

**FOSTERING AN INCLUSIVE ATTITUDE AS
A FUNDAMENTAL PRINCIPLE OF CULTURAL LITERACY
THROUGH THE STUDY VISIT METHOD AT SD NEGERI 7 MANGGAR**

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Abstract

This research is motivated by the phenomenon of diminishing appreciation among students with different cultural backgrounds. The research was conducted at SD Negeri 7 Manggar, East Belitung Regency. In this study, the researcher intends to review the application of the study visit method as an effort that has been undertaken by schools to support the process of cultural literacy, which then serves as a response to the existing phenomenon. A qualitative approach is used in this research because it allows for a more accurate understanding of the phenomena that occur. The method used is narrative inquiry research, this method was chosen because it relates to experiences and life events. The research process is supported by using observation and unstructured interview data collection techniques. The data used was then analyzed with reference to the data analysis by Miles, Huberman, and Saldana. The research findings explain that through the process of cultural literacy by conducting study visits to traditional houses in Belitung, teachers can guide students' understanding of local cultural values, particularly the values of mutual respect and cooperation embodied in the traditional houses of Belitung. These cultural values then contribute to fostering an inclusive attitude among students in their daily lives and serve as a unifying strength amidst the cultural diversity in Indonesia.

Keywords: Inclusive Attitude, Cultural Literacy, Study Visit, Elementary School

Abstrak

Penelitian ini dilatarbelakangi oleh fenomena mudarnya rasa menghargai antara peserta didik yang memiliki perbedaan latar belakang budaya. Tempat penelitian dilakukan di SD Negeri 7 Manggar, Kabupaten Belitung Timur. Pada penelitian ini peneliti bermaksud mengulas penerapan metode kunjungan studi sebagai upaya yang sudah dilakukan sekolah dalam mendukung proses literasi budaya yang kemudian berperan sebagai jawaban terhadap fenomena yang ada. Pendekatan kualitatif digunakan dalam penelitian ini, karena memungkinkan bisa memahami secara lebih akurat terhadap suatu fenomena yang terjadi. Metode yang digunakan adalah penelitian naratif inkuiri, metode ini dipilih karena berkaitan dengan pengalaman dan peristiwa kehidupan. Proses penelitian didukung dengan menggunakan teknik pengumpulan data observasi dan wawancara tidak terstruktur. Data yang digunakan kemudian dianalisis dengan mengacu pada analisis data Miles, Huberman, dan Saldana. Hasil penelitian menerangkan bahwa melalui proses literasi budaya dengan melakukan kunjungan studi ke rumah adat Belitung, guru dapat membimbing pemahaman peserta didik terhadap nilai-nilai budaya daerah, terutama nilai saling menghargai dan gotong royong yang terkandung pada rumah adat Belitung. Nilai budaya tersebut yang kemudian bermanfaat terhadap pembinaan sikap inklusif peserta didik dalam kehidupan sehari-hari serta sebagai kekuatan pemersatu terhadap keberagaman budaya di Indonesia.

Kata kunci: Sikap Inklusif, Literasi Budaya, Kunjungan Studi, Sekolah Dasar

INTRODUCTION

Since 2016, the Ministry of Education and Culture has initiated the *Gerakan Literasi Nasional* (GLN) as a movement to realize the implementation of the Minister of Education and Culture Regulation Number 23 of 2015 regarding the cultivation of character (Koesoema et al., 2017). It contains six basic literacies in accordance with the agreement in the World Economic Forum (WEF) in 2015. The entire basic literacy includes literacy in reading and writing, numeracy literacy, science literacy, digital literacy, financial literacy, as well as cultural and civic literacy. The phenomenon occurring in the field shows that cultural and civic literacy has not been optimally implemented because there are still few young generations who are familiar with culture in Indonesia (Hamdani, Dewi, & Hayat, 2024). In accordance with the existing conditions, the discussion in this research refers to that basic literacy.

Cultural and civic literacy symbolize an individual's capability to understand their surrounding environment, which is composed of cultural and national aspects (Ahsani & Azizah, 2021). Although these basic literacy concepts complement and relate to each other, the definition of cultural literacy specifically differs from civic literacy. Therefore, the researcher has limited the focus to cultural literacy to ensure that the implementation and results of the research can be more comprehensive.

