Insertion of Pancasila Values in the Adiwiyata School Program

Muhamad Abdul Roziq Asrori

Universitas Bhinneka PGRI, Postal Code-66221, Tulungagung, East Java.

Corresponding author email id: roziq@stkippgritulungagung.ac.id

Abstract – The purpose of this research is to describe the design of school in actualizing Pancasila values through the Adiwaya Program. This type of research uses descriptive qualitative with a qualitative approach. The results show insertion religious value through regular religious activities and keeping the balance of nature by planting as the expression of thanking to Allah SWT. Humanism value is expressed in form of having the same right and responsibility in creating and keeping the beauty of environment including in giving reward and punishment. Integration value is built by having good interaction with the society around the school to strengthen the organization. Deliberation value is expressed by having commitment to do the decision as the result of discussion. Social justice is expressed by making used to have Friday Giving (jumat beramal) to build social empathy and "gotong royong" (mutual cooperation). Some supported factors are in form of well school society commitment and participation, conducive school environment, and well corporation with other institutions. Meanwhile, the obstacles are the limited facilities and finance.

Keywords – Adiwiyata Program, Charakter, Environment, Pancasila Values, School.

I. INTRODUCTION

Strategic role of educational institution in developing human resources of the next generation is highly expected. By RI law no. 21 year 2003 on National Education System, it is explained that:

"National education aims to educate the life of the nation and to develop a comlete Indonesian that is the faithful and pious citizen to the only God Almighty and to the virtuousnoble sense which has knowledge and skill, physical and spiritual health, steady and independent personality, and also has responsible for society and nationality."

Along with the published of the law, educational institution has big responsibility to cultivate the potential of the learner by providing the best education so as to be a characterized generation who has good national insight, and responsible in educating the life of the nation with discipline, honesty, jovial to the environment, and commitment to continue the noble ideal of the nationwith philosophy of Pancasila.

The development of the function of technology and information creates the responsibility of the school institution harder to conduct the learner to become a completely Indonesian as national hope, for, accelaration emerged social phenomena which is mentioned by [1] as *Future Shock*. Further, [2] complained about the currentadolescent mental in national education congress. He said that adolescent, as the next generation, begins to ignore unity and social solidarity, they prefer 'to have more' to 'to be more', they also forget to pursue 'the culture of excellence'. The culture of consumerism and hedonism become a trend to replace traditional culture with the assumption that traditional culture is not a present trend. As a result, the society experiences *anomy*, that is the anxious to the symbols of social status [3]. This phenomenon must keep away from the implementation of Pancasila value as the national guide of life.

Global issues related to the juvenile delinquency, drugs, and environmental disastersare increasingly adding t-

-o the list of the case which is prioritized by educational institution to guard the development of the character and identity of learner. All academicians must work ekstra hard to design an appropriate curriculum as well as to give example to oneanother. To keep learning environment to be beautiful and conducive to all of the learners is also important.

The government as a stakeholder is very concerned with the issue of the learner's learning environment. Moreover, by the cooperation between the two ministries, the State Minister of the Environment with the Minister of Education and Culture of the Republic of Indonesia, it has agreed to launch an adiwiyata program as well as to give a reward to the school which has high achievement. It is hoped that every citizen of the school concerns and is responsible and is having good participation in managing the environment where they live, one of them is by applying adiwiyata program at school.

With regard to the Adiwiyata program, MTsN Ngantru, which is very concerned with the environmental sustainability, received a mandate from the Head of Education Office of Youth and Sports of Tulungagung Regency to implement Adiwiyata program for two years. Based on the mandate, MTsN Ngantru has begun to realize the program by designing a new curriculum by establishing the vision and mission as an institution that concerns with the environment. For strengthening the learners, it is done by entering the subject of PLH (Pendidikan Lingkungan Hidup/ Environmental education). Not only that, evenmore, MTsN Ngantru is trying to actualize this Adiwiyata program as a means to implement Pancasila values for all academicians as a citizen manifestation who love the country and obey the law.

Since it was declared as Adiwiyata school, the changes were very significant, especially in the learners' awareness of environmental hygiene and concern for others although in some sectors it is still experiencing difficulties. In every program, there must be supporting factors as well as obstacles to be done well. For, it is needed to be disclosed how the reality of MTsN Ngantru in developing Adiwiyata program as the implementation of Pancasila values. It is also needed to describe the supporting factors and obstacles of the development process of adiwiyata as the implementation of Pancasila values.

