

Contribution of the Mapalus House Building Tradition: Strengthening Civic Culture and Bhinneka Tunggal Ika in Tombatu Dua Tengah Village, North Sulawesi

Thezalonica Jecika Mania, Nasiwan
Universitas Negeri Yogyakarta, Indonesia
thezalonicajecika.2022@student.uny.ac.id

ABSTRACT

Citizen culture and Bhinneka Tunggal Ika are a set of ideas or concepts that contain positive values and become the identity of a nation. However, with globalization, people's lifestyles have shifted to modern lifestyles, because it is one of the crucial problems that makes people no longer preserve citizen culture and the values contained in the motto Bhinneka Tunggal Ika as a national identity. This study aims to analyze the contribution of the Mapalus tradition of house building to strengthen citizen culture and Bhinneka Tunggal Ika in Tobatu Dua Tengah village. This study is an ethnographic study with a qualitative approach. The research data collection technique uses in-depth interview techniques, observation, and documentation. The results of the study indicate that the implementation of the Mapalus tradition of house building can strengthen citizen culture in terms of language, knowledge, kinship and social organization, and art. These findings are in line with Hall's theory, that cultural identity comes from ancestral heritage, has certain elements and values that strengthen the cultural identity of a region. Mapalus house construction also provides reinforcement of bhinneka tunggal ika in the aspect of strengthening social solidarity, resource sharing, collective problem solving, uniting various social groups, non-formalistic principles, convergent, pluralistic and multicultural, and the spirit of mutual cooperation. This finding is in line with Robert's theory that high social connectedness, achieved through joint activities, can increase trust and cooperation between community members.

Keywords: mapalus tradition of house building; national culture; bhinneka tunggal ika

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INTRODUCTION

Indonesia is a country rich in diversity, including ethnicity, religion, language, customs and many more. Data from the Central Statistics Agency (BPS) 2010 recorded that Indonesia has 1,340 ethnic groups, 300 ethnic groups, 6 religions, 11,622 intangible cultural heritages such as traditions, performing arts, knowledge and behavioral habits. This diversity exists because of the presence of a society. With Indonesia's geographical location in the form of an archipelago, Indonesia is a country rich in culture, and each community group has a different culture. The culture of each community group contains values that are considered good and believed by the local community. (Simamora, et al., 2021, p.2). Culture as a result of human intellectual thought consists of various forms and manifestations known throughout history as belonging to humans and is an invisible power, which is able to guide and direct humans so that the ideas resulting from these thoughts are reflected in behavior that is in accordance with the knowledge and ideas that belong to the local community. Thus, culture is a result or creation of humans.

It is necessary to conserve the rich diversity in Indonesia as a culture. Annisa (Panjaitan & Sundawa, 2016) explains that the culture of citizens in the context of Indonesian geese is feelings, attitudes, and behaviors that create a bond as a whole or society that upholds the values

of unity, morality, and ethics, so that a sense of building civilization together arises. Cultural diversity can be felt in various forms such as dance, food, language, political buildings and many more which are cultivation systems preserved from generation to generation so that they become local knowledge of a community group. The rapid flow of globalization and technological advances have changed the focus of society, especially the younger generation, so that they are less concerned about their own culture (Syarifah, & Kusuma, 2016). This phenomenon makes culture no longer considered important to preserve. Gradually, culture experiences dissemination and erosion. Globalization and technology offer a more practical lifestyle, encouraging the younger generation to become more consumptive and individualistic. In fact, preserving and advancing culture is now considered something old-fashioned and uninteresting.

The problem of the presence of globalization cannot be avoided with the existence of culture, in this case many impacts are caused, including the decline in love for culture which is the identity of the nation, the erosion of national values, and the worsening of cultural acculturation. It has become a shared obligation to preserve and develop the culture of the Indonesian nation. The Constitution of the Republic of Indonesia, specifically Article 31 paragraph (1) of the 1945 Constitution, underlines the shared obligation in preserving culture. The state is responsible for promoting Indonesian national culture in the world civilization arena and guaranteeing the freedom of society in maintaining and developing its cultural values.

In line with Suneki (2012, p.309) to make Indonesia a country with personality, there must be synergy between all elements of the state, both government and citizens. It is only natural to make the most of Indonesia as a country with various races and cultures living side by side. The role of tradition is also to strengthen community participation in shaping and strengthening the country's social and political life. Hasibuan, & Simatupang, (2021) that strengthening citizen participation in the political and democratic process requires enthusiasm and a spirit of unity from all parties. Citizen participation is important in the implementation of Indonesian democracy. Community participation is certainly proven through social and political processes in efforts to realize general welfare. Faudillah, et al., (2023) stated that through society and culture a cultural identity will be born which will then become the nation's identity in national life. The nation's cultural identity is what will then cause the nation to be able to absorb and process its own culture. The act of preserving local wisdom is an effort to maintain culture in a country (Prayogi & Danial, 2016).

The identity of a nation reflects the entirety of social values that are recognized collectively by its people. This identity describes the essence of the nation. To maintain cultural identity as a characteristic of the nation, the community needs to work together in creating a social and cultural life that is in accordance with local wisdom. In addition, they must also play an active role in maintaining national unity from various threats (Saputra, 2017). National identity needs to be strengthened in facing globalization so that the values, history and ideals that unite a group of people in a national bond and are also understood as a condition become strong and solid.

