PROCEEDING

INTERNATIONAL CONFERENCE ON EDUCATION
AND REGIONAL DEVELOPMENT (ICERD 4)

4th ICERD 2019

Re-Thinking of the Current Education and
Disruptive Curriculum in the Era 5.0

Program Studi
Pengembangan
Kurikulum
SPS-UPI

UNIVERSITI
KELANGGAI
MALAYSIA
National University
of Malaysia

4th ICERD

International Conference on Education and Regional Development IV

December 12-13, 2019

Perpustakaan Nasional : Katalog dalam Terbitan (KDT)
ISBN 978-602-425-337-0

Keynote Spekaer

1. **Assoc. Prof. Dr. Mohd. Mahzan Awang**
Universiti Kebangsaan Malaysia
2. **Dr. Awaluddin Tjalla**
Pusat Kurikulum dan Pembelajaran
3. **Prof. Dr. Deni Darmawan, M.Si.**
Universitas Pendidikan Indonesia
4. **Professor Emeritus Tan Sri Dato Dzulkifli Abdul Razak,**
Rector, International Islamic University Malaysia
5. **Assoc. Prof. Dr. Michael David Hall**
University of Nottingham

Theme

Re-Thinking of the Current Education and Disruptive Curriculum in the Era 5.0

Sub Theme

1. 21st Century Learning in Disruptive Era
2. 21st Century teaching and learning in Era 5.0
3. 21st Century competencies
4. Information Literacy, Media, and Digital in eEra 5.0
5. Model of Character Education Curriculum in the Disruptive Era
6. Future Curriculum in era 5.0
7. Society and Humaniora in Era 5.0

Reviewer

Prof. Dr. Dinn Wahyudin, M.A

Prof. Dr. Ashari Johar, M.Pd

Dr. H.Asep Herry Hernawan, M.Pd

Dr. H.Rudi Susilana, M.Si.

Dr. Rusman, M.Pd

THE INDONESIAN PROVERB OF PEACE: EDUCATIONAL SEMIOTICS ANALYSIS FOR CULTURAL CITIZENSHIP LITERACY

Solihin Ichas Hamid, Tuti Istianti, Fauzi Abdillah, Feri Hidayatullah Firmansyah
Universitas Pendidikan Indonesia
Universitas Negeri Jakarta

ABSTRAK

This article aims to identify, analyze, and classify verbal expressions in the Indonesian cultural environment consisting of Sundanese, Minangkabau, Dayak, and Sasak ethnicities. Furthermore, these results will become the terms of reference for the Citizenship Education learning model that is implemented thematically in elementary schools. The theme of peace is carried out through instrumentation and conceptualization of the contents of the local wisdom message which becomes a medium of articulation of the achievement of learning outcomes which is manifested from the tendency of values, social behavior of students in class and school tentatively and longitudinally. The research methodology used is the ethnopedagogic approach through semiotic analysis of textual and field data sources. The source of the textual data is through the process of classification, codification, verification and semantic analysis to obtain verbal expression descriptions that describe the cultural life artifacts of ethnic units that will be subject and object of field trials and analysis. The results of the preliminary study in this form are the classification of expressions, which then become the basis for constructing models of citizenship education learning in schools, which are then designed to achieve the literacy skills of citizenship culture and the ethos of peace in students.

A. INTRODUCTIONS

Development of Cultural Citizenship Literacy is intended, so that the future generations that we prepare according to the demands of their times meet the literacy standards which are the basis regarding numeracy, science, financial, and digital languages including cultural literacy and citizenship, namely good habits and attitudes as family members and citizens society informally until its relation with the state formally. (Docherty, Goodlad & Paddison; 2001; Miller, 2002; Lee, 2013; Hlepas, 2013; Permata, 2015) Therefore, the development of Citizenship Cultural Literacy becomes an important part of developing basic and strategic literacy in bringing the next generation to face its complex world challenges in the future. (Hamid & Istianti, 2012; Hamid, 2015; Duncker, 2015; Hamid, 2016)

Pancasila and Citizenship Education (PPKn) curriculum implementation related to the development of thematic programs in primary schools in particular, has given way to a number of achievements of knowledge attitudes and skills of learners to master a number of basic literacy according to the stage of development and learning needs. (Hamid & Istianti, 2018) PPKn as a subject itself, at the level of schooling has a general framework of thematic characters so that it can frame other units of subjects in an integrated manner, and can play a role in articulating the achievement of cultural knowledge learning content in addition to being an opening and resonant media (resonance) pleasant atmosphere of learning activities from the existence of praxis approaches to art in it.