This is intended to add scientific insights especially related to the development of adiwiyata program as the implementation of Pancasila values as a reference for school institutions in the implementation of adiwiyata program.

II. LITERATURE REVIEW

Pancasila Values

Speaking of value means discussing something ideal in society. Values contain ideals, expectations and imperatives exist in the interaction of the community. At the same time, the value is used by human as the foundation, motivation and guidance of life in all of actions. In the life of a nation, it must build value as a guidance for the life of all citizens, which in this case is the values of Pancasila.

Pancasila as the basis of the nation implies values of Pancasila as the basic foundation in the administration of the nation. The basic value of Pancasila is abstract and normative. Pancasila as the basis of the nation means that all of the implementation and management should reflect the values of Pancasila and should not conflict with Pancasila.

Pancasila as a value system contains a series of values related to each other and inseparable. A series of values contained in Pancasila are: the value of divinity, humanity, unity, democracy, and justice. Pancasila as a value system also recognizes other values completely and harmoniously, such as truth, aesthetic, ethical, and religious values.

The quality of Pancasila values is objective and subjective. The basic values of Pancasila, namely: divinity, humanity, unity, democracy and universal justice. Objective means that these values can be used and recognized by other countries, although it is not named as Pancasila, for example, humanitarian value in other countries named humanism.

Says that the values of Pancasila are objective can be explained as follows [4].

a. The formulation of the Pancasila precepts is the essence of its deepest meaning indicating the existence of universal and abstract traits, for, essentially, Pancasila is a value.

b. The core values of Pancasila to be unbound by space. It means that its validity is ancient, present and future for Indonesia and it is notto be for other countries explicitly which is visible in customs, culture, nation lifestyle and Religious lifestyle.

c. Pancasila, which is in the Preamble of the 1945 Constitution, requires law to qualify as a fundamental principle of national rule, thus constituting a source of positive law in Indonesia. Therefore, the hierarchy of an order of Indonesian law is hold the position as the highest law order, then, objectively, it cannot be changed legally. So, it lies in the survival of the nation.

Pancasila is subjective. It means that the values of Pancasila lies in the carrier and supporter of Pancasila value itself, they are: society, nation and country of Indonesia. Darmodihardjo in [5] says that:

a. The values of Pancasila arise from the Indonesian nation itself, so that Indonesia is as a materialist cause. These values as the result of thought, judgment and philosophical reflection of the Indonesian nation. If it is confronted or aligned with other ideologies, then there will appear the differenceof Pancasila with other ideologies.

b. The values of Pancasila is the philosophy (view of life) of the Indonesian nation to become the identity of the nation, which is believed as a source of value for truth, virtue, justice and wisdom in the lifeof society, nation and state.

c. The values of Pancasila are actually values that are in accordance with the conscience of the Indonesian nation, because it originates in the nation's personality.

The core values of Pancasila and its indicators of implementation are as follows;

Table 2.1. The rule indicator of implementation of Pancasila values.

Pancasila	Values	Implementation Rule
Belief in the One and Only God	1. Personal Devotion	(1) Worship, praying, reading holy book, learning at religious leaders. (2) Admitting the freedom of having religion/believe in God Almighty.
	2. Social/ Public	(1) Love all the creatures of God Almighty (2) Admitting religious diversity/believe in God Almighty.