The slogan *Bhinneka Tunggal Ika* is a symbol of the national identity of the Indonesian nation. The unity of this nation is clearly stated in the state symbol, which means that although Indonesia is a country with diverse tribes, ethnicities, and religions, all are united in harmony under the name of Indonesia. The diversity of Indonesia is identical to both tribes, cultures and languages, as well as the form of an archipelago, making Indonesia a pluralistic country. The unity of the Indonesian nation is not only based on a common background, but also on a unity of views. The views that encompass the ideology and philosophy of life of the Indonesian nation as a whole are stated in the Pancasila Principles, which are the main foundation for the Indonesian nation.

The ancestors of the Indonesian nation once highly respected the value of unity. However, ironically, the value of solidarity has gradually faded in community life. Diversity in Indonesian society, both in terms of ethnicity, religion, and culture, does not necessarily create an awareness to live in harmony. Actions and behavior in people's daily lives often contradict the spirit of *Bhinneka Tunggal Ika*, which should be a guideline for living in diversity. The current condition of society shows that the values of unity, which used to be a solid foundation for the development of Indonesian civilization, are now distorted. This indicates that the value of unity in our society is facing major challenges and requires more serious understanding and efforts to restore the essence of this motto in our daily lives. The value of unity is trampled on by several individuals who do not have a sense of tolerance, maintain hatred and bring each other down. In this case, harmonious relationships between fellow human beings have increasingly eroded.

The ancestors of the Indonesian nation once highly upheld the value of unity. However, ironically, the value of solidarity has gradually faded in community life. Diversity in Indonesian society, both in terms of ethnicity, religion, and culture, does not necessarily create an awareness to live in harmony. Actions and behavior in people's daily lives are often contrary to the spirit of *Bhinneka Tunggal Ika*, which should be a guideline for living in diversity. The current condition of society shows that the values of unity, which used to be a solid foundation for the development of Indonesian civilization, are now distorted. This indicates that the value of unity in our society is facing major challenges and requires more serious understanding and efforts to restore the essence of this motto in our daily lives. The value of unity is trampled on by some individuals who have no sense of tolerance, maintain hatred and bring each other down. In this case, harmonious relations between fellow human beings have increasingly eroded.

Globalization is one of the factors that influences the dynamics of national identity. Globalization is understood as an opportunity for the international community to develop various aspects of life, including science, technology, values, and culture. However, this also opens the door for the entry of foreign cultures, which can threaten the existence of local cultures, and even potentially cause the loss of local cultural identity. Information and communication technology continues to develop and expand rapidly, so that it has a great impact on various aspects of life. The development of this technology has brought us to an era where information and communication technology has enabled humans to communicate with each other even though they are far apart, and everything is no longer limited by space and time. This era is called the era of globalization. The era of globalization may be familiar to today's society. The emergence of the era of globalization makes countries need to follow the technological advances that occur in the world in various aspects such as science, politics, economics, society, and culture.

The fading of the cultural identity of citizenship and *Bhinneka Tunggal Ika* as the identity of the Indonesian nation can be seen from the emergence of problems that are contrary to Pancasila such as brawls, inter-tribal wars, prioritizing personal interests, lack of tolerance and many more. Data from the Central Statistics Agency (BPS) for 2015-2016 which presents the proportion of the population who are victims of violent crimes according to regional classification. The data shows that in urban areas there were 1.16 victims of violent crimes in 2015 and decreased to 1.08 in 2016. While in rural areas there were 0.83 victims of violent crimes and decreased to 0.75 in 2016. It can be seen that the number of victims of violent crime is higher in urban areas than in rural areas. This means that urban areas are areas that are more advanced globally compared to rural areas, and the level of deviation from Pancasila as the nation's outlook on life that contains the nation's ideals is higher compared to rural areas, and this is a negative impact of globalization.

Most studies on the Mapalus tradition of house building focus on social and economic aspects without delving deeply into the contribution of this tradition to strengthening national culture and the values of *Bhinneka Tunggal Ika*. Then there is the lack of emphasis on cultural integration and nationalism where many existing studies focus more on local aspects and do not examine how the Mapalus tradition of house building can play a role in the context of strengthening national cultural identity and national spirit at a broader level. In contrast to several studies, this study focuses on the discussion of the contribution of the Mapalus tradition to strengthening the culture of citizenship and *Bhinneka Tunggal Ika* in order to increase knowledge and increase public awareness in preserving traditions in the era of globalization and increasing the culture of citizenship and *Bhinneka Tunggal Ika* in the souls and actions of citizens in the era of globalization in accordance with Pancasila as the nation's outlook on life so as to produce harmony between all related aspects and provide maximum results according to expectations, namely the creation of a Mapalus traditional culture that is in line with the ideals of the Indonesian nation. In addition, in maintaining and preserving aspects of culture and local wisdom of the Minahasa community as part of the formation of national identity, this supports the formation of a national character that is rich in the values of civic culture. Thus, the community continues to strive to preserve, maintain, and care for the values contained in the Mapalus tradition so that they can be preserved and passed on to future generations.

This research is important to reveal how the Mapalus tradition in house building can contribute to strengthening the culture of citizens and *bhinneka tunggal ika*. In addition, this research will also explain the correlation between Mapalus practices and the goals of Pancasila and Citizenship education, providing new insights into how local values can enrich and strengthen national identity.