B. METHODS

This study uses descriptive qualitative analytical methods, which reveal a number of phenomenal concepts and realities in the field regarding teaching materials, media, choice of

methods and approaches to assessments related to the development of Citizenship Cultural Literacy in Elementary Schools. Cultural Literacy Approach Citizenship on the one hand and material disclosure sourced from local traditions become a strategic choice in maximizing the achievement of konekted-integrated thematic learning outcomes. Based on that, the content of moral values that exist in the introduction of art and culture gained resonance and increased intensity of meaning in addition to the function of the media for the achievement of the objectives of other subjects, especially PPKn. Thus PPKn with its strategic and central objectives has the role of being a media of articulation of content that contains innumerable values of local wisdom as the ethnic wealth of the archipelago.

For this reason, technically, organizing into the classification and codification of the contents of the Moral Citizenship Value (NMK) conducted by Hamid (2014) can be referred to as a filtering tool in reducing moral behavior written or spoken to the artifacts of cultural life in the mother tongue where the local cultural system was built. (Abdillah, Hamid & Istianti, 2017) Thus, based on the footsteps of previous studies regarding the collection of data on expression values that have been classified based on conformity with the substance of PPKn material, and codification until verification meets the construction of achieving the expected goals of citizen behavior standards, this study is conducted at the beginning of the screening of teaching materials into the design of learning models, up to the measurement of learning outcomes that are visible to students, which are generically done after the learning takes place.

C. FINDING AND DISCUSSIONS

The concept of Local Wisdom becomes the Message and Media of Thematic Learning Literacy Culture and Citizenship in Primary Schools

Local genius is a set of ways of life, or habits and views of the local community in an area that can differ from one another, but are seen to have advantages in the strict sense use in overcoming life problems and their lives. As far as the cultural richness of the community, local wisdom shows the prototype in terms of diversity and the similarity of meaning in one area that is bound by the origin of ethnicity or with other ethnicities from different places though. Therefore, the development of the concept of local wisdom in the context of learning related to the achievement of moral values and norms as promoted by PPKn subjects in primary schools in particular, becomes very important and strategic, because as far as the uniqueness inherent in ethnic entities and places can be a media as well as a message content itself (*medium is message*) in the midst of multi-cultural life that has become a local, national and global life that cannot be denied.

A number of expressions (*verbal*) that describe the form of local wisdom in the artifacts of the cultural life of the sampling community of this study, are verified in 7

indicators of the Moral Value of Citizenship, namely: NMK-1: Character and attitude of humility, self-knowledge; NMK-2: Character and attitude: patient, sincere, big-hearted, honest, open; NMK-4: Attitude and character: respect, obey the law, be prepared (alert); NMK-3: Character and attitude: friendly, compatriots; NMK-5: Nature and attitude: brave, officer; NMK-6: Character and attitude: resilient, steady, hard-working, tough (Reliable) and NMK-7: Nature and attitude: fair, wise, wisdom (*Leadership*) can be entered in the following tabulation.

Tabel 1.

NMK-1: Traits and attitudes: Humility, self-knowledge

No	Sampling	Idiom	Makna (Isi)
1	Sunda	<i>Amis budi</i>	Credibility, good temperament
		<i>Ati putih badan bodas</i>	<i>Ikhlas</i>
		<i>Ngukur ka kujur nimbang ka awak</i>	Self-measure
2	Minang	<i>Dima bumi dipijak, disinan langik dijunjuang</i>	Adjustment to an environment
		<i>Hiduik batungkek batang bodi, mati bapuntiang ditanah sirah. Jikok pandai bamain budi, dalam aia badan indak basah.</i>	where the priority has the discretion to bring benefits in the association
		<i>Ombak barayun manuju pantai, riak nyato manuju tapi. Indak guno jadi rang pandai, kalau baulemu indak babudi</i>	There is no means to have intelligence if not courteous
		<i>Pucuk pauah sadang tajelo, panjuluak buah ligundi, nak jauh silang sangketo, pahaluih baso jo basi</i>	courtesy and manners to avoid later conflicts
		<i>Panjang namuah dikarek senteng namuah dibilai, singkek namuah diuleh, kurang namuah ditukuak</i>	willing to accept advice and admitted the lack of
3	Dayak	<i>Puang nimbuk gunung umbu puang manyahi segara masin (DNg)</i>	humility
		<i>Rehatan dipabencengan barat disahatn (DK)</i>	go hand in hand
		<i>Tueh ambung tueh ayau tueh kulat ngandrei watang (DNg)</i>	Humility
4	Sasak	<i>Baluan nganak keceq</i>	Feelings of responsibility
		<i>Endaq gitaq pager dengan, pager mesaq gitaq julug</i>	Do not easily overlook others' mistakes, look to yourself first
		<i>Sikut tangkong leq awak mesaq</i>	Measure yourself