Cultural literacy is the ability to recognize and act upon Indonesian culture as the national identity (Setiawan, 2020). Cultural literacy is not just about knowing about culture, but rather an effort that needs to be undertaken by all elements of society and the government in building culture itself, which will ultimately become a source of investment in strengthening the heritage and cultural values of the Indonesian nation.

The score of the National *Indeks Pembangunan Kebudayaan* (IPK) for 2023 is 57.13, an increase of 2.00 compared to the previous year. The IPK is the result of measuring the

performance of cultural development at both the national and provincial levels. Based on Presidential Regulation Number 18 of 2020 concerning the *Rencana Pembangunan Jangka Menengah Nasional* (RPJMN) for the period 2020 to 2024, it is known that the target national IPK score in 2024 is 62.70 (Sudarsono, Kusumawati, Yudistira, & Eka, 2023). Based on the national IPK report for the years 2021, 2022, and 2023, which are the three ongoing years within the RPJMN period consisting of seven cultural dimensions, it shows that the IPK achievement is still below the target.

At the time of calculating the IPK, the dimension (cultural heritage) is the dimension with the largest weight compared to the other six dimensions. The weight used is 25 percent, the percentage weight indicates that if the overall percentage of indicators listed in the cultural heritage dimension increases, the chances of the IPK score also becoming higher are greater.

The cultural heritage dimension consists of six indicators that have been used from 2018 to 2023, but there is one indicator that experienced a percentage decrease due to the impact of the Covid-19 pandemic in 2021. The indicator is the percentage of the population aged 10 years and above who visited historical sites/world heritage in the past year. The decline was caused by policies restricting community activities during the pandemic (Sudarsono, Kusumawati, Yudistira, & Eka, 2023). Tourist attractions in the form of historical/cultural heritage sites were largely restricted and even temporarily closed.

The national achievement in 2023 for the indicator of the percentage of the population aged 10 years and above who visited historical sites/world heritage in the past year is 9.15 percent. This percentage has recovered since the pandemic, but it is still far below the 2024 projection of 21.46 percent, and it has not yet surpassed the achievement of 13.11 percent in 2019, which was the highest percentage in the last five years. Based on the data and information from the national-scale cultural development performance, consistency and active contributions from various sectors are needed to support the achievement of the national IPK target for 2024.

The education sector is one of the sectors that can play a role as a supporter in the development and preservation of culture. As the role of formal education in elementary schools, which can implementing the flexible curriculum, not only related to subjects but also related to every learning activity (Marduati et al., 2024). It will ultimately benefit students by enhancing their inclusive attitudes. An inclusive attitude can be described as a positive attitude towards a difference.

The formation of an inclusive attitude encourages society to comprehensively explore the values of new cultures they encounter in order to enhance their lives (Hadiansyah et al., 2017). Currently, the cultivation of inclusive attitudes in elementary schools needs attention. The moral values of students in the era of globalization are starting to fade, evidenced by the prevalence of deviant behavior (Yuliani, Agustia, Fitriani, & Suprianto, 2024). Strengthened by the researcher's experience over four months conducting the seventh batch of the *Kampus Mengajar Program* at SD Negeri 7 Manggar, which discovered a phenomenon among students that should have been avoided.

The phenomenon at the school is that there are still students who do not respect their friends who come from different cultural backgrounds. This is done through actions of feeling superior and discriminating against friends from different ethnicities. Generally, strong students will dominate the weak, similar to the adaptation of the jungle law among students (Fatkhianti et al., 2023). Such matters must be addressed immediately as they are feared to indicate the occurrence of bullying behavior. According to Nugroho, Handoyo, & Hendriani (2020), bullying arises from various factors, including individual, family, and socio-cultural factors. It appears that socio-

cultural factors are one of the causes of bullying. This factor is caused when someone feels uncomfortable towards others who come from different cultural backgrounds. Based on these conditions, teachers and school authorities took preventive measures by fostering an inclusive attitude among students through cultural literacy processes supported by active and contextual learning methods.