Pancasila and Citizenship Education (PPKn) aims to form citizens with character, love for their country, and have a sense of responsibility towards the nation and state. The values contained in Mapalus house building, such as mutual cooperation, togetherness, and solidarity, are in line with the objectives of PPKN. Research on the contribution of the Mapalus tradition can be relevant teaching materials in the PPKN curriculum, helping students understand and apply Pancasila values in everyday life.

Several studies have highlighted the importance of preserving cultural traditions and promoting national unity. For instance, Syarifah & Kusuma (2016) examined the role of local traditions in fostering unity in the face of globalization, noting that traditional practices can help maintain cultural identity amidst modernization. Similarly, Panjaitan & Sundawa (2016) discussed how cultural values, such as mutual cooperation, can strengthen national unity and support the ideals of *Bhinneka Tunggal Ika*. Both studies underscore the importance of local wisdom in reinforcing national identity and social cohesion, particularly in a diverse society like Indonesia.

This study is urgent due to the ongoing erosion of traditional cultural values in the face of rapid globalization and modernization. As younger generations become increasingly detached from their cultural heritage, the risk of losing valuable traditions, such as the Mapalus tradition in North Sulawesi, grows. This cultural shift threatens national identity, as *Bhinneka Tunggal Ika* — the principle of unity in diversity — relies on a shared understanding and respect for the nation's diverse traditions. By exploring the Mapalus tradition's contribution to strengthening civic culture and national unity, this study aims to address these challenges and provide actionable insights for cultural preservation.

While there is substantial literature on the social and economic aspects of traditional practices like Mapalus, few studies have focused on their role in reinforcing national identity and the principle of *Bhinneka Tunggal Ika*. Previous research has primarily concentrated on local or regional impacts, without addressing how these traditions contribute to broader national cohesion and the fostering of civic culture. This study fills that gap by exploring how

the Mapalus tradition of house building strengthens social solidarity, cultural identity, and the unity of diverse social groups, aligning with national ideals.

The novelty of this study lies in its dual focus on local traditions and national unity. It uniquely examines how the Mapalus tradition, a communal house-building practice in North Sulawesi, strengthens both civic culture and the *Bhinneka Tunggal Ika* principle. This approach combines cultural preservation with national identity-building, providing a fresh perspective on how local wisdom can contribute to broader societal values and promote unity in a diverse nation. The study's findings also challenge traditional views by demonstrating how such practices transcend local boundaries to foster national cohesion.

The purpose of this study is to analyze how the Mapalus tradition of house building contributes to strengthening civic culture and *Bhinneka Tunggal Ika* in Indonesia, particularly in Tombatu Dua Tengah Village. By examining this tradition, the research aims to provide insights into how local wisdom can be integrated into national identity-building efforts. The benefits of this research include offering valuable recommendations for preserving traditional practices, fostering national unity, and enhancing civic engagement. Furthermore, the findings can inform educational and policy initiatives that promote cultural awareness and social solidarity, contributing to a more cohesive and inclusive society.

METHOD

This research is an ethnographic research with a qualitative approach. Data sources are determined using purposive techniques, namely members of the house construction mapalus, indigenous people, and the government in Tombatu Dua Tengah Village. Research data collection techniques include in-depth interviews, observation, and documentation. Data validation uses triangulation techniques. Data are analyzed using the qualitative data analysis model of Matthew B. Miles, A. Michael Huberman, Johnny Saldana, (2014): data condensation, data presentation, and drawing conclusions.

This research aims to (1) analyze the contribution of the Mapalus Tradition of House Construction in strengthening Citizen Culture and *Bhinneka Tunggal Ika* in Tombatu Dua Tengah Village (2) analyze the contribution of the Mapalus Tradition of House Construction in strengthening *Bhinneka Tunggal Ika* in Tombatu Dua Tengah Village (3) analyze the supporting factors in the implementation of the Mapalus Tradition of House Construction to strengthen Citizen Culture and *Bhinneka Tunggal Ika* in Tombatu Dua Tengah Village (4) analyze the inhibiting factors in the implementation of the Mapalus Tradition of House Construction to strengthen Citizen Culture and *Bhinneka Tunggal Ika* in Tombatu Dua Tengah Village.

RESULTS AND DISCUSSION

Contribution of Mapalus Tradition of House Building to Strengthen Citizens' Culture and *Bhinneka Tunggal Ika* in Tombatu Dua Tengah Village

Based on the results of research conducted by Mansi, L. (2007) explained that Mapalus is an activity of cooperation and mutual cooperation carried out by the Minahasa tribe starting from the family level, neighbors to community life in a residential area. Mpalus activities carried out by the community range from clearing forests, building houses, farming from clearing land to harvesting results, wedding ceremonies, births and even deaths and many more forms of Mapalus activities carried out. Based on the research results, the community in Tombatu Dua Tengah Village strongly maintains and preserves the Mapalus House Construction tradition. Mapalus is a tradition related to cooperation or mutual cooperation activities because the process involves more than two people and is carried out for the common good. The Mapalus House Construction tradition in Tombatu Dua Tengah Village is carried out in an organizational group that has agreed upon the management structure, authority, rights

and obligations, sanctions, and Mapalus activity schedule that has been recorded in the articles of association. The management is fully responsible for the implementation of the Mapalus House Construction tradition in Tombatu Dua Tengah Village.