Tabel 2.

NMK-2 : Attitudes: Patience, Sincerity, Carefulness, Honesty, Openness

No	Sampling	Idiom	Makna (Isi)
1	Sunda	<i>Ambek sadu santa budi</i>	Self-control

		<i>Caang bulan opat welas, jalan gede sasapuan</i>	Shining brightness and open-
		<i>Clik putih clak herang</i>	heartedness
		<i>Pada rubak gede samping</i>	hearted
		<i>Teu aya geumeuk, teu maleukmeuk</i>	Clean
2	Minang	<i>Nak elok lapangkan hati, nak haluih baso jo bati.</i>	Be patient always, and be courteous to people
		<i>Nak luruih rantangkan tali, luruih bana dipacik sungguah</i>	Be upright and sincere in your association, upholding the truth of honesty.
		<i>Nanang saribu aka, haniang ulu bicaro, pikia palito hati, dek saba bana mandatang.</i>	Peace of mind, good aspirations, and patience bring truth.
		<i>Nan elok dek awak katuju dek urang, sakik dek awak sakik dek urang.</i>	Do it and be nice to the people.
		<i>Sabanta sakalang hulu, salapiak sakatiduran</i>	Friendships
		<i>Satali pambali kumayan, sakupang pambali katayo, sakali lancuang kaujian, salamo hiduik urang indak picayo</i>	Never cheat forever People will never trust
		<i>Syarak banamo lazim, adat nan banamo kewi, habih tahun baganti musim, buatan nan usah diubahi.</i>	Decisions together no matter how difficult and bitter they accept
3	Dayak	<i>Goroh-goroh ina' dituhakng (DK)</i>	Likes to help, willing to sacrifice
		<i>Manunggu bua payang manyatu (DNg)</i>	Patience in waiting for success
		<i>Sae luka' koa badarah (DK)</i>	Be honest and responsible
		<i>Maddau culi papen mabbabua samalappa</i>	Be patient because good heart
		<i>Watang Kale Itu Rupami, Ampe-ampe Panesai Tau (Bugis)</i>	Don't just wrap up, do things straight
4	Sasak	<i>Lolon kayuq pasti terbabar isiq angin</i>	Do not easily complain
		<i>Sampi betali isiq pepit, menusa betali isiq raos</i>	Humans are boundspeech

Tabel 3.

NMK-3 : The nature and attitude: be friendly, faithful friend

No	Sampling	Idiom	Meaning
1	Sunda	<i>Bisa ka bula ka bale</i>	Flexible,
		<i>Rempug jukung sauyunan: Sareundeuk saigel sabobot saphanean, Sabata sarimbagan sapapait samamanis, sauyunan: Layeut</i>	shoulder to shoulder to help other
		<i>Ulah cara ka kembang malati, kudu cara ka picung</i>	faithful in love

