



Analysis of Educational and Social Values in The Tradisi Sedekah Lang in the Samawa Tribe Community of West Sumbawa

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Abstract

One of the traditions from the field of agriculture that is often carried out by the people of West Sumbawa is "Sedekah Lang". "Sedekah" which means sharing/thanksgiving and "Lang" means a stretch of rice fields, this tradition is usually carried out before and after harvest. The hope is the reward of almsgiving that has been done as a form of gratitude to Allah Almighty. The purpose of this study is to determine the implementation, educational and social value of the Tradition of Sedekah Lang. This research uses a descriptive qualitative research method that analyzes the findings data and the data obtained in the field. The data collection methods used are observation, interview, and docmeation. Then the data found were analyzed using descriptive data analysis techniques. The results showed that the tradition of Sadekah Lang has been going on for a long time, since the time of the Sumbawa Kingdom and is still held until now and is a tradition that is held every year, the purpose is to get or ask for safety for the residents of Seminar Salit Village born and mentally and also as a form of expression of gratitude to the ruler of the universe who has given blessings in the form of good results from the harvest of community rice fields in that year. The educational and social values contained are religious values, tolerance, discipline, hard work, democracy, national spirit, love of the homeland, friendly and communicative, peace-loving, environmental care, responsibility, ingrained and dominant.

Keywords: *Educational Value, Sedekah Lang Tradition, Samawa Society*

Abstrak

Tradisi dari bidang pertanian yang sering dilakukan oleh masyarakat Sumbawa Barat salah satunya yaitu "Sedekah Lang". "Sedekah" yang artinya berbagi/syukuran dan "Lang" artinya hamparan sawah, tradisi ini biasanya dilakukan sebelum dan setelah panen. Harapannya adalah pahala dari sedekah yang telah dilakukan sebagai bentuk rasa syukur kepada Allah SWT. Adapun tujuan penelitian ini adalah untuk mengetahui pelaksanaan, nilai pendidikan dan sosial tradisi Sedekah Lang. Penelitian ini menggunakan metode penelitian kualitatif deskriptif yang menganalisis antara data temuan dengan data yang di dapatkan dilapangan. Adapun metode pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Kemudian data-data yang ditemukan dianalisis menggunakan teknik analisis data deskriptif. Hasil penelitian menunjukkan tradisi Sedekah Lang sudah berlangsung sejak lama, sejak masa Kerajaan Sumbawa dan masih diadakan hingga sekarang dan menjadi tradisi yang diselenggarakan setiap tahunnya, tujuannya adalah untuk mendapatkan atau memohon keselamatan bagi warga Desa Seminar Salit lahir dan batin dan juga sebagai bentuk ungkapan syukur kepada penguasa alam semesta yang telah memberikan berkah berupa hasil yang baik dari panen sawah masyarakat pada tahun

tersebut. Nilai Pendidikan dan sosial yang terkandung adalah nilai religius, toleransi, disiplin, kerja keras, demokratis, semangat kebangsaan, cinta tanah air, bersahabat dan komunikatif, cinta damai, peduli lingkungan, tanggung jawab, mendarah daging dan dominan.

Kata Kunci: Nilai Pendidikan, Tradisi Sedekah Lang, Masyarakat Sumbawa

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Introduction

Culture is everything that is learned and socially united, by members of a society, so that a culture is not just an accumulation of habits (folkways) and behavior (mores) but is an organized system of behavior. The values contained in culture become a reference for human attitudes and behavior as individual beings that cannot be separated from their relationship with the life of society with their distinctive cultural orientation.

Exploring the values of local wisdom as a solution sees the richness of the west and technology that is increasingly eroding the culture. This is called indigenous theory, which includes the spiritual, emotional, mental, and physical elements of human beings that become a whole unit recognized for their existence in the past, present, and future. (Haryanti, 2016). The statement mentioned above, as one of the reasons for the author to take this research, namely the preservation of the culture in the area as a tangible form to raise the culture of the area so that it is increasingly known by the public. This is confirmed in Law No. 5 of 2017 concerning the Promotion of Culture. The 1945 Constitution Article 32 paragraph (1) states that, "The state advances Indonesian national culture in the midst of world civilization by guaranteeing people's freedom in maintaining and developing their cultural values."

The values that exist in the culture that are characteristic of Indonesian society include educational values and social values. Social values grow because of the sympathy, empathy, social solidarity, and tolerance that are always maintained in society. This is also in accordance with the self-concept of the Sumbawa people to always prioritize living in harmony, harmony, harmony and balance with a sense of saleng (mutual sense) in relation to others (Elneri et al., 2018).