According to Mensi, L. (2007), the Mapalus House Building tradition contains noble cultural values. The role of the community in preserving the Mapalus House Building tradition can provide many positive impacts because in the Mapalus House Building process, the community is trained to feel a sense of shared responsibility, working together to achieve common interests. One of the cultural values contained in the Mapalus House Building tradition is the value of unity. It can be interpreted that the Mapalus House Building tradition is derived from the local wisdom of the Minahasa tribe.

Mapalus House Construction in Tombatu Dua Tengah Village is also often referred to as "Esa Taar". The form of Mapalus House Construction activity or what is called Esa Taar is a house construction activity carried out together or mutual cooperation without being paid or paid. Thus, Mapalus house construction can be interpreted as a tradition that upholds the value of unity in its implementation. Although the Mapalus House Construction activity is not paid or paid, the community in Tombatu Dua Tengah Village remains compact and enthusiastic and supports each other and is actively involved in preserving and maintaining one of the cultures that exist in the Minahasa tribe. The Mapalus House Building Tradition in Tombatu Dua Tengah Village is not limited but is open to the public. People who live outside Tombatu Dua Tengah Village who want to join the Mapalus House Building in Tombatu Dua Tengah Village are allowed to follow and obey the rules that have been agreed upon in the Esa Taar basic budget book. Before the implementation of the Mapalus House Building, the community begins with a joint prayer.

Mapalus House Construction in Tobatu Dua Tengah Village Research Results Show that Mapalus House Construction in Tobatu Dua Tengah Village aims to: Preserving the culture of the Minahasa tribe; With the development of life in today's era, rapid technology has given rise to changes in the lives of the community, including in the field of culture and Bhinneka Tunggal Ika as the motto of the Indonesian nation. The community in Tombatu Dua Tengah Village highly respects the culture of the Minahasa tribe, one of which is still preserved, namely the Mapalus Tradition of House Construction, not only for adults but also for teenagers and young people who have been introduced to the Mapalus tradition of House Construction. Such actions are an effort by the community in Tombatu Dua Tengah Village to preserve the Mapalus House Construction. Teaching people to maintain unity in diversity; Mapalus Tradition of House Building in Tombatu Dua Tengah Village enables the community to maintain unity in social life. The Mapalus Tradition of House Building teaches the community how to build a house, divide tasks in building a house, help each other, and share the burden. With the Mapalus House Building, it becomes one of the capitals of the community in Tombatu Dua Tengah Village to instill the value of unity in living together. Helping to ease the burden on people in building houses; A house is a long-term residence, many things need to be prepared with large capital starting

from tools, materials and labor. In the process of building a house requires more than one worker, so with the Mapalus House Construction Tradition it is very helpful in the process of building a house, because the concept of the Mapalus House Construction tradition is to work together in mutual cooperation. By providing assistance starting from tools, materials and also labor to those who want to build a house. The research results obtained are in line with (Lumowa & Tumiwa., 2023) which states that the goal of Mapalus Home Development is very good in terms of economy, namely to lighten the burden of work and ensure smoothness and speed of completion because it is carried out by many people.

The Mapalus House Construction Tradition is carried out together without being paid or given a salary. In the Mapalus House Construction activity, each member is carried out in turns

(Reciprocal) where a permanent house is built from cement, which in the process is carried out together by all members, starting from tools, materials to labor. The village of Tombatu Dua Tengah itself still has a community that has a high awareness of preserving ancestral traditions and also comes to give obligations. Mapalus members of the Mapalus House Construction are adults who are willing to join as members of the Mapalus House Construction. If they are married, it consists of the head of the family and includes the family itself. Each member of the Mapalus House Construction has the same rights and obligations in providing input for the progress of the Mapalus House Construction. Each member of the Mapalus House Construction is also entitled to receive the Mapalus House Construction and has an obligation to provide a guarantee according to the Mapalus House received. Every member of the Mapalus House Construction who cannot participate in the implementation process due to illness or death, then the house building that he receives becomes the responsibility of his family to continue. (Results of an interview with Mr. Alvian, a member of the Mapalus for Home Development in Tombatu Dua Tengah Village. (Interview on February 5, 2024).

The members of the Mapalus for Home Development in Tombatu Dua Tengah Village are 30 members divided into three groups with the management structure starting from the chairman, vice, secretary, commissioner, craftsman and member. All members of the Mapalus for Home Development are fully responsible for the Mapalus for Home Development that is run. Each member who participates in the Mapalus for Home Development must obey the rules and regulations made in the articles of association that are jointly determined after the Mapalus is formed and the needs that have been mutually agreed upon. Then each member of the Mapalus for Home Development is required to enter 3 cements, 3 iron staffs, 3 sheets of zinc and 2 bamboos, plus a concession fee of Rp. 150,000 for each building. All members of the Mapalus for Home Development must go to work on every scheduled working day. Each member of the Mapalus for Home Development is also required to attend a joint prayer before starting the Mapalus for Home Development process. The first time going to work, members of the Mapalus for Home Development in each building must enter a minimum of 1 iron staff and one sack of cement. Another 10 hours of work, all member obligations must be paid off. Workers must be permanent unless they are unable to do so due to illness, then they can be replaced.

