



**The Importance of Local Wisdom in Higher Education as a Philosophy  
of Strengthening the Character of State Defense**

Sudaryatie  
Wahyu Wibowo Eko Yulianto  
Hani Subagio  
Danang Prasetyo  
Universitas Pembangunan Nasional "Veteran" Yogyakarta  
Pos-el: [sudaryatie@upnyk.ac.id](mailto:sudaryatie@upnyk.ac.id)

DOI: 10.32884/ideas.v8i3.776

**Abstract**

This paper seeks to describe the existence of local wisdom values that can be used as teaching materials to strengthen the character of defending the state through state defence courses in universities, as well as to attempt to provide an understanding that protecting the country is a necessity for peoples lives as individuals and citizens of a country so that state defence implementation is based on awareness and sincerity, rather than coercion or doctrine. This study is the outcome of descriptive qualitative research using primary data sources from interviews with numerous course professors and students. Secondary data sources include papers, manuscripts of scientific journal articles, internet media stories, and relevant literature on the Philosophy of Strengthening. The findings of this study point to the incorporation of local wisdom values that exist among the people of Yogyakarta as the key material for state defence training. These ideals are frequently heard by the general public as life slogans, such as (1) *gandeng gendong*; (2) *ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha*; dan (3) *durung menang yen durung wani kalah, durung unggul yen durung wani asor, durung gedhe yen durung wani cilik*. These character values will be understood collectively and practised in daily life in the context of student participation in non-physical efforts to defend the country.

**Keywords**

State defence, Pitutur Luhur (Petuah), character strengthening, higher education

**Abstrak**

Tulisan ini bertujuan memaparkan keberadaan nilai kearifan lokal yang dapat dijadikan materi ajar penguatan karakter bela negara melalui mata kuliah bela negara di perguruan tinggi. Tulisan ini merupakan hasil penelitian kualitatif deskriptif dengan sumber data primer berasal dari wawancara terhadap dosen pengampu mata kuliah, mahasiswa. Selanjutnya data sekunder berasal dari dokumen-dokumen, naskah publikasi jurnal ilmiah, berita media online, dan literatur yang relevan. Adapun hasil penelitian ini menunjukkan bahwa pengintegrasian nilai kearifan lokal yang hidup di masyarakat Yogyakarta untuk dijadikan materi ajar mata kuliah bela negara. Adapun nilai-nilai tersebut sering didengar masyarakat luas sebagai slogan hidup, seperti (1) *gandeng gendong*; (2) *ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha*; dan (3) *durung menang yen durung wani kalah, durung unggul yen durung wani asor, durung gedhe yen durung wani cilik*. Nilai karakter tersebut akan dipahami bersama, dan diamalkan dalam kehidupan sehari-hari dalam rangka peran serta mahasiswa dalam upaya bela negara secara non-fisik.

**Kata Kunci**

Bela negara, pitutur luhur, penguatan karakter, perguruan tinggi

**Introduction**

The challenges of globalization that occur today are marked by the development of modern science and technology, especially information, communication and transportation technology, the world seems to have merged into a global village without recognizing national boundaries. These conditions have an impact on aspects of the life of the nation and state that can affect the mindset, attitude, and pattern of action of the Indonesian nation. The challenge of globalization will open and expand bilateral and multilateral relations between countries, positioning Indonesia to immediately take concrete steps in national development, to anticipate and seize a free market position according to its advantages (Sumawijaya & Berantas, 2015). Such challenges require the participation of young citizens, especially students who have the title of an agent of social

change, social control and moral force. However, nowadays the mentality of the younger generation is being eroded by the negative effects of globalization. Lifestyle changes, way of dressing, and cultural shifts are a reflection that students state defence against Indonesian values is decreasing (Permana, 2018).

Preliminary education for state defence is meant to develop citizens who can be depended on by the country and state (Kariadi, 2016) since the implementation of state defence education is a method of supporting the developing patriotism (Wijayanto J. & Marzuki, 2018). In this global period, it is critical to enhance the defence of the Indonesian nation against the development and appearance of foreign understandings or ideologies that are not consistent with the ideals of the Indonesian nation. State defence can help to promote national and Indonesian identity (Budiyono, 2017). Given the significance of this, education is a win-win approach for sustaining nationalism via the spirit of defence (Irfani, 2016).

State defence education can be applied at the university level. Students are potential seeds who will continue the nations development so that the values that are the goal of defending the state can be developed in the state defence curriculum at the university level (Matondang, 2015). In addition, the teaching must be carried out democratically by touching the cognitive, affective, and psychomotor domains of students which must be carried out holistically and comprehensively, including in the development of the students spirit of defending the country. This paper focuses on the participation of non-physical state defence because these efforts are most likely to be carried out by students.

This is very important because there are problems that occur in the meaning of defending the state today, namely, students still think that defending the state is the governments business in dealing with threats, challenges, obstacles, and disturbances related to war or taking up arms. The younger generation has a strategic role and function in the development of the nation and state. The good or bad of a country can be seen from the quality of its youth, because they are the next generation who must have a strong character to build their country, have a high personality, the spirit of nationalism, be able to understand knowledge and technology to compete globally (Vogt, 1976).

Even concerning the learning process, the achievement of state defence courses is expected not only at the cognitive and affective levels but also at the psychomotor level of actualization, The state