2	Minang	<i>Ka mudiak sa antak galah, ka hilia saranguah dayuang. Sasuai lahie jo bathin, sasuai muluik jo hati</i>	friendship
		<i>Lamak dek Aawak, Katuju dek Urang</i>	Tolerance
		<i>Nan barek samo dipikua, nan ringan samo dijinjiang.</i>	is doing good work always in
		<i>Olak olai rang basiang, sorak sorai rang karimbo.</i>	full cooperation fun excitement alleviate work
		<i>Padanggantiang baranah-ranah, kahilia jalan kapianggu, sasimpang jalan kasikabu Duduak samo randah tagak samo tinggi dalam adat Minangkabau</i>	human dignity distinguish not unless indigenous corresponds deeds
		<i>Partamo banamo Minang, Minangkabau namo kaduo, nan kayo mandi baranang, nan bansaik bandi batimbo</i>	Teamwork and the spirit of sacrifice in keeping with the ability of each other Good
		<i>Sabanta sakalang hulu, salapiak sakatiduran</i>	Friendship
		<i>Saumpamo aua jo tabiang, umpamo ikan jo aia.</i>	help one another and strengthen, and need one another.
		<i>Senteang bilai mambilai, panjang karek mangarek</i>	give help to a friend who is in need, and give advice when needed
		<i>Tatungkuik samo makan tanah, tatilantang samo minum ambun, tarapuang samo hanyuik, tarandam samo basah.</i>	Good cooperation in the community, one heart and one mind Good
		<i>Titiak buliah ditampuang, maleleh buliah dibaliak.</i>	work to enjoy with the people.
3	Dayak	<i>Mambee' imbaowanan, manyarak pon tikoon ulis-ulis balinan (DT)</i>	cooperation
		<i>Mira tanjung pikayeman ukur baya rantau pirumpakan bayu (DNg)</i>	friendship
		<i>Saancak sabarokng, sasuku saparanggo (DK)</i>	The spirit of that united not divided among yourselves
		<i>Saso itungganin alo'ana sikurunkanki' malatoo' kadumanan baliangan una'an (DT)</i>	cooperate
		<i>Tegak seluang mudik (DKu)</i>	friendship
4	Sasak	<i>Adeq ta tao jauq aiq</i>	Can be air
		<i>Bareng anyong jari sejukung</i>	camaraderie
		<i>Maraq manuk bekesena</i>	Maintaining unity and
		<i>Maraq pancing dait ampen</i>	cooperation, compact
		<i>Sorong jukung leq segara, bareng onyag bareng lenge</i>	The same fate

Tabel 4.
NMK-4 : Dispositions and respectful, law-abiding, alert, vigilant (Devotion)

No	Sampling	Idiom	Makna (Isi)
1	Sunda	<i>Caringcing pageuh kancing, saringset pageuh iket</i>	Alert
		<i>Geura mageuhan cangcut tali wanda</i>	Ready-standby
		<i>Nete taraje nincak hambalan</i>	Procedural
		<i>Sacangreud pageuh sagolek pangkek</i>	alert
		<i>teu gedag bulu salambar</i>	Teguh
		<i>teu ngijing sila bengkok sinembah</i>	Setia
		<i>tungkul ka jukut tanggah ka sadapan</i>	Put yourself
2	Minang	<i>Maminteh sabalun anyuik Malantai sabalun lapuak Ingek-ingek sabalun kanai</i>	Be careful and vigilant
		<i>Naiaklah dari janjang, turunlah dari tanggo.</i>	always done according to the rules, according to custom, religion and state law.
		<i>Nak jan jauh panggang dari api, latakkan sasuat ditampeknyo</i>	Professionalism
		<i>Raso aia kapamatang, raso minyak kakuali, nan bakabek rasan tali, nan babungkuih rasan daun</i>	Zealously defends the family's honor The
		<i>Sandi banamo alua adat, tonggak banamo kasandaran</i>	custom of the home of the common good, the strong rule of customary law
		<i>Suri tagantuang ditanuni, luak taganang kito sauak</i>	which is the absolute principle of practice, without deliberation.
		<i>Siang manjadi tungkek, malam manjadi kalang</i>	Hold fast to the rule of
		<i>Tak ujuang pangka mangganai, saragi baliak batimba.</i>	One who has complete knowledge and tools, which is versatile.
2	Dayak	<i>Bapelek jela tanda kalah, Bapelek karis tanda matei (DNg)</i>	Caution The
		<i>Jela-jela asu handak mansukap karak (DNg)</i>	ability to control yourself A
		<i>Keleh badamah bara badahu (DNg)</i>	little but achieved
		<i>Kale' balamak kalimantan paoh ditele' samak dijalatnni jauh (DNg)</i>	Not to trivial
		<i>Siala rimbang lawe rimbang awe maman siala aling tuan, aling tuan badaa. (DT)</i>	mentionConsequences of cautionaware of careful
		<i>Tanteluh manangkelang batu (DNg)</i>	Be aware of challenges
4	Sasak	<i>Embe aning jarum, ito aning benang</i>	Compliance with rules