The management and members of Mapalus Pembangunan Rumah are prohibited from smoking during working hours. Mapalus Pembangunan Rumah members who get their turn must provide cakes and drinks at 3 pm. If a member who has not had a turn then sells his arisan, the member and the buyer must state proof of the sale and purchase. If there is a member who has had a turn and then sells the house building, the buyer must comply with the articles of association that have been agreed upon at the beginning so that the sale can be validated with the note that the seller and buyer must make a joint agreement in front of the management. ½ week after the arisan is finished at the same time, a thanksgiving is held with the obligation to deposit Rp100,000. The working days for Mapalus Pembangunan Rumah members in Tombatu Dua Tengah Village are Monday, Wednesday and Friday. The health fund for unintentional accidents during the Mapalus Pembangunan Rumah work process is Rp10,000/member.

The Mapalus Home Development member who gets his turn then gives the house building design to the bas head who then the design will be built according to the size agreed upon in the articles of association, namely a building size of 7x8m with building materials of 3 iron staff (8A full std), 3 sacks of cement, 3 sheets of zinc. Then the working hours start from 05:30 already at the job site, at 05:55 attendance is absent, and at 06:00 the Mapalus Home Development process has begun.

Contribution of the Mapalus House Building tradition to strengthening the culture of citizens in Tombatu Dua Tengah Village

The results of this research indicate that the contribution of the Mapalus Development tradition carried out in Tombatu Dua Tengah Village can be used as a tool to strengthen the community's cultural identity. In line with the theory of cultural identity proposed by Hall (Yang et al., 2021), cultural identity is understood from the perspective of cultural identity and diversity, which reflects the collective identity of the true and still hidden self. Hall also emphasized that cultures have identity because they come from the same sources and ancestors. Culture as identity is believed to have a personal mapping as well as certain elements and values that make it an identity for a region. The existence of a cultural identity can help overcome cultural developments that are not in line with existing local traditions, as well as allowing the positioning identity to develop into a richer and broader one.

In line with the concepts and values contained in the Mapalus Home Building tradition, there is a connection with the theory of strengthening cultural identity. This tradition contains five main principles; namely on aspects of language, knowledge, kinship, social organization and art that reflect the cultural identity of the people in Tombatu Dua Tengah Village. These values function as the main component in strengthening the community's cultural identity so that it can be recognized by the outside community. Lecours' (2000) notion of cultural identity considers that identity is an inherent aspect of social life, arising from the belief that cultural markers are natural and fundamental elements. This identity is considered an essential part of individual and collective personality. Lecours argues that cultural identity is a natural trait and the result of the mystical and spiritual connection between humans and their culture, especially through language. This also applies to the Mapalus House Building tradition as local wisdom that has existed since the time of our ancestors, which is synonymous with religious and other values. Local wisdom as a community's cultural identity includes values rooted in positive beliefs and culture, which have developed in the community and become a lifestyle that influences surrounding attitudes and culture. Njatrijani (2018), local wisdom emerges from the cultural superiority of the community which is supported by the geographical conditions of the area, thus emphasizing the unique values possessed by a region.

The values contained in the Mapalus House Building tradition, which is local wisdom in Tombatu Dua Tengah Village, North Sulawesi, can function as cultural identity. Each value in this tradition is unique and developed from the local culture of the local community. This shows that this tradition comes from community habits that have existed since ancient times. Tongotongo et.al., (2021) revealed that culture refers to concepts that define what is considered valuable, meaningful and important in life by most members of society. Culture functions as a guide that provides direction and orientation in their lives. The local community of Tombatu Dua Tengah Village to this day still inherits the Mapalus House Building tradition from generation to generation, and adheres to it individually and communally. Mapalus House construction is a communal property as a legacy of ancestors in the Tombatu area. Collaborative work is reflected in activities carried out by the community together with the aim of the public interest, such as community service in villages/districts. The community wants to take part in these activities for the common good.

The Mapalus Tradition System for Building Houses in Tombatu Dua Tengah Village is carried out openly, not only residents of Tombatu Dua Tengah Village but people who live outside Tombatu Dua Tengah Village can also join in. The formation of the Mapalus House Building Organization in Tombatu Dua Tengah Village consisting of members and administrators who were elected by deliberation and consensus. Community groups that are members of the Mapalus traditional house building community have roles and positions in the management structure starting from chairman, secretary, treasurer and members as agreed and stated in the statement of articles of association. The Mapalus tradition of building houses carried out by the community in Tombatu Dua Tengah Village is based on self-awareness with the main aim of preserving the traditions of their ancestral heritage. In implementing the

Mapalus house building tradition carried out in Tombatu Dua Village, the administrators have the authority, for example, the chairman who is also an indigenous community has the authority to give a caning (flogging) to the Mapalus House Building administrators if they do not join on the day/late to join at the time. Implementation of the Mapalus House Building Tradition takes place. The Mapalus tradition of building houses is not limited, all people can get involved in the community. Communities who have joined are then obliged to follow all the agreed basic rules, for example, being present in the implementation process of Mapalus building a house, jointly purchasing tools and materials for and much more, and have the right to receive the same treatment, for example getting a house construction schedule and also labor assistance. , tools and materials. The existence of community self-awareness in implementing the Mapalus tradition of building houses carried out in Tombatu Dua Tengah Village to participate in preserving the cultural traditions left by their ancestors and also being actively involved shows that the culture of the citizens of Tombatu Dua Tengah Village has been embedded and even increased. The community's participation in preserving the Mapalus House Building tradition inherited from their ancestors, where the Mapalus House Building Tradition was originally made from wood, now the community is preserving it by following the development of Zamam so that the Mapalus House Building Tradition carried out in Tombatu Dua Tengah Village is made from stone. The community's contribution in preserving the Mapalus tradition of house building then became a form of supporting the culture of citizens in Tombatu Dua Tengah Village. The Mapalus Culture of House Building which continues to be carried out by the community in Tombatu Dua Tengah Village departs from the noble motto Si Tou Timou Tumou Tou which means humans live to give life to each other. Appreciating the spirit of Mapalus Home Building in community life is very dependent on the role of local leadership, such as the village head, who can generate a collaborative spirit among residents and continue to encourage the creation of harmony in shared life. Apart from that, strengthening local wisdom is also encouraged by recognition of the law which gives villages the freedom to regulate based on their local values.