The process of cultural literacy can be supported by the application of various learning methods, such as field visits to places that hold cultural value. This is in line with Hadiansyah et al., (2017) who explain that cultural introduction can be done through visits to culturally significant places such as traditional houses, museums, and *keraton*. According to that explanation, it is known that traditional houses are one of the places that can be visited to support the process of cultural literacy.

Each region in Indonesia has its own traditional house, such as the traditional house found in Belitung Regency, Bangka Belitung Islands Province. The region has a distinctive architectural style of stilt houses that were used as residences in the past. That architecture then became the traditional house of Belitung known as *Rumah Panggung*.

Currently, there are few local residents who still use similar architecture in their homes. As a result, many students at SD Negeri 7 Manggar are not yet familiar with the traditional Belitung house that was used in the past. The condition indicates that the understanding of the culture in the area around the school needs to be continuously improved, although in general, the IPK in the Bangka Belitung Islands Province in 2023 is slightly above the national achievement with a score of 57.99. However, on the indicator percentage of the population aged 10 years and above in the Bangka Belitung Islands Province who visited historical sites/world heritage in 2023 was only 8.88. The percentage of that indicator is slightly below the national achievement in 2023 and far below the provincial projection for 2024, which is 20.63.

Based on data and facts on the ground, teachers as facilitators in the teaching and learning activities have made efforts to introduce cultural heritage sites to students as part of the cultural literacy process. The steps taken include bringing students to visit the traditional house of Belitung directly. In general, this process is expected to support the increase in the percentage of the province and nationally on the indicator of the population aged 10 years and above who visit historical sites/world heritage in the past year, and specifically beneficial for students to recognize and take positive values from the local culture through the ongoing visit process.

In the past five years, several studies related to inclusive attitudes have been conducted by previous researchers. According to Purnomo & Solikhah (2021), who explained that as a foundation for being inclusive, the teaching strategies used by educators must emphasize the principles of openness and mutual respect. Research on inclusive attitudes related to culture has also been conducted. Serepinah, Maksum, & Nurhasanah (2023) examined that by utilizing the local culture of the archipelago through an ethnomathematics approach, it has a positive impact, one of which is fostering an inclusive attitude towards cultural diversity. Strengthened by Febrianti et al. (2023), who analyze character education through local culture, they reveal that by exploring local culture, students can emulate values of appreciation, acceptance of differences, and build an inclusive attitude.

Looking at the results of previous studies, it is known that by using the appropriate learning approaches or strategies, inclusive attitudes among students can be realized. The researcher also found a gap in previous research regarding the learning methods applied in fostering inclusive attitudes. Therefore, the researcher intends to directly investigate the relationship between efforts

to foster inclusive attitudes through the implementation of the study visit learning method. Researcher aims to understand the application and role of the study visit method that has been implemented by teachers towards students at SD Negeri 7 Manggar in fostering an inclusive attitude through the process of cultural literacy.

METHODS

This research uses a qualitative approach. It is mentioned that the qualitative approach is relevant for the subjective assessment of attitudes, opinions, and behaviors (Kusumastuti & Khoiron, 2019). Thus, qualitative research allows for an accurate understanding of phenomena through more meaningful research. The method used is the narrative inquiry research method. Narrative inquiry is a qualitative research method that is constructively oriented in examining community experiences from the researcher's perspective (Barkhuizen & Consoli, 2021). This method was chosen because it relates to experiences and life events, in addition, the researcher aims to understand the mechanisms according to field facts regarding efforts to foster students' inclusive attitudes through the study visit method.

RESULTS AND DISCUSSION

Based on the conditions in the field, by applying the study visit method to the traditional house of Belitung, students can learn and understand the culture of their region. The study visit conducted aims to cultivate students' attitudes in appreciating and loving their culture, which in turn is beneficial in increasing awareness and appreciation of the diverse cultures in Indonesia.

Based on the data collected from observations and direct interviews with informants, the researcher then analyzes the implementation process designed by the teacher and examines the role of the study visit in the development of students' attitudes through the cultural values found in the traditional houses of Belitung. The two points of the analysis were then elaborated by the researcher in the narrative form below.