Based on data from the Central Statistics Agency from 2015-2018, the people of the Sumbawa tribe generally live in agriculture, it is proven that in that period of the year the

amount of rice production is the highest among other food production. Looking at data from the central statistics agency in 2020, there are 28.76% of the population who purely work as farmers, the rest of the farmers are used as side professions. They grow rice in the fields using traditional equipment in the form of hoes or bingkung, bats, and karengs as plowing equipment by utilizing pets such as cows and buffaloes. In cultivating the fields, they still use the traditional method, namely by burning agricultural land to facilitate the process of planting several types of food crops. Various traditions grow and develop in the life of its people ranging from unique marriage traditions, spoken languages (old rabalas and sakeco) that sound very foreign but terms of meaning and entertainment events that test the adrenaline (barapan kebo, barempuk and main jaran and others) (Triwibisono & Aurachman, 2021).

One of the traditions from the field of agriculture that is often carried out by the people of West Sumbawa is *Sedekah Lang*. *Sedekah* which means sharing / thanksgiving and *Lang* means a stretch of rice fields, this tradition is usually carried out before and after harvest, in this tradition people will flock to bring all kinds of food ranging from soupy to dry in a fully filled nare. After that, there will be dhikran and pray together then followed by a meal that is served, there are various ways, some are begibung (eating together in one nare) and sometimes using plates. Hacking differences and tightening silaturahmi lies the unity they are trying to build will blend into each other regardless of the existing social strata (Haryanti, 2016).

The educational and social value contained in the tradition of "Sedekah Lang" is to teach the community to have a sense of solidarity between community members which is depicted and marked by their arrival during the event, teaches mutual cooperation carried out by the surrounding community to help the implementation of the event, and teaches the community to always give alms to others, especially those in need who are depicted in giving banquets and food inside the event. The hope is the reward of almsgiving that has been done as a form of gratitude to Allah Almighty for the blessings that have been given. It is also hoped that Sedekah Lang will be able to provide more education about preserving regional culture, so that the next generation, especially the generation of West Sumbawa Regency, can know the original culture of their area. In addition, it is also expected that existing educational and social values can be applied in people's lives.

Indonesia as a developing country has natural potential and potential human and cultural potential. However, this potential has not been optimized. Diversity in various ethnic, socio-cultural cannot be separated from life Indonesian society. From every region

from Sabang to Merauke live and the development of various cultures (Setyaningsih, 2021).

The results of preliminary observations in the field on July 3 and 5, 2021, Mr. Bahri as a Community Leader explained that Sedekah Lang is very closely related to the culture of local wisdom in Seminar Salit Village, which for generations continues to be carried out as a form of gratitude for the favors God has given to the community in Seminar Salit Village, farmers also feel the impact from year to year, every after the implementation of this event a few days and often also the next day it rains, so that farmers also feel that with this event, the community really gets blessings. In addition, the Village Head also said that this event also had a big impact on the social life in the community, the higher the sense of family and mutual cooperation that existed when the event took place, children and teenagers as successors of tradition also participated in the Sedekah Langgiving event, who also felt the good impact, they got many lessons in the event which will be a capital for them later who will become successors in the implementation of Sumbawa culture and customs (Dewi, 2013).

The uniqueness and peculiarity of tradition in this research is the background of the research on the content of social educational values in the *Sedekah Lang* tradition, which the researcher poured in the form of the title Analysis of Educational and Social Values in the Sedekah Lang Tradition in the Samawa Tribal Community.

For more focus on this research, one of the research objectives to be achieved is to find out the implementation of the *Sedekah Lang* tradition in the Samawa Tribe community. Furthermore, you can find out the educational and social value that exists in the Tradition of Sedekah Lang in the Samawa Tribe community.

Method

This research uses a qualitative approach, there are five main characteristics of qualitative research according to Bogdan & Biklen, namely as follows (1) natural setting as a data source and researchers are key instruments, (2) descriptive meaning that data is decomposed in the form of words or images, (3) prioritizing processes, not results, (4) data analysis tends to be inductive, and (5) meaning is something essential for a qualitative approach. Qualitative research methods are research methods based on the philosophy of postpositivism, used to examine the condition of natural objects, (the opposite is experimentation) where the researcher is a key instrument, sampling of data sources is

carried out purposively and snowbally, collection techniques using triangulation (combined), data analysis is inductive / qualitative, and the results of qualitative research emphasize meaning rather than generalization. Researchers use a qualitative approach with the reason of seeing the reality in the field as well as the variables, data needed in the study. Therefore, researchers go directly to the field to conduct observations, interviews and documentation.