Based on findings in the field, we can describe several points of contribution of the Mapalus tradition of house building to strengthening the culture of citizens in Tombatu Dua Tengah Village:

Contribution to aspects of language as part of culture: The results of this research indicate that the contribution of the Mapalus Development tradition carried out in Tombatu Dua Tengah Village can be used as a tool to strengthen the community's cultural identity. In line with the theory of cultural identity proposed by Hall (Yang et al., 2021), cultural identity is understood from the perspective of cultural identity and diversity, which reflects the collective identity of the true and still hidden self. Hall also emphasized that cultures have identity because they come from the same sources and ancestors. Culture as identity is believed to have a personal mapping as well as certain elements and values that make it an identity for a region. The existence of a cultural identity can help overcome cultural developments that are not in line with existing local traditions, as well as allowing the positioning identity to develop into a richer and broader one.

Knowledge as a form of ideas: Knowledge is something that has very broad boundaries because knowledge includes knowledgeHuman knowledge about the various elements used in their lives. One of the aims of the Mapalus House Building Tradition is to train people on how to survive. Mapalus Home Construction members are trained to know how to build a house, not just limited to builders. In implementing Mapalus House Construction, members work together to build a house, so that in the implementation process, all members are involved and taught how to build a house, starting from measuring the land, mixing cement, the installation process and much more. In line with the book Saepulloh & Rusdianabasic social and cultural

sciences, which explains that the form of culture as thought is essentially an abstract and ideal form. This means that ideal culture exists in the human heart and cannot even be touched. The form of culture is thought in the form of knowledge possessed by humans. Knowledge gained both academically and autodidactically.

Thus it can be understood that tradition Mapalus Home Development contributes to the culture of citizens in the aspect of ideas. In the Mapalus House Building tradition, people as citizens gain new knowledge regarding how to build a house. Kinship and social organization as elements of culture: Kinship and organic social interaction is the way humans form a society through various social groups. According to Kontjaraningrat, each community group's life is regulated by customs and rules regarding various kinds of entities in the environment in which they live and interact.

So in line with Dahlgren (2015), Civic culture contains values, the results of human thought, namely in the aspect of ideas, both individually and collectively, which are formed from a series of factors such as relationships between individuals and also patterns of interaction in everyday life as aspects that are realized, and the results of their abilities or potential as resources realized as material. So it can be concluded that the Mapalus tradition of House Building contributes to strengthening the important elements of citizen culture as conceptualized by scientists, because with the concept of the Mapalus tradition, namely mutual cooperation activities with this type of house building, its implementation reflects aspects of citizen culture.

The contribution of the Mapalus tradition of building houses to strengthening Bhinneka Tunggal Ika in Tombatu Dua Tengah Village

Strengthening Social Solidarity: Mapalus house construction emphasizes the importance of togetherness and cooperation in achieving common goals. In this way, the Mapalus Home Development tradition strengthens social ties among Mapalus Home Development members in Tombatu Du Tengah Village, creating a sense of mutual trust and positive dependence. In the context of the Common Denominator, this value helps create a strong foundation for cooperation and shared understanding in broader society.

Resource Sharing: The Mapalus tradition of house building in Tombatu Dua Tengah Village involves the division of labor and resources among members. From the time of designing the concept of the house to the implementation of building the house, the members divide their respective tasks, some mix cement, install the roof of the house and so on, and Mapalus Rumah members also have the same rights, namely receiving Mapalus House Construction. This concept is in line with the principle of equality in differences (Common Denominator), where resources and opportunities must be distributed fairly and evenly to achieve common prosperity. This fair distribution promotes social and economic justice. In line with Utami & Susanti (2023) who explain that the motto Bhinneka Tunggal Ika is part of the foundation of the Indonesian state, namely Pancasila, so that Bhinneka Tunggal Ika is a statement of the soul and spirit of the nation. In its implementation there must be Pancasila values reflected, starting from the value of tolerance. and also the value of justice. So it can be understood that tradition Mapalus Home Development contributes to strengthening Bhinneka Tunggal Ika towards the value of justice as part of the nation's soul.

Collective Problem Solving: Mapalus Home Construction teaches how to solve problems through joint and collective efforts. When there are problems, Mapalus Rumah members have the right to convey complaints, suggestions and input for improvement when Mapalus Rumah meetings are held. Relevant to the Common Denominator, which prioritizes an inclusive and participatory approach in solving problems. Through collaboration, communities can find more effective and efficient solutions. In Mapalus Home Development, problems and challenges are faced together by all members. The solutions taken take into account the interests of all parties, not just a few groups, thereby preventing the emergence of feelings of exclusivity or

discrimination. It can be seen that in the House Development Mapalus in Tombatu Dua Tengah village, meetings are often held to discuss the implementation of the House Development Mapalus, where members are given the freedom to provide opinions, suggestions and input to be discussed together. In line with Fristy et., al (2023) who stated that, with an attitude of tolerance to understand other people, openness to accept each other's views, good communication relationships will be established. Because Bhinneka Tunggal Ika in social diversity acts as a unifying tool and binds existing diversity.