		<i>Elaq molong korok</i>	not to cut off your tongue
		<i>Endaq ampahang simbur paleng</i>	Do not underestimate, but always beware
		<i>Maraq dengan ompoq benang genteng</i>	Caution

Tabel 5.
NMK-5 : Dispositions and attitudes: brave, patriotic

No	Sampling	Idiom	Makna (isi)
1	Sunda	<i>Moal ditarajea</i>	Ready to fight
		<i>Moal mundur satunjang beas</i>	Abstinence slightest retreat
		<i>Nete akar ngeumbing jangkar</i>	Ready to face the challenges
		<i>Nyekel sabuk milang tatu</i>	Readyface any possible
2	Minang	<i>Nan mudo pambimbiang dunia, nan capek kaki ringan tangan, acang-acang dalam nagari.</i>	youthhope of the nation in the hands of youth is the future of the nation's progress.
		<i>Pikia palito hati, tanang hulu bicaro</i>	Conscious thoughts are the antidote to the light, and calmness produces useful speech
		<i>Partamo cupak usali, kaduo cupak buatan. Kalau dulu disasali manjadi tuah pandapatan.</i>	Regret first income, regret then useless.
3	Dayak	<i>Jangan sanggup menyembeleh manok malam, amun andik cakap membuang tuangau garaunya (DNg)</i>	Must be the consequent
		<i>Mando' yang isapo'on, isapo' dara' bari siakan (DT)</i>	Courage. Tendency as a tiger
		<i>Pikiran dia sinde lembut, Kira-kira dia sinde dumah (DNg)</i>	Do not hesitate
		<i>Sungan tumbang layaran arue panyunyungin (DT)</i>	Courage in defending / Protecting rights
4	Sasak	<i>Keduk lindung bani kaok</i>	Must be bold in risking
		<i>Tiwas karang jari apuh, manah tan keneng obah</i>	in sacrificing goals

Tabel 6.
NMK-6 : Dispositions and attitudes: Craft, Steadfast, Hard-working, Durable

No	Sampling	Idiom	Makna (isi)
1	Sunda	<i>Batok bulu eusi madu</i>	PoorPoor to have a
		<i>Dug hulu pet nyawa, dug tinetek</i>	spirit of hard work,
		<i>Henteu unggut kalinduan henteu gedag kaanginan</i>	not easily tempted
		<i>Herang caina beunang laukna</i>	Enhanced
		<i>Ka hareup ngala sajeujeuh, katukang</i>	Value-wise, efficient

		<i>ngala sajeungkal</i>	
		<i>Legok tapak genteng kadek</i>	Experienced
		<i>Leuleus kejo poena</i>	Excellent
		<i>Mangkok emas eusi madu</i>	Good exterior and contents
		<i>Ngembang jaat, jalingeur</i>	Sufficiency
2	Minang	<i>Duduak marauik ranjau tagak maninjau jarak</i>	Do not waste your time
		<i>Pandai karano batanyo, tahu karano baguru.</i>	diperdapat Knowledge for learning, education and many ask the people who know.
		<i>Sadang baguru kapalang aja, lai bak bungo kambang tak jadi. Kunun kok dapek dek mandangga, tidak didalam dihalusi.</i>	Every person who demands knowledge should not give up in the middle of the road withtruly
		<i>Sadang manyalam minum aia, sadang badiang nasi masak</i>	somethingwork that can be done in the past, and not diminish the work that is being done.
		<i>Satitiak jadikan lauik, sakapa jadikan gunuang</i>	Work on the existing knowledge base to continue to achieve higher knowledge
		<i>Ombak ditantang manuju pulau, laia dikambang manantang angin</i>	To achieve a goal and ambition constantly undergoing trials and obstacles
		<i>Tabujua lalu tabalintang patah.</i>	To maintain the truth must be with great earnestness.
3	Dayak	<i>Bakahing Atei (DNg)</i>	Determination
		<i>Jatun atan tanduk bajang amun ie dia tau haragun (DNg)</i>	There is no success without the ability to overcome adversity
		<i>Kate basiina niin barasa sumangatnun, kate basiina niin atarama atenun (DNg)</i>	spirit as hard and sharp as a machete
		<i>Kukui witang ada witus surung jawu jangan pagat (DNg)</i>	Morale do not cease to
		<i>Mait karewau dahulu ukui (DNg)</i>	do silly
		<i>Marara sambo dua, sambo kalin ambiitan, sambu uangan batu, uangan baro ranin,(DT)</i>	spirit of hard work
		<i>Maloo' Ulu-ando mampo tabang alat (DT); Punti ngalahatn tanjukng (DK)</i>	going to work hard
		<i>Nutuk tapukng ka' dalapm lasukng (DK)</i>	Working to rule
		<i>Puang mangsul baji, puang muhak tumbuk (DNg)</i>	strong stance
		<i>Talasu-lasu poang dongoan (DT)</i>	earned fame thanks to the hard work
		<i>Meddu weka siseng tettong weka dua</i>	Undaunted
4	Sasak	<i>Beleg kayuq beleg papan na</i>	spirit of hard work to achieve

