Cikelet community with an increase in the character of Gotong-Royong fostered by the local community.

3. RESULT AND ANALYSIS

Character Value Indicators of Gotong-Royong in Sedekah Laut Activities during the CoVid Pandemic 19

Gotong royong is one of the original local wisdom values of the Indonesian nation and grows together with the community unit dynamically following the development and needs of the times in the environment. Gotong royong is a form of community group cooperation to achieve a positive result from the goals to be achieved by consensus and deliberation together. (Rispanyo, 2019) states that gotong royong arises from the encouragement of awareness and enthusiasm to do and bear the consequences of a work together, without prioritizing benefits for themselves, but for mutual happiness, as contained in the term "Gotong".

In sharing the results of their work, each member gets and receives their own parts according to the place and nature of their respective work contributions, as contained in the term Royong (Salim, 2019). So every individual who holds the principles and understands the spirit of gotong royong is consciously willing to let go of his egoistic nature.

The character value of gotong royong is a character value that must be instilled in children so that there is no shift in ethical values in the life of the nation and state. The character value of gotong-royong reflects the action of appreciating the spirit of cooperation and working together to solve common problems, establishing communication and friendship, and providing assistance or help to people in need. The sub-values of gotong-royong include respect, cooperation, inclusiveness, commitment to collective decisions, deliberation and consensus, helping, solidarity, empathy, anti-discrimination, non-violence, and volunteerism (Kurniawan & Sundawa, 2020).

The purpose of gotong royong is to solve a problem together, besides that mutual cooperation is carried out to increase a sense of kinship and togetherness because in essence humans as social creatures cannot live without the help of others. The existence of mutual cooperation makes all tasks carried out will be easy, light and quickly resolved. Gotong royong is different from cooperation. Cooperation requires interaction between several parties. Roucek and Warren

(Najmina, 2018) state that cooperation means working together to achieve a common goal. Cooperation involves the division of tasks, where everyone does every job that is their responsibility in order to achieve a common goal.

The difference between gotong royong and cooperation is that in gotong royong, activities are carried out together in an atmosphere of brotherly spirit that is not disturbed just because the gotong royong participants are not present at the time, it is based on the recognition that all humans are brothers, and is manifested in behavior: "All are responsible for all" (Panjaitan, 2016: 36). Meanwhile, in cooperation, activities are carried out together but it is more about producing something where everyone has their own responsibilities (Abdulsyani, 2012: 74). The above statement can be concluded that cooperation is one of the values of gotong royong but there is a difference between gotong royong and cooperation. Gotong royong is carried out together in an atmosphere of brotherly spirit which is manifested in the behavior: "all are responsible for all". While cooperation is done together but more to produce something where everyone has their own responsibilities for the achievement of common goals.

The value of gotong royong is a character value that must be instilled in children so that there is no shift in ethical values in the life of the nation and state. The character value of gotong-royong reflects the action of appreciating the spirit of cooperation and working together to solve common problems, establishing communication and friendship, and providing assistance or help to people in need. The sub-values of mutual cooperation include respect, cooperation, commitment to joint decisions, deliberation and consensus, helping, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism (Mulyadi et al., 2019).

- a) **Respect** An important part of living together is the ability to respect others. In essence, everyone has different thoughts and feelings. (Putri, 2019) states that building character for students to be able to respect the diversity of religions, cultures, ethnicities, races and socio-economic groups is a must in the world of education. If not, there will be conflict between people, groups, tribes, religious adherents, races, or even economic groups with one another.
- b) **The ability to work together**, an important character that must be built so that students can achieve success, both at school and after graduation, is the ability to cooperate with their friends or other people. This ability to cooperate can be trained to students by often making group work during the teaching and learning process. As social beings, the ability to work together must be built from childhood. Besides the family, educational institutions have the duty and responsibility for this. This is because people who cannot cooperate with others will find it difficult to achieve success and happiness in life (Mahdalena, 2020).
- c) **Commitment to shared decisions** Every human being has thoughts and feelings that are not the same as one another. Therefore, respecting

differences of opinion in a forum is very important. After that, any decision that has been determined together should be accepted with a spacious heart. Therefore, an educator must build the character of his students to be able to commit to the agreed joint decision.