Uniting Various Social Groups: Mapalus Home Development involves all members regardless of social background, religion or economic status. This helps reduce sectarian divisions and promotes inclusivity. Everyone participates and works together for a common goal, which strengthens the sense of community and unity. Through cooperation in Mapalus Home Development, every individual has the opportunity to contribute and feel valued. This collective empowerment ensures that no group feels marginalized or ignored, thereby creating an inclusive and non-sectarian environment. Mapalus Home Construction teaches the importance of respecting and accepting differences. In the Mapalus community, diversity is seen as a force that enriches social interactions and increases cooperation. This mutual respect reduces sectarian tendencies and strengthens inclusivity. Mapalus Home Construction often involves collaboration across different groups, both economically, socially and culturally. This collaboration builds bridges between groups that may have differences, and creates greater understanding and tolerance.

Contribution of the Mapalus Home Building tradition to the principles not formalistic: The Mapalus tradition of House Building, with its characteristics of mutual cooperation and collective cooperation, also makes an important contribution to the non-formalistic principle. The following are several ways in which Mapalus House Construction in Tombatu Dua Tengah Village reflects and supports a non-formalistic approach. Mapalus House Construction is carried out with a flexible approach according to community needs and conditions. There are no rigid or formal rules to follow, allowing for adaptation and innovation in ways of working. This allows the community to quickly adapt to changes and new challenges.

Convergent in nature: Mapalus Home Development, which is rooted in the culture of mutual cooperation in Minahasa, North Sulawesi, makes a significant contribution to the principle of convergence, namely the ability to bring together various views, interests and resources to achieve common goals. Mapalus Home Development involves all members of the community regardless of social, economic or cultural differences. This creates a platform where everyone, regardless of their background, works together for a common goal. The unification of these various groups reflects a convergent nature, where differences are integrated for the common good. In Mapalus Home Construction, each individual contributes according to their abilities and resources. This collaboration creates synergy, where the final result achieved together is greater than the sum of individual contributions. This illustrates the principle of convergence, where various elements work together in harmony to achieve optimal results. Mapalus Home Development prioritizes a collective and inclusive decision-making process. All community members participate in deliberations to reach consensus. This process ensures that a variety of views and interests are considered, resulting in decisions that reflect shared consensus and agreement. This is a concrete example of convergent nature, where multiple perspectives are brought together to reach a shared decision.

Contribution of the Mapalus tradition to Pluralistic and Multicultural principles: The Mapalus Home Building tradition, as a form of mutual cooperation originating from Minahasa culture in North Sulawesi, Indonesia, plays an important role in strengthening pluralistic and multicultural principles. Mapalus Home Development involves all community members regardless of ethnic background, religion or social status. This involvement of all parties reflects pluralistic principles, where diversity is accepted and respected. All community

members have the same opportunity to contribute and participate in Mapalus activities. In implementing Mapalus Home Construction, each individual brings their own cultural values and traditions. This appreciation for diversity reflects multicultural principles, where various cultures can coexist and enrich each other. Mapalus allows for positive cultural exchange within the community.

Contribution of the Mapalus tradition to the principles of the Spirit of Mutual Cooperation: Mapalus House Construction is a tradition of community cooperation that developed among the Minahasa community in North Sulawesi. This tradition reflects the very deep principle of mutual cooperation and is an integral part of the social life of the local community. Mapalus House Construction is a form of collaboration between community members in various aspects of life, such as agriculture, house building, and traditional events. In Mapalus, every member of society works together without expecting anything in return to achieve a common goal. This reflects the principle of mutual cooperation where each individual contributes according to his ability for the common good. The Mapalus Home Building tradition helps empower communities by teaching the importance of working together and helping each other. Through Mapalus, communities learn about collective responsibility and how they can overcome challenges together. This increases community independence and resilience, while strengthening the spirit of mutual cooperation.

Supporting factors in implementing the Mapalus House Building tradition to strengthen Citizenship Culture and Bhinneka Tunggal Ika in Tombatu Dua Tengah Village

Citizen's awareness: Community awareness to preserve traditional culture such as the Mapalus tradition. House construction in Tombatu Dua Tengah Village reflects efforts to maintain cultural identity and strengthen community solidarity. Mapalus is a practice of mutual cooperation originating from the Minahasa community, North Sulawesi, where community members help each other in large jobs, including building houses. Preserving the values of togetherness Mapalus Rumah Pembangunan emphasizes the importance of togetherness and cooperation in society. Through active participation in Mapals, communities not only work together to achieve common goals, but also strengthen social ties. Public awareness is very important because it plays a big role in participation in creating peace and order. In Tombatu Dua Tengah Village, only a portion of the population voluntarily participates in promoting Mapalus culture. Meanwhile, others still need encouragement to participate. The Mapalus tradition of house building, which reflects the cultural values of the Minahasa tribe such as mutual cooperation, helping each other, a sense of kinship, togetherness and brotherhood, has actually long been rooted in this community. Until now, the Mapalus tradition of building houses is still maintained in Tombatu Dua Tengah Village in maintaining peace and brotherhood.