			maximum results
		<i>Endaq girang ngalu aiq</i>	Never give up alone,
		<i>Mesang ima nnaen ta, bawaq lanjaq batur</i>	Diligent work provision must be
		<i>Nyuit isiq jaum</i>	Diligent sought, bringing the
		<i>Sai tao jari agung</i>	Eagerly looking for science so clever
		<i>Ulah mandi isiq bisana</i>	because science Securities

Tabel 7.
NMK-7 : Dispositions and attitudes :Just, Wise, guardian (*Leadership*)

No	Sampling	Idiom	Makna (isi)
1	Sunda	<i>Bobot pangayon timbang taraju</i>	wise
		<i>Hade gogog hade tagog</i>	Talk and handsome
		<i>Lalaki langit lalanang jagat</i>	guy superior
		<i>Weruh sadurung winarah</i>	Know before going
		<i>Teu pilih kasih</i>	Not in favor
		<i>Landung kandungan laer aisan</i>	of a
2	Minang	<i>Nansakik iyolah kato, nan padiah iyolah rundiang. Dek tajam nampak nan luku, dek kato hati taguntiang</i>	word That hurts more harm than a sharp knife.
		<i>Pado pai suruik nan labiah, samuik tapijak indak mati, alu tataruang patah tigo</i>	Become the youth of the nation's hope: calm, resolute, agile, high-minded and wise
		<i>Sakalam kalam hari sabuah bintang bacahayo juo.</i>	Exceptions are always There is
		<i>Satuntuang tabu dek ulek, satuntuang sajo kito buang</i>	something wrong with all families being hated.
		<i>Tagak indak tasundak, malenggang indak tapampeh.</i>	A leader with full authority and authority.
		<i>Ingek di rantiang ka mancucuak, Tahu didahan ka maimpok</i>	wise
		<i>Maukua samo panjang, mambilai samo laweh</i>	Adil
		<i>Nansakik iyolah kato, nan padiah iyolah rundiang. Dek tajam nampak nan luku, dek kato hati taguntiang</i>	Said caution.
		<i>Pado pai suruik nan labiah, samuik tapijak indak mati, alu tataruang patah tigo</i>	Be youths craving, calm, resolute, intelligent, agile wise virtuous
		<i>Sakalam kalam hari sabuah bintang bacahayo juo.</i>	Not all of the people out of the line of truth, at least one person there who enforce
3	Dayak	<i>Ina' jantu' ka' tanah kata nyu (DK)</i>	said right
		<i>Ka' darat ina' bakarasak ka' ai'ina bakicarok (DK)</i>	Clever resolve the problem without causing problems
		<i>Ninyak ka' jagu' tale, ninyak ka'</i>	Being and occurred just in

		<i>padakng ina' talantur. (DK)</i>	troubleshooting
		<i>Palabiang bulang maam, bulang maam tulaalo (DT)</i>	Praise for good people Discipline
		<i>Sebagai ingger antara dua mata (DT)</i>	Teach not to take sides, be fair in deciding the
		<i>Turi bambalanin jejer dua lapan (DT)</i>	perfection of a person is unmatched,
4	Sasak	<i>Besual cara anak kemidi</i>	Disagree not take revenge
		<i>Endaq berakal mareaq akal songkok</i>	Do not be selfish
		<i>Maraq nyiur seke toaq, seke bawaq</i>	Addition of age should be the wiser of the
		<i>Ngales maraq penjalin cacing</i>	Opportunities in the Opportunity of
		<i>Pancing udang lain dait pancing tuna</i>	reasoning