The presence of the researcher is something that must be present in a qualitative research, where the presence of the researcher is the main instrument, the purpose of the researcher directly to the research location is to collect all data in depth, straightforwardly and broadly and the data collected is data that is needed in research. The second purpose of the researcher directly to the field is to get to know more deeply the source or the person who gave the data because in qualitative research must know very well the source who provided the data, because this way the researcher can get the data broadly and deeply.

This research was conducted in Salit Seminar Village, Brang Rea District, West Sumbawa Regency. Where in this village the majority of the population works as farmers and often carries out the "Sedekah Lang" event, this is the reason researchers took the location. Another reason is to know the excitement of the event and also the impact of holding the *Sedekah Lang* event (Darwis, 2018).

The source of data in the study is the subject from which the data can be obtained. The data source is an important factor that is taken into consideration in determining the method of writing data. Data sources are indispensable sources for collecting data needed in research. The primary data source is data obtained directly at the time of research from the first source in the field, for example in this study, the primary data is from Community / Religious Leaders, Farmers and Village Governments, which in this case including from the Village Head himself was obtained descriptively about the process of implementing the event, educational and social values in the tradition of *Sedekah Lang* in the Samawa Tribe community in Seminar Salit Village, Brang Rea District, West Sumbawa Regency. Secondary data sources are data obtained indirectly from the subject of the study or obtained from other parties. Obtained from an overview of the research location, environmental conditions, for example farmers and the surrounding community. Secondary data sources in this study are farmers and communities domiciled in the village (Aisah, 2015).

The way researchers collect data related to educational and social values in the tradition of *Sedekah Lang* in the Samawa Tribe community in Seminar Salit Village, Brang Rea District, West Sumbawa Regency, is a participatory observation where researchers intensively involve themselves in the culture to be studied to gain a deep understanding and foster relationships with local people as a way to learn about the culture. The purpose is to record the situation in the actual events in the field. Next to the second, the interview is structured in which the interviewer sets out for himself the problems and questions to be asked. The researcher aims to find answers to hypotheses (Dewi, 2013). For the questions are strictly drawn up. This type is carried out in situations if a representative number of samples are asked the same question and this is very important. All subjects are seen as having an equal opportunity to answer the questions asked. The interview format used can vary, and that format is called the interview protocol. That interview protocol can also be open-ended. The questions were pre-compiled and based on problems in research design. In accordance with the problems in the study, the questions that will arise are regarding the process of implementing the *Sedekah Lang* event, the educational value contained in the event process and also the social value in the *Sedekah Lang* event. Furthermore, the third is documentation, it is needed to collect documented data in the form of information about the Salit Seminar Village, documentation during the *Sedekah Lang* event process (Parmini et al., 2014).

In this case to analyze the data of researchers using data analysis of the Model of Miles and Huberman. Miles and Huberman stated that "activities in qualitative data analysis are carried out interactively and last continuously until they are complete, so that the data is saturated. Activities in data analysis are data reduction, data display and conclusion drawing/verification. The steps in its data analysis are the collection of data by observation, in-depth interviews and documentation or a combination of all three (triangulation). After further data reduction, data reduction means summarizing, choosing and choosing the main things, focusing on the things that are important, looking for themes and patterns. After reducing the data, the next step is the presentation of the data, carried out in the form of brief descriptions, charts, relationships between categories. The final step is data verification, the initial conclusions stated are still temporary, and will change if no solid evidence is found that supports it at the next stage of data collection. But if the conclusions put forward at an early stage, are supported by valid and consistent and consistent evidence as the researcher returns to the field collecting data, then the conclusions put forward are credible conclusions (Fadhilah, 2016).

Furthermore, to ensure that the research data obtained at the research location is really reliable, this research is carried out by increasing persistence, which means making more careful and continuous observations. Furthermore, triangulation is checking data from various sources in various ways, and various times. Therefore, the triangulation used in this study is source triangulation to test the credibility of the data carried out by checking the data that has been obtained through several sources (Harahap, 2014).

Result and Discussion

Culture is the entire knowledge possessed by man as a social being, the content of which is devices, models of knowledge that can be selectively used to understand and interpret the environment at hand, and to encourage and create the actions he needs.