Application of the study visit method

This method is suitable for use in the learning process that aims to obtain and explore information directly from its source as a more meaningful learning experience. The study visit activity that has been conducted is named KUBAH (*Kunjungan Budaya Daerah*) with the theme "My Regional Culture is the Identity of My Country". This theme emphasizes to the students the importance of understanding local culture in supporting knowledge and attitudes based on the cultural heritage values contained in the traditional houses of Belitung.

Before the implementation of the study visit to the traditional house of Belitung, the teacher, who also serves as the fourth-grade homeroom teacher, prepared a module to be used before, during, and after the study visit. In the module used by the teacher, there are several components including an introduction, relevance to the school, objectives, targets, stages, and an assessment rubric. More detailed content of the components in the module is as follows:

1) Introduction: Indonesia is a unitary state that stretches from Sabang to Merauke and is inhabited by various ethnic groups. Various tribes live their lives with their own customs and traditions, thus forming a diversity of cultures. Traditional houses of the region are one of the cultural elements present in each area, in line with the growth of an ethnic group that was initially used as a dwelling but has been eroded by the passage of time. Traditional houses have unique architectural styles and distinctive characteristics from each region. Traditional houses also have functions and philosophical values to convey messages from the cultural values contained within them.

- 2) Relevance for the school: The study visit was made based on the conditions in the field, where the majority of students are unaware of the cultural diversity of the Indonesian nation, particularly the knowledge of traditional houses, which causes students to neglect their cultural identity. Through the study visit method, it is hoped that students can learn to recognize the nation's culture through local traditional houses and take action based on their understanding by introducing local traditional houses to their surroundings, thereby fostering students' confidence in their cultural identity.
- 3) Objective: Aimed at helping students understand cultural values, especially understanding the various traditional houses in Indonesia.
- 4) Target: The target is expected to help students achieve two dimensions of the *Profil Pelajar Pancasila*, namely the dimension of global diversity with the element of recognizing and appreciating culture and the sub-element of delving into culture and cultural identity. The dimension of mutual cooperation with the element of collaboration and the sub-element of teamwork.
- 5) Stages: In the stages, it is divided into three main stages, including the orientation introduction stage which involves observing and recognizing various characteristics of the nation's cultural diversity, especially traditional houses. The second stage, contextualization, provides material about the diversity of ethnicities and cultures of the nation in the surrounding environment and Indonesia. And the third or final stage is to take concrete action to the traditional house to introduce the culture, accompanied by assignments planned by the teacher according to which is listed in the module. This is important according to Nurhasanah et al., (2019) where in a study visit, it is necessary to assign both technical and core tasks to all students. All the stages described are then implemented in the steps of the learning activities.

Figure 1. Real action of the study visit at the traditional house of Belitung



source: researcher documentation 2024

- 6) Assessment Rubric: The assessment focuses on 4 indicators, namely starting to develop, developing, developing as expected, and very developed. A more detailed explanation of the indicators is as follows: (a) In the first sub-element about exploring culture and cultural identity, students are categorized as beginning to develop when they can recognize their own identity and the culture of their region, developing when they can identify and describe ideas about national culture, developing as expected when students can identify and describe ideas about national culture and apply them in daily activities, and very well developed when students identify and describe the cultural diversity around them and explain the role of culture in shaping their identity. (b) In the second sub-element, namely cooperation, students are categorized as beginning to develop when they are accustomed to working together in group activities (involving two or more people), developing when they can accept and carry out the tasks and roles assigned by the group in a joint activity, developing as expected when students can perform actions that align with the

group's expectations and goals, and very well developed when students show positive expectations towards others in order to achieve the group's goals in the surrounding environment.

Before preparing the module, the teacher also considers the suitability of the method to the material, and then prepares several other supplies to support the successful implementation of the study visit, including: (1) The teacher coordinates with the principal and colleagues to obtain permission and assistance in the necessary preparations. (2) Contacting the traditional house of Belitung as the study visit location to ensure the availability of time and place. (3) And holding a meeting with parents/guardians, the school committee, and the principal to explain the objectives, benefits, and to formulate and establish the necessary budget according to mutual agreement.