Pancasila	Values	Implementation Rule
		(3) Having religious tolerance/faith in God Almighty (4) Helping the weak, suffering, and poor.
Raighteous and Civilized Humanity	1. Humanity	(1) Admitting equality of human beings (2) Loving, helping, cooperating human beings. (3) Admitting the needs of physical-spiritual and individual-social. (4) Hold firmly and apply the honesty, truth, and justice.
	2. Justice and Civilization	(1) Enforcing all human beings alike. (2) Enforcing the golden rule. (3) Comply with all applicable norms. (4) Admitting the right of protection from violence,self-development, education. (5) Be courteous, polite, friendly, kind, and humble.
The Unity of Indonesia	1. Unity	(1) Admitting the unity of the nation. (2) Integrating all of the different elements. (3) Admitting the benefits of unity. (4) Prioritizing the interests of society and nation more than personal and group interests.
	2. Love Indonesia	(1) ACBI (Aku Cinta Bangsa Indonesia/I love Indonesia Nation) (2) ACTAI (Aku Cinta Tanah Air Indonesia/I love Indonesia Homeland) (3) ACBI & BI (Aku Cinta Budaya Indonesia dan Bahasa Indonesia/I love Indonesian Culture and Bahasa Indonesia) (4) ACPI (Aku Cinta Produk Indonesia/ I love Indonesian Products) (5) ABNKRI (Aku Bela NKRI/I defend the Unitary State of the Republic of Indonesia)
Democracy Leaded by Wisdom of Wisdom in Deliberation/ Representation	1. Democracy	(1) Admitted the prosperity of the people. (2) The power is from the people and for the people. (3) Freedom of the association, assembly, and expressing opinion.
	2. Leaded by Wisdom of Wisdom in Deliberation/ Representation	(1) Making decision based on the rational and thoughtful thoughts. (2) Prioritize decision-making based on the consensus deliberations. (3) Engage the member/people with the life of organization, nation, and state.
Social Justice for all the People of Indonesia	1. Recognition to the right of live in acordance with human praise and dignity	(1) Creating own job even the government provides jobs and social secirity
	2. Recognition to the work law and work ethic.	(2) Unemployed people are given job training.
	3. Encourage the work in mutual cooperation.	(3) Implementing mutual cooperation and the strong helps the weak. (father-adopted children system)

Pancasila	Values	Implementation Rule
	4. Justicia distributive and creative recognition.	(4) Give reward based on the role and contribution as well as innovative creativity.

The Implementation of Standards and Principles of Adiwiyata Program

Adiwiyata means a good and ideal place that can be obtained by all the sciences and various norms and ethics as the basis of humankind towards the welfare of life to the ideals of sustainable development. Adiwiyata Program is as one of the Ministry of Environment programs to implement the agreement between the State Minister of Environment with the Minister of Education and Culture of the Republic of Indonesia.

The objective of the Adiwiyata program is to actualize responsible school residents in the effort to protect and to manage the environment through good school management to support sustainable development.

The implementation of the Adiwiyata Program lies in the following two basic principles.

a. Participatory, It means that the school community is involved in school management that covers the entire planning, implementation and evaluation process according to responsibilities and roles.

b. Sustainability, It means that all activities must be done in a planned and continuous as well as comprehensively.

To achieve the objectives of the Adiwiyata program, thenit is set 4 (four) components of the program into a unified whole to reach Adiwiyata school. The four components based on [6], [7] are as follow.

a. Environmental Policy.

b. Implementation of Environment-Based Curriculum.

c. Participatory Based Environmental Activities.

d. Management of Eco-Friendly Support Facilities.

Components that are expected to meet the interests of Adiwiyata have standards which are including:

a. Environmental Policy which has a standard as follow.

(1) Education Unit Level Curriculum (Kurikulum Tingkat Satuan Pendidikan/ KTSP) which contains environmental protection and management efforts.

(2) School Work and Budget Plan (Rencana Kerja dan Angaran Sekolah/ RKAS) which includes a financing program in an effort to achieve environmental protection and management.

b. Implementing an Environment-Based Curriculum has standards as follow.

(1) Educators have competence in developing environmental learning activities.

(2) Learners conduct learning activities on environmental protection and management.

c. Participatory Based for Environmental Activities have standards as follow.

(1) Implementing planned environmental protection and management activities for school residents.

(2) Establishing partnerships in the framework of environmental protection and management with various parti-

-es (community, government, private, media, other schools).

d.   Management of Environmental Friendly Support Facilities which have satandars as follow.

(1)   Availability of supporting facilities which are environmentally friendly.

(2)   Improving the quality of environmentally friendly facilities and infrastructure in school.

III. METHOD

This research uses descriptive qualitative approach. It is because it tries to reveal the actualization of Pancasila values through Adiwiyata program which is, of course, more related to action and words [8], [9]. The research site is in MTsN Ngantru which is during the period of 2014 to 2016 has implemented Adiwiyata program. Strong commitment from all of school residents to actualize the Adiwiyata program as well as the decree from the Head of Education and Culture of Tulungagung District to the Institution to become ambassadors of Adiwiyata in Tulungagung is interesting thing to study.