In the Samawa Tribe community, there is one of the cultures / traditions of thanksgiving that is held every year, the tradition is *Sedekah Lang*. *Sedekah Lang* Tradition is a custom and culture that is carried out every year by the people of West Sumbawa in the form of gratitude for the harvest as a form of gratitude for the harvest that has been obtained and as a form of hope to be given good results again for the next harvest. Lang's almsgiving is also a human salute to the nature that is the source of life. This tradition has been going on for a long time, since the time of the Sumbawa Kingdom and is still held today and has become a tradition that is held every year. (Sada, 2015)

The implementation of the *Sedekah Lang* giving event is usually carried out in January or February depending on the time after the community harvest season and the agreement between Community Leaders or Religious Leaders and Village Heads / Hamlet Heads in Seminar Salit Village. It is believed that the residents of the Salit Seminar community are a good month to give alms to the poor and orphans. So that the implementation of the *Sedekah Lang* event in Salit Seminar Village, in addition to aiming to give alms to the earth or give thanks to the Almighty for the abundance of crops so that they can carry out tanem (planting rice) again, also seeks rewards by giving alms to the poor and orphans (Subur, 1970).

Thus, the beginning of the implementation of the *Sedekah Lang* event in Salit Seminar Village, carried out until now according to the times that did not leave educational values and social values in every implementation. All of this is done as a form of joy and gratitude to God Almighty.

In general, this event aims to obtain or plead for safety for the residents of Seminar Salit Village born and inwardly. In addition, this event is also a form of expression of gratitude to the ruler of the universe who has given blessings in the form of good results from the community's rice field harvest in that year. In particular, the *Sedekah Lang* giving event aims to achieve birth and inner salvation to Allah SWT for the occurrence of natural events and also ask for salvation in planning the use of land for planting, express gratitude and gratitude to Allah SWT for the blessings given for a year and increase the sense of togetherness between the residents of Seminar Salit Village (Sukitman, 2016).

In the process of implementing the *Sedekah Lang* Tradition in The Village, Salit Seminar is divided into three sessions, namely pre-event, core event and final event. These activities can be seen in the following table (Huber, 2020).

Tabel 1. The Process of The Sedekah Lang Tradition

No	Event Process	Activities
1)	Pra Event	
	a) Preparatory Stage	- Formation of the Committee
	b) Announcement Stage	- Determination of the venue/location of the event
	c) Implementation Phase	- Time
		- Setting Up the Equipment
		- The person who will lead the event
		- Announcement to the Public
		- Preparation of the Committee and society before the event
2)	The Course of <i>Sedekah Lang</i> Event	- Unveiling
		- Celebrations
		- Giving talks by religious figures
		- Prayer/dzikir together
3)	Final Event	- Eat together from the food brought

The *Sedekah Lang* giving Event in Salit Seminar Village has educational and social values contained in it. Educational and social values in the *Sedekah Lang* Tradition consist of aspects of values, namely religious values, tolerance, discipline, hard work, democracy, national spirit, love of the homeland, respect for achievements, attitudes and actions, friendly and communicative, peace-loving, environmental care, social care and responsibility, ingrained and dominant. In addition to the value of education, there are also other positive values, but the priority here is the value of education and social values. With the implementation of this event, it is hoped that it will be able to prevent social problems in the environment (Wicaksana, 2016).

The cause of the emergence of social problems in society is the existence of various groups and social unity in society, each of which has its own interests and patterns of thought and patterns of behavior, but also the existence of very many equal interests of needs and similarities in patterns of thought and patterns of behavior that cause conflicts as well as loyal relations of friends and cooperation in that society. This is what the people of Seminar Salit Village are trying to hack by organizing events that can unite the community, one of which is *Sedekah Lang* (Aisah, 2015).

This *Sedekah Lang* tradition has many values embedded in it, but what is most seen is the impact is the value of education and social value so that between culture and educational and social values can be connected as cultural capital. In its sense, cultural capital is the possession of cultural competencies or knowledge that guide cultural value tastes and certain consumption patterns, which are institutionalized in the form of educational qualifications.

With the implementation of this event, the goal is so that all behaviors in society do not conflict with the norms of kindness, local stability, patterns of simplicity, morals, property rights, family solidarity, living in harmony with neighbors, discipline, kindness, and formal laws. People's response to social problems is an action that is expected to have an impact on better living conditions (Harahap, 2014).

From that educational value and social value, as we see now, its application in society is very much, both from ordinary thanksgiving activities, marriage customs, circumcision and so on. This comes from the educational value and social values instilled by the people of Seminar Salit Village, the community is increasingly disciplined, mutual tolerance, and increasing religious values in society.