D. CONCLUSIONS

The meaning behind the description of the tentative achievements, reinforces the importance of introducing local culture to the next generation of young people. the nation is given both intra / co-curricularly and others amid a tidal wave between the positive and negative impacts of globalization that is unstoppable. The Indonesian nation with the reality of the diversity of the sub-culture that becomes its self-image, factually has the potential to articulate the strength of social and cultural resources in contributing to global progress and not just 'passengers' especially becoming' drunk passengers' because of the weakness of the endurance 'mental body spiritual'. For this reason, the effort to develop basic literacy including citizenship literacy based on strengthening local culture becomes a strategic choice, and therefore it is important to do it from small scale to local scale.

E. ACKNOWLEDGEMENTS

This article is one of the research outputs sponsored by the Ministry of Research and Higher Education of the Republic of Indonesia in the Decentralization Scheme, Leading Research Applied Higher Education in the 2019 fiscal year budget.

REFERENCES

- Abdillah, F., Hamid, S. I., & Istianti, T. (2017). Ethnic Idiom Articulation and Civic Education Material for Elementary School - Development of Cultural Citizenship Literacy. *1st International Conference on Educational Sciences - ICES* (pp. 225-229). Bandung: ScitePress.

- Hamid, S. I., & Istianti, T. (2018). *Pengembangan pembelajaran PPKn di SD-MI*. Bandung: UPI Kampus Cibiru.
- Hamid, S. I. (2015). *Nilai Moral Kewarganegaraan Dalam Artefak Kehidupan Sosial Kultural Masyarakat Sunda: Studi Eksploratif Nilai Moral Kewarganegaraan dalam Ungkapan, Artikulasi Seni dan Ritual Adat Budaya Sunda*. . Universitas Pendidikan Indonesia, Pendidikan Kewarganegaraan. Bandung: Sekolah Pascasarjana.
- Duncker, K. (2015). *Cultural citizenship: Understanding the natural states of freedom participation and equality in light of societies self-awareness, -contemplation and -reflection through culture and cultural evolutionary learning by mode of media*. Florence: European University Institute.
- Permata, A. (2015). Membangun Kualitas Bangsa Dengan Budaya Literasi. *Prosiding Seminar Nasional Bulan Bahasa Unib 2015*, (p. 148).
- Miller, T. (2002). Cultural Citizenship. . In E. F. Isin, & B. Turner, *Handbook of Citizenship Studies* (pp. 231-244). London: Sage Publications Ltd.
- Lee, T. (2013). *Public Culture and Cultural Citizenship at the Thessaloniki International Film Festival*. Cambridge, Massachusetts: Harvard University.
- Hlepas, N. (2013). *Cultural Diversity and National Performance*. . Athens, Greece: International Centre for Black Sea Studies (ICBSS).
- Hamid, S. I. (2015). *Semiotika Pendidikan Kewarganegaraan dalam Tradisi Lokal Sunda*. . Bandung: Rizqi Press.
- Hamid, S. I., & Istianti, T. (2012). Rekonstruksi Nilai Moral Kewarganegaraan Berdasar Analisis Semantik Terhadap Ungkapan Kultural Masyarakat Sunda. *Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini*, 3(2).
- Hamid, S. I., Istianti, T., & Abdillah, F. (2019). Mengurai Konstelasi Filosofis Pancasila melalui Literasi Budaya Kewarganegaraan dan Literasi Digital Kewarganegaraan. *Prosiding Seminar Pendidikan Nasional Membangun Pendidikan Berbasis Paradigma Higher Order Thinking Skills dalam Konteks Keindonesiaan* (pp. 52-68). Bandung: UPI Kampus Cibiru.
- Hamid, S. I. (2016). A Description of Citizenship Moral Values in Sundanese Society. *Man In India*, 96(12), 5125-5141.
- Docherty, I., Goodlad, R., & Paddison, R. (2001). Civic Culture, Community and Citizen Participation in Contrasting Neighbourhoods. *Urban Studies*, 38(12), 2225–2250.