The expected informant which can provide valid data is determined by using purposive sampling technique [10] with the indication that they are the perpetrators and stakeholders of the Adiwiyata program at MTsN Ngantru. Therefore, there are several informants, namely: principal of Madrasah as Development Manager, deputy principal of madrasah of student affairs, teacher, and organization of student of Intra School (OSIS/ Organisasi Siswa Intra Sekolah) which have important role to the implementation of Adiwiyata program.

The data were obtained through unstructured interviews, participatory observation and documentation developed by [11]. Then, it is followed by the process of analyzing data with interactive data analysis techniques [8], [11]. In order to obtain valid data, it is done persistence and extension observation as well as simultaneously triangulation among the data sources [12].

IV. RESULT AND DISCUSSION

Insertion of Pancasila Values through the Development of Adiwiyata Program

The main concept of Adiwiyata program is to actualize responsible school residents in the effort to protect and to manage environment through good school management to support sustainable development. This effort requires the cooperation of all parties in wellsystem it is because each individual has a complementary role to each other.

In MTsN Ngantru,the development of Adiwiyata program has reached the philosophical aspect of this program, where they do not only focus on the technical field of environmental conservation efforts but how each individual has a concern that they are part of this nature so that each must be able to blend with nature. Even more, the vision of MTsN Ngantru associated with Adiwiyata is to make every school resident to become a virtuous person with a spirit of pancasila values and obedient to the constitution, and it is internalized through programs that have been designed to actualize the ideals together.

The programs established by MTsN Ngantru are strived to be aligned and able to embody the philosophical values of Pancasila. Actualization of each moral principle (*sila*) can be reviewed as follows.

A. *First Moral Principle: Belief in the One and Only God*

Based on the philosophical value of this moral priciple, MTsN Ngantru designed the Adiwiyata program towards the creation of a religious atmosphere. Basically, every school has this obligation, but each school has different way. In this case, MTsN Ngantru has a strategy of strengthening the basic foundation of religion in children. The reinforcement of the foundation gives tremendous influence on the continuity of the practice of religious values when they are adults.

The concrete steps which are taken are as follow.

1. *Material Analysis and Practice of Religious Activities*

One of the advantages of Madrasah Tsanawiyah compared with public schools is the split of subjects of Islamic Religious Education into several subjects namely Al Qur'an-Hadith, Fiqh, Akidah Akhlak and cultural history of Islam (SKI/Sejarah Kebudayaan Islam). For language subject, there is one additional subject, namely Arabic. In order to increase the competence of students, MTs Negeri Ngantru Tulungagung district makes a policy to practice religious activities in the school environment, such as reading surah Yasin 15 minutes before the Teaching and Learning Activities started, praying dukha, praying dzuhur together, and habit of thanking God for healthy favors and beautiful environment where they stay. With a religious atmosphere, allowing all school residents to be polite, environmentally friendly and well family atmosphere.

2. *Developing Exemplary Values on School Children*

As one of the components in the education, teachers must have a strategic role in the process of educational value. Roles that can be maximized by teachers in the process of educational value is the exemplary.

A good educator is one that can be a good reflection of other people in terms of morals, ethics and language spoken. So, without being realized, it is able to build motivation and student's learning atmosphere. Every educator in MTsN Ngantru is required to have good moral. So, it really becomes good example for the learners. Being good in accordance with the values and norms of religion is as a reflection to the application of the first principle, namely religious.

Various programs that have been implemented by MTsN Ngantru to strengthen the religious foundation of students is appropriate to fortify the rapid flow of globalization that is often meaningful westernization by teens and school-age students. Westernization often has an adverse effect on the erosion of the national identity which takes the prominence of religious values into skunks that are practically very contrary to the values of Pancasila, especially the first moral principle. Implementing the material analysis at any time, and familiarize to the practice of religious values for students as well as to give good example to all members of the community of MTsN Ngantru is hopedto be completely internalized in the students themselves, and it forms the identity of children who put forward the religious side every time in the wider community.

The cultivation of religious values cannot take place instantly, but it must begin at early age and must take place on an ongoing basis. This is very possible to be done by formal educational institutions from elementary, middle and upper education. It is in line with what Ahmadi said, "Formal educational institution is a system that allows continuous education process in order to achieve educational goals" [13].