The role of the study visit method

After conducting a study visit, the students learned that the traditional architecture of Belitung has a stilt house structure that symbolizes simplicity and unity. This shows that study visits serve as a process of cultural literacy where students can understand and apply the cultural values obtained from the visit to the traditional house of Belitung.

Figure 2. Structure of the Belitung stilt house



source: researcher documentation 2024

After the students listened to the speaker's explanation, they learned that the traditional house of Belitung has three rooms, each with different functions and uses. These rooms include the main room, the connecting room (*loss*), and the kitchen. The main room usually serves as a place for reciting the Al-Quran, gathering, and resting, specifically for the family. In this room, various local wisdoms can also be found, including wedding gifts, clothing, and the bridal chamber that are usually used during wedding ceremonies.

Currently, the local wisdom is slowly being replaced by more modern practices in line with the times. Thus, the process of cultural literacy through study visits is very important to carry out as a form or effort that can ensure the preservation of local wisdom that once existed and as a source of values for the current generation in accordance with the cultural values of the region and the nation's culture.

Figure 3. Wedding equipment in the main room



source: researcher documentation 2024

After finishing the explanation about the values of cultural heritage, the students were then directed by the resource person to see the connecting room called the *loss*. *Loss* is a room that resembles a bridge connecting the main room with the kitchen, serving as a place to neutralize the activities from the kitchen that produce a lot of smoke during cooking. With this room, the main room can become a more comfortable and cleaner gathering and resting place. *Loss* is also commonly used as a place to socialize with neighbors, especially for mothers or female guests.

The next room is the kitchen, which of course serves as a place for cooking and dining together with family, known as *berage*. In this room, many utensils can also be found, such as *pinggan* (plates), bowls, and *mentudung* (food covers). Besides serving as food covers, *mentudung* or food covers also represent local wisdom that carries its own meaning reflected in the colors used. The red color used in the *mentudung* symbolizes the energy of joy, the yellow color signifies grandeur, and the green color reflects attitudes of friendliness and family. After understanding the attitudes reflected through the meanings of those colors, the students can realize the importance of preserving and applying the cultural values inherited as their identity and character.

Figure 4. *Mentudung* in the kitchen



source: researcher documentation 2024

After participating in the study visit, the researchers observed based on field facts that the students have already adopted attitudes of respect and mutual cooperation, which are attitudes that indicate the presence of an inclusive attitude. This condition is evidenced by the daily activities of students in group work, both in the classroom and the school environment, who are already able to show respect and cooperate with friends or other individuals without regard to differences, especially in terms of cultural background. The situation also indicates that the students as a whole have developed as expected based on the assessment rubric in the module used.

CONCLUSION

The implementation of a study visit to the traditional house of Belitung for fourth-grade students at SD Negeri 7 Manggar is one of the solutions for teachers in addressing the issue of many students being unaware of their culture. The study visit is beneficial for students to directly understand the cultural values contained in the structure, spatial functions, and equipment present in the traditional house. Not only understanding cultural values, but students are also able to apply the value of appreciating differences and cooperating in their daily environment. That condition is evidence of the realization of the students' inclusive attitude.

As a recommendation based on the research findings, the researchers formulated a suggestion that the study visit method could also be promoted through consultations or discussion forums with schools in the local area or within the same cluster. By first considering of the main constraints in this research, namely the limited budget for transportation and other costs that often hinder the implementation of study visits.

If the school has already considered the main constraint, the researcher suggests implementing a similar method by visiting traditional houses or other cultural sites in Bangka Belitung. Because based on the results of this research, the advantages of realizing an inclusive attitude as a fundamental principle in cultural literacy are known, where an inclusive attitude not only helps create an environment that accepts diversity but also provides a more open learning experience that can accommodate various social and cultural backgrounds of the learners. Thus, in general, the formal education sector can contribute to the improvement of the provincial IPK score, particularly in increasing the indicator of the percentage of the population aged 10 years and above in the Bangka Belitung Islands Province who have visited historical sites/world heritage in the past year.

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