- d) Musyawarah dan Mufakat Gotong royong begins with deliberation and consensus because gotong royong is the cooperation of free and equal human beings. Deliberation considers all opinions of the gotong royong participants. Prior to the implementation of mutual cooperation activities, participating residents hold deliberations to reach consensus on, among others, the form of activities, time, place, rights and obligations of the participants (Ayu Fatmawati, 2020).
- e) Koentjaraningrat (Ayu Fatmawati, 2020) divides two types of gotong royong known by Indonesian society; gotong royong help and gotong royong work. Mutual help activities occur in agricultural activities, activities around the household, party activities, celebration activities, and in the event of a disaster or death. Meanwhile, mutual cooperation activities are usually carried out to work on something that is in the public interest, which is distinguished between mutual cooperation on the initiative of citizens and forced mutual cooperation.
- f) Solidarity The values of solidarity or togetherness in social life are very important to apply. Therefore, the reality of living in a heterogeneous society, nation and state like this is very important to build the character of students so that they can apply the values of togetherness for the realization of unity in the Unitary State of the Republic of Indonesia.
- g) The ability to empathize If students have the ability to empathize well, they will find it easy to get along with their friends and environment so as to achieve success in learning. According to the Big Indonesian Dictionary, what is meant by empathy is a state of metal that makes a person feel identify himself in the same state of feeling or thought as another person or group. By having empathy, a person will be able to build closeness with others, have tolerance, be light in providing help to people (Mulyadi et al., 2019).
- h) Anti-discrimination and Anti-Violence Anti-discrimination and anti-violence characters are very important to build a peaceful and pleasant life together. This is in accordance with the opinion (Adha et al., 2019) which states that recently there has been discrimination and violence in the country of Indonesia. Many differences of opinion, between villages can fight each other to cause casualties, not only victims of property and objects, even lives; because of differences in beliefs, certain groups feel right and are disturbed by other groups, finally attacking. This reality is really concerning. Therefore, education is responsible for building anti-

discrimination and anti-violence characters in order to realize a life full of tolerance and peace.

- i) Volunteerism Attitudes that show volunteerism include being willing to help without expecting rewards, prioritizing the interests of many people over personal interests, it is necessary to be willing to sincerely give something that is owned for the needs of others or the community. The explanations above show that the values of mutual cooperation that can be instilled in children are very diverse depending on the objectives of each scope, whether in the scope of school, community, family, or others, where in general the values of mutual cooperation contain positive behaviors in relation to other humans in social interaction.

The Sedekah Laut tradition is a form of local wisdom of the people of the Cikelet region, Garut in appreciating the gratitude that has been offered to God Almighty regarding the crops that have been blessed to the region. The implementation of Sedekah Laut in the Cikelet region, Garut in 2021 is the first Sedekah Laut to be held during the CoVid-19 Pandemic where there are restrictions on social and regional activities that still consider health protocols. There are several social structural changes in the implementation of the Sedekah Laut tradition, this adapts to policies and community vigilance against the pandemic so as not to cause new clusters in the Sedekah Laut celebration.

The people of Cikelet Subdistrict, Garut Regency are divided into this south coast are fishermen who carry out fishing activities in the area starting from Punaga Beach, Sayang Heulang Beach and Santolo Beach which borders the Cikelet sub-district as a port to support the activity of collecting fish catches that have been carried out in the middle of the beach.

The implementation of the Sedekah Laut tradition during the Covid-19 pandemic was held at the beginning of Shawwal with different activity participation than the previous year. There is a decrease in community participation in addition to the pandemic which will worry about the emergence of new clusters from the implementation of these activities, the pattern of changing professions since the pandemic has become a second factor in contributing to the decline in fishermen's participation in participating in Sedekah Laut activities during the pandemic.

The values of the implementation of Sedekah Laut during the CoVid-19 Pandemic as a tradition carried out during syawalan are values that grow and develop from community wisdom in accordance with the study based on the literature review above, there are good indicators that are prominently visible and summarized as a whole in an applicable manner, namely as follows:

Table 1. The Value of Gotong-Royong Indicators that Appear in the Sedekah Laut Tradition of the Cikelet Community of Garut Regency

Value	Implementation
Appreciate	The Sedekah Laut tradition is carried out with tolerance and there are no barriers between fishermen when sharing the celebration funds given.
Ability to cooperate	The “mapag” system in the implementation of the tradition so that it is not carried out by one fisherman alone, even the participation of art workers, restaurants, or scholars in Sedekah Laut activities.
Solidarity	The fishermen's association as one of the communal communities that provides a strong mutual agreement in the implementation of the tradition
Deliberation and consensus	The existence of a joint agreement built before the implementation of the event by paying attention to health protocols, the person in charge of activities and licensing so that the event takes place in an orderly manner.