B. *Second Moral Principle: Raighteous and Civilized Humanity*

Adiwiyata Program developed by MTsN Ngantru is trying to develop humanistic side by cultivating the spirit

of environmental care. In order to build a good school environment awareness to make the green school movement where every school resident must plant one tree in the school environment and is obliged to care for its daily survival. Concern for the sustainability of nature is expected to give a positive impetus for every school resident to care each other. So, it is hoped that it will grow a civilized person as well as just in his attitude and deeds to fellow human beings.

In line with this, Krissantono in [14], revealed thatthe principle of raighteous and civilized humanity is to place human beings according to their dignity as God's creatureand mutual pricing among humans as well as the attitude of respecting the Indonesian nation to other nations. According to Darmodiharjo [3] [14], raighteous and civilized humanity is an awareness of human attitudes and deeds based on the potential of human culture in relation to the common norms and cultures, both to oneself, to others and to nature and animals.

C. *Third Moral Principle: The Unity of Indonesia*

As a nation, Indonesia is a multicultural nation, so every society must have the same perspective that they are unity in diversity (Bhinneka Tunggal Ika). Creating unity as the manifestation of Pancasila values must be done, and one of them through the sixth components of adiwiyata that is environmentally oriented policy related to partnership with outsiders. To realize this, MTsN Ngantru establishes positive cooperation by inviting the active participation from stakeholders in succeeding Adiwiyata program. The effort is done by building unity and togetherness through various activities together, especially at the National Awakening Day celebration (Peringatan Hari Besar Nasional/PHBN). Meanwhile, the provision of unity values for student, they are developed through extracurricular activities in schools that are expected to foster a sense of unity of each student.

In the Adiwiyata program, there is also developed participation based environmental activities which the program was developed with involving of the active participation of school residents and the surrounding community to realize a beautiful and healthy environment as a form of love of the homeland. Togetherness and sincerity in maintaining the environment together become an important point in this activity, because not only fostering school residents but also residents outside the school.

By preserving nature and environmental health, it is as a manifestation of the attitude of nationalism that is willing to maintain harmony and balance in various living environments. The partnership between the school institution and the surrounding community shows the strength of the developed principle of promoting the association for the unity of nation which has unity in Diversity. The incidence of nationalism is caused by subjective and objective factors. Subjective factors are willingness, sentiment, and human aspiration; while, objective factors are ideological, political, economic, social, cultural, defense and security conditions [15]. Therefore, there are several definitions of nationalism. Huszar and Stevenson [16] say that nationalism is, primarily, asserting that the nation is the natural and desirable political unit. Meanwhile, Stoddard [2], explained that nationalism is a belief, held by a fairly largenumber of indivials, that they constitute a nationality. From these two boundaries of understanding, it shows that nationalism is a common ideology, view, belief, willingness of a group of people to live together in the bondage of a nation, regardless of cultural, ethnic and religious differences.

D. *Fourth Moral Principle: Democracy Leaded by Wisdom of Wisdom in Deliberation/Representation*

The development of Adiwiyata is able to cultivate consensus deliberation in decision making and policy determination. The cultural rides of consensus deliberation in MTsN Ngantru is much and it is constructive; such as: election of intra-school students association (OSIS) chairman, teacher meeting, budget policy and program development of Adiwiyata. MTsN Ngantru Tulungagung regency is able to build value of togetherness, consensus deliberation value, and value of wisdom well.

Consensus deliberation is one of the basic values of Indonesian culture that has long been practiced by society in everyday life. In consensus deliberation, it means that at every opportunity related to decision-making, it requires awareness and wisdom to decide. Thus, before a decision is applied, it is always preceded by dialogue to hear from various parties, it is also always tried to understand in advance about the exist problems. Decisions by consensus will produce satisfaction decision which can satisfy many parties so as to avoid the vertical and horizontal conflict.

E. *Fifth Moral Principle: Social Justice for all the People of Indonesia*

The third component of adiwiyata is a participative and participatory environment activity; while, the fourth point is the effort of creativity and innovation of the school community to protect and manage the environment. To actualize a sense of social justice for all people of Indonesia, on the Adiwiyata Program, it is developed the concept of Friday charity. The purpose of this program is to train students' empathy for social care especially for those who need help. Growing social empathy is expected to encourage fair attitudes and behavior for others.