Furthermore, some aspects of the value can be seen in table 2 which has been presented as follows (Sukitman, 2016).

Table 2. Educational and Social Values of Sedekah Lang

No	Value Aspects	Information
1	Religious	People are increasingly obedient in worshiping and believing in god People are increasingly grateful for God's blessings.
2	Tolerance	Society increasingly values differences
3	Discipline	Society shows orderly behavior and adheres to various rules
4	Strive	People are increasingly aware of the meaning of earnest work
5	Democratic	Think, behave and act that judges the same obligations of himself and others

6	The Spirit of Nationality and Love of the Motherland	A way of thinking, acting, community-mindedness that places the nation and state above self-interest and group
7	Friendly and Communicative	People are increasingly happy to talk, hang out and cooperate with others
8	Peace-Loving	The community can create a comfortable and safe atmosphere with fellow community members
19	Care for The Environment	Preventing damage to nature and repairing the damage to nature
10	Responsibility	The community has attitudes and behaviors that are responsible for all duties and obligations
11	Ingrained	The community is increasingly able to implement and maintain its character as a true Sumbawa society The public will increasingly know the meaning and meaning of the Sedekah Lang Tradition
12	Dominate	Society or the younger generation will know better how to respect their elders The society preserves the tradition of Sedekah Lang for generations The younger generation will learn from the Traditions that have been carried out to be taken positively Carrying out worship with obedience

Conclusion

In the process of implementing the Sedekah Lang Tradition at the Salit Seminar, it includes three series of activities, namely pre-event, the course of the event and the final event. The first activity is pre-event, in this pre-event there are two stages, namely the preparation stage and the announcement stage. In the preparation stage, a meeting will be held to discuss the structure of the committee for implementing activities, determining the location of the event, determining the timing, preparing equipment, and determining the person who will lead the event. Furthermore, namely the announcement stage, at this stage an announcement will be made for the implementation of the *Sedekah Lang* giving event in accordance with the results of the meeting by Mr. Kadus. The second activity was during the course of the event, the first session was the opening which was directly led by the MC, followed by the second session, namely remarks which in this case were filled by the Village Head, Mr. Kadus and sometimes by the Regent and other political figures if they took the time to attend. After the welcome ceremony is over, there will be a religious lecture led by Religious Leaders in the Salit Seminar Village or other Religious Figures who know the history, meaning and meaning of *Sedekah Lang* as well as being coupled with do'a and dhikr together. Furthermore, the last session was a meal together, at this event the community exchanged nare to share deliciousness with other residents, for the establishment of good silaturahmi between community members.

The educational and social values contained in the Sedekah Lang Tradition in The Salit Seminar Village include religious values, tolerance, discipline, hard work, democracy,

national spirit and love for the homeland, friendly and communicative, peace-loving, environmentally caring, and responsible, ingrained and dominant. In religious values, one of the positive values is that the community increases faith and piety in Allah SWT. On the value of tolerance, people increasingly respect each other and respect differences. On the value of community discipline shows orderly behavior and obeying the rules in all community activities. In the value of hard work the community instills a sense of cohesion for the smooth running of activities or events of Sedekah Lang. On the democratic value of the community respects the opinions of each and also considers their duties and obligations to be the same as a unit in society. On the value of the spirit of nationality and love for the homeland of the people maintaining the customs and traditions of the Sumbawa people. On the friendly and communicative values of the community, weave silaturahmi between one another. On the value of caring for the environment, the community is increasingly obedient to the cleanliness of the environment. On the value of community responsibility, it is always fully responsible for the sustainability of every activity held, because every activity is a shared responsibility. On the ingrained value of the community, it is increasingly able to apply and maintain its character as a Sumbawa community. In the dominant value of the community or the younger generation will know better how to respect their elders, the community can continue to preserve the Sedekah Lang Tradition for generations, and also the younger generation will learn from the traditions that have been carried out to be able to take positive things in it.

Suggestion

The author gives advice to the Village Government of Seminar Salit so that it can continue to socialize this activity so that it can continue to be preserved by the current and future generations both directly and through social media. Furthermore, to the community members so that they can continue to carry out these activities in the hope of getting blessings from Allah SWT. In addition, the community can take valuable lessons from the implementation of these activities. Finally, other writers who will one day raise the title of other cultures in West Sumbawa Regency, must be more disciplined in conducting research and disciplines owned by higher education.

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