This Sedekah Laut tradition activity builds several values of mutual cooperation aspects not only as a review finding without mere analysis, it can be used as a view that Sedekah Laut is one of the activities that can guide the development of character education in its role in civic education in society. Character education coaching on its role in society provides a new view of this tradition not just a community tradition but fosters ethno-pedagogical values that develop in the environment to develop good mutual cooperation character for coastal communities in South Garut.

The Role of Civic Education in Fostering Character Education Coastal Community Mutual Cooperation in the Sedekah Laut Tradition during the CoVID-19 Pandemic

Citizenship Education in its position is divided into two, namely citizenship education for school and citizenship education for society (Aulia & Arpanudin, 2019) the implementation of citizenship education activities in the community is related to the citizenship that is fostered by the government in building character in a society that has the position of citizens concerned about environmental and social issues that exist around it. Citizenship education in the community is an education that develops virtues that grow in the environment so that it is related to the needs of surrounding norms and customs in its aim to develop the potential of existing communities to be maximized.

Civic Education as a socio-cultural dimension is essentially not much different from curricular programs (civic education in schools) in terms of objectives, curriculum organization and learning materials. The difference is mainly in the

aspect of targets, conditions, and characteristics of students. This Civics program is developed in the context of community life with the target of all community members. The goal is more on efforts to foster citizens to become good citizens in various situations and the ever-changing times (Wijaya et al., 2018; Sanusi et al., 2024).

Thus, without a relationship between education and community citizenship, the concept of community citizenship education in an effort to build citizen responsibility in general will not be formed either in the form of formal education or non-formal education. Therefore, education and community citizenship must continue to synergize in the form of community activities.

The role of civic education Civic disposition is one of the civic competencies of Civic Education (civic competences) conveyed by (Yunan & Andriani, 2019) which includes civic knowledge, civic skills, and civic disposition so that it can foster the character of good citizens. (Aulia & Arpanudin, 2019; Suhendar et al., 2024) Civic dispositions are actually the most substantive and essential dimension in Civic Education subjects (Mulyono, 2017).

Based on the above understanding, a citizen first needs to have good civic knowledge, especially knowledge in the fields of politics, law, and morals in the life of the nation and state. Furthermore, a citizen is expected to have intellectual and participatory skills in the life of the nation and state. In the end, his knowledge and skills will form an established disposition or character so that it becomes an attitude or habit of daily life.

The implementation of the Sedekah Laut tradition is one example that can represent part of the civic disposition as an example of the application of civic education in its position as a field of study that examines the surrounding social environment (Pangalila, 2017; Dalimunthe et al., 2024). The role of character education as one of the subjects of research and socialization is part of the obligations of citizens in realizing the quality of society that increases for literate affairs in cultural public issues.

The implementation of the Sedekah Laut tradition in several regions is carried out differently, for example in Cilacap and on the North Coast, of course the comparative study has differences (Suryanti, 2017; Suhendar & Rambe, 2023). Communities on the south coast interpret differences as one way to build a superior regional identity and must be developed through a representative approach in understanding civic education contextually in fostering the character of mutual cooperation with the indicators described in the previous section, the improvement that emerges is an increase in the cultural character of mutual cooperation of citizens with a scientific term known as civic disposition.

4. CONCLUSION

The implementation of the Sedekah Laut tradition is a form of gratitude from the southern coastal community of Garut in the Cikelet sub-district area in representing gratitude for the values and blessings that have been given by God Almighty in blessing every existing fisherman's product. This tradition is carried out in accordance with the customs of other regions, usually held in the month of Shawwal and represents a celebration with the fishing community so that the value of mutual cooperation is built, namely solidarity in its implementation even though in the CoVid-19 Pandemic the implementation has decreased due to lack of community participation in this activity.

The indicators produced in the role of mutual cooperation that is fostered are studied from several character literature, namely deliberation and consensus, togetherness, responsibility and solidarity values as representative characteristics of the implementation of Sedekah Laut in the Cikelet area during the CoVid-19 period. In relation to this, the civic culture with the approach (civic disposition) in its role in providing a view of civic education in society is an approach taken to understand the development of character in the tradition of Sedekah Laut.

This research on the Sedekah Laut tradition is one form of implementation of character education development studies, especially from the aspect of mutual cooperation character found in the tradition and it is necessary to have development from the character education approach carried out so that this tradition runs while maintaining local wisdom that was built especially during the CoVid-19 pandemic where many social restrictions apply and change the order of the Sedekah Laut tradition.

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