According to Darmodihardjo 'Social Justice' means justice prevailing in society in the sphere of life, both material and spiritual, while 'all the people of Indonesia' means every person who becomes the citizens of Indonesia, whether residing in the territory of the Republic of Indonesia and citizens Indonesia abroad. Thus, 'social justice for all Indonesians' means that every Indonesian is entitled to fair treatment in the legal, political, social, economic and cultural fields. This moral principle of Social Justice is the objective of the fourth moral principle that preceded it and was the goal of the Indonesian nation in the state, whose embodiment is righteous and prosperous society order based on Pancasila [2].

There are three principles of social justice proposed by Suryawasita [17], namely justice on the basis of rights, justice on the basis of merit, and justice on the basis of need. Justice on the basis of rights is justice that is calculated on the basis of the right to be accepted by a person. Justice on the basis of services is justice that is calculated based on how much service someone has given. Justice on the basis of need is justice that is taken into account based on what one needs.

Supporting Factors and Inhibition for Insertion of values of Pancasila in MTsN Ngantru Tulungagung through Adiwiyata Program

In realizing a program, of course, there must be supporters and obstacles. The carrying capacity for the implementation of adiwiyata program in MTs Negeri Ngantru Tulungagung district, among others: the commitment of all members of madrasah. Commitment is absolutely necessary in achieving a goal. With commitment, it will be easier in achieving the goal. To build a commitment, it needs togetherness. Without togetherness, it is impossible to be actualized by all the school residents. Interwoven cooperation with related agencies, according to Cooley [18], cooperation arises when people realize that they have a common interest and at the same time, they have enough knowledge and self-awareness to meet the interests. Conducive

environment is one of the important factors that can support the Adiwiyata program. It is the creation of a conducive environment. Conducive means conditions that really fit and support the sustainability of an activity. Because the objective of Adiwiyata program is to actualize responsible of school residents in the effort to protect and manage the environment through good school management to support sustainable development.

The main obstacle to actualize Adiwiyata program in MTsN Ngantru Tulungagung district is the limited funding. It is because it is very dependent on the government budget allocation; while, for the adiwiyata activities, it is not possible to withdraw funding from students for violating the Local Regulation. Due to the lack of existing funding or the cost for the allocation of adiwiyata program, the implementation of the Adiwiyata program cannot run optimally. Even though the existing infrastructure facilities also still need a lot of things that need to be forwards to the actualization of Adiwiyata program in MTsN Ngantru Tulungagung District. To facilitate and to accelerate the actualization of Adiwiyata, the institution tries to empower each student to participate directly once in two or three months to bring the plants in the form of flowers, trees or others. In order not to burden the students, they are asked to choose plants that do not damage the beauty of the environment and school buildings. It is including sanctions for students who violate the rules of the school by bringing flowers or trees from home. It is intended to actualize Adiwiyata program in MTs Negeri Ngantru Tulungagung district.

V. Conclusion

Insertion of Pancasila values in MTsN Ngantru Tulungagung District through Adiwiyata program is implemented through several programs such as by designing curriculum that can deliver the students having sensitivity to the surrounding environment, reviving the religious atmosphere with routines of worship activities and the habit of gratitude over the abundance of the gifts given. The school policy that requires all school members to realize the green school mission encourages the growth of caring, fair and civilized. In order to realize the building of nationalism, the school institutions facilitate every school residence to broaden the horizons of nationality through various events such as flag ceremonies, and national day commemorations. To strengthen the sense of unity, the school institution has fostered the network of interactions with local people to participate in maintaining the quality of the environment. To build a wise mental, the institution chooses to always deliberate in determining each activity as the important issue. The value of social justice is developed by training the students to empathize with each other by cultivating the day of charity. All of them are the actualization of the implementation of Pancasila values that are packaged in Adiwiyata program. The process of the realization of Adiwiyata requires the support from all parties, and in this case, it is the commitment and participation school residences, a conducive community environment, and the opening of cooperation with outsiders. On the other hand, there are various obstacles, namely the limited infrastructure, land and also the available funding.

References

[1] A. Toffler, Kejutan Masa Depan (Future Surprise), 3rd ed. Jakarta: PT Pantja Simpati, 1989.
[2] S.-E. Swasono, Kebangsaan, Kerakyatan dan Kebudayaan (Nationality, Citizenship and Culture). Yogyakarta: UST-Press, 2014.
[3] M.A.R. Asrori, "Pembinaan Karakter Anak Pada Masyarakat Perumahan Di Pinggiran Kota (Child Character Development in Suburban Housing Communities)," J. Civ. Media Kaji. Kewarganegaraan (Media Kaji. Citizenship), vol. 16, no. 1, pp. 69–79, 2019.
[4] Kaelan, Pendidikan Pancasila (Pancasila Education). Yogyakarta: Paradigma (Paradigm), 2010.
[5] Rukiyati, Purwastuti L.A and Dwikurniani, D, Pendidikan Pancasila (Pancasila Education). Yogyakarta: UNY Press, 2013.
[6] Sumiati, A. Mahmud, and G.D. Dirawan, "Impact of Character Education Integrated Environmental Management Program Based Adiwiyata: Case In Junior High School 4 Bantimurung," Man India, vol. 95, no. 3, pp. 805–812, 2015.

[7] Maryono, "The Implementation of the Environmental Education at 'Adiwiyata' Schools in Pacitan Regency (An Analysis of the Implementation of Grindle Model Policy)," J. Educ. Pract., vol. 6, no. 17, pp. 31–42, 2015.

[8] J. Creswell, Qualitative Inquiry and Research Design: Choosing among Five Approaches - John W. Creswell - Google Books. 2012.

[9] Soegiyono, Metode penelitian Pendidikaan Pendekatan Kuantitatif Kualitatif (Research methodology of qualitative and quantitative approaches), dan R&D. Bandung: Alfabeta (Alphabet), 2010.

[10] B. Suwandi, Memahami Penelitian Kualitatif (Understanding Qualitative Research). Jakarta: Rineka Cipta, 2008.

[11] M. Miles, M. Huberman, and J. Saldana, Qualitative Data Analysis, vol. 1, no. 1985. 2014.

[12] J.L. Moleong, Metodologi Penelitian Kualitatif (Qualitative Research Methodology). Bandung: Remaja Rosdakarya (Rosdakarya youth), 2003.

[13] R. Ananda, "Peningkatan Pembelajaran Pkn Dengan Penerapan Metode Role-Playing Siswa Kelas Ii Sdn 003 Bangkinang Kota (Improving Pkn Learning with the Application of Role-Playing Methods for Class Ii Sdn 003 Bangkinang Kota)," J. BASICEDU, vol. 2, no. 1, pp. 33–42, 2018.

[14] M.A.R. Asrori, "Perwujudan Nilai-Nilai Strategis Revolusi Mental Pendidikan pada Kearifan Lokal Pesantren (Embodiment of Strategic Values of Educational Mental Revolution in Pesantren Local Wisdom)," J. Civ., vol. 14, no. 1, pp. 23–32, 2017.

[15] E. Suharto, Membangun Masyarakat (Building Society), Memberdayakan Rakyat (Empowering the People) : Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial (Strategic Study of Social Welfare and Social Work Development). Bandung: Refika Aditama, 2014.

[16] B. Maftuh, "Internalisasi Nilai-Nilai Pancasila dan Nasionalisme Melalui Pendidikan Kewarganegaraan (Internalization of Pancasila Values and Nationalism through Citizenship Education)," Educationist, vol. II, no. 2, pp. 134–143, 2008.

[17] Suryawasita, Asas keadilan social (The basis of social justice). Yogyakarta: Kanisius (Canisius), 1989.

[18] G.D.J.G. Ritzer, Modern Sociological Theory. Jakarta: Prenada Media, 2010.

AUTHOR'S PROFILE

Mohamad Abdul Roziq Asrori, Author is a Lecturer at the University of Bhinneka PGRI, in the Pendidikan Pancasila (Pancasila Education) and Kewarganegaraan (Citizenship) Studies program, Faculty of Social and Humanities. Address at Jl. Mayor Sujadi Timur No.7. Tulungagung Regency, East Java Province, Indonesia. As well as being active in education, he also provides community empowerment assistance in Tulungagung by spreading a cultural approach as the core of the empowerment process. Education that has been taken S3 in the field of Social Sciences.