So in line with Berdame & Lombogia (2020), the Mapalus tradition is part of society to survive in accordance with environmental conditions, needs and beliefs that have taken root and are difficult to eradicate. The Mapalus tradition also contains cultural values and is a wealth that cannot be underestimated so that its culture is maintained. Through community participation, it becomes an effort to preserve its culture and traditions.

Education and Cultural Awareness: Many people are aware of the importance of preserving the tradition of Mapalus House Building in Tombatu Dua Tengah Village by holding cultural events and outreach to the community, especially the younger generation, supported by awareness and language skills through both formal and non-formal education. This ensures that the values and practices of Mapalus Home Building continue to be passed on and appreciated by future generations. For some people in Tombatu Dua Tengah Village, Mapalus House Building practices have been adapted to modern conditions. For example, the use of modern technology or construction methods combined with Mapalus' mutual

cooperation principles, makes it relevant in the current home building context. Mapalus Houses that used to be made of wood have changed over time to Mapalus Houses made of stone and become patented concrete houses.

So this is in line with Berdame & Lombogia, (2020) who state that the Mapalus Tradition of the Minahasa tribe has touched on the taxonomy of environmental education, both from a cognitive, psychomotor and effective perspective. It can be seen from the perspective of sustainable environmental management.

Government Support: Awareness to preserve the Mapalus tradition of building houses in Tombatu Dua Tengah Village has received strong support from the government and non-governmental organizations that are committed to cultural preservation. Programs from the government include funding, training, and formal recognition of the community's contribution in preserving their tradition, namely Mapalus Home Building.

So it is in line with Hussein (2012) who states that The government basically has an obligation to support and preserve local culture, especially if it is in the form of local wisdom which contains wise values and is beneficial to the community. So it can be understood that with support from the local government, preserving the Mapalus tradition of building houses in Tombatu Dua Tengah Village requires support that is more than just general attention. The government must pay special attention to providing assistance that is really needed by the community and arts groups to maintain and develop local culture. So, in preserving local culture, the role of the government is very necessary as an effort to maintain culture.

Inhibiting Factors for the Community in Implementing the Mapalus House Building Tradition to Strengthen Civic Culture and Bhinneka Tunggal Ika in Tombatu Dua Tengah Village

Community education level is still low: Level of education Some of the people in Tombatu Dua Tengah Village who are members of the Mapalus House Construction which is still low is one of the inhibiting factors in carrying out their role because the community finds it difficult to provide outreach to the younger generation regarding the importance of maintaining citizen culture as an idea and identity, especially the Minahasa tribe in terms of This is the Mapalus House Building tradition.

So in line with Apouw, & Sampe (2020) stated that Mapalus is a local culture so it needs to be included in the local content curriculum based on cultural law. Article 32 of the 1945 Constitution states that the state is responsible for advancing Indonesian national culture in the context of global civilization. The state ensures that society has the freedom to maintain and develop its cultural values. In addition, the state respects and preserves regional languages as part of national cultural wealth. This is important because Indonesian society consists of a variety of complex cultural groups. Then in Law no. 5 of 2017 concerning the promotion of culture. In order to protect, utilize and develop Indonesian culture, through education the public can learn the importance of preserving culture. So it can be understood that the low level of public education in Tombatu Dua Tengah Village is one of the inhibiting factors in preserving the traditional culture of Mapalus House Building, because through education that contains local content (local wisdom) as part of the community's culture it then becomes a medium for increasing public awareness. , because local wisdom is often passed down from generation to generation through oral traditions, where stories and knowledge are passed on verbally from one generation to the next.

Lack of public awareness: Public awareness to preserve the local cultural wisdom of citizens, in this case, namely the Mapalus tradition of building houses as one of the citizens' identities from the time of their ancestors, is also an obstacle in the era of globalization. Types of community leaders provide outreach to preserve the Mapalus Home Building tradition but are not listened to so that it becomes an obstacle for the community in carrying out their role. People who are already working or who are studying outside the region are more acquainted

with globalization, so they have little interest in actively contributing to Mapalus Home Development activities. So, in line with Suparno et al., (2018), there is a lack of public awareness, especially the younger generation, of the importance of the role of local culture, modernization which shifts attention from tradition which is an inhibiting factor in preserving Mapalus traditional culture which is the identity of a nation. Therefore, its authenticity needs to be maintained and preserved because culture is the identity of the nation.

CONCLUSION

The Mapalus House Building Tradition plays a significant role in preserving and strengthening the cultural identity of the Minahasa tribe in Tombatu Dua Tengah Village, serving as a means to uphold citizen culture through its values related to language, knowledge, kinship, social organization, and art. These aspects enhance cultural identity, aligning with Hall's theory that ancestral heritage shapes community values. Furthermore, Mapalus contributes to the principle of *Bhinneka Tunggal Ika* by fostering social solidarity, resource sharing, collective problem-solving, and mutual cooperation, which echoes Robert Putnam's theory on social connectedness enhancing trust and cooperation. Key supporting factors for the tradition's implementation include public awareness of mutual cooperation, educational efforts, and high cultural engagement within the community. Conversely, inhibiting factors such as a lack of awareness and educational limitations hinder participation and understanding of the long-term benefits of the Mapalus tradition, ultimately affecting its role in strengthening civic culture and the principle of unity in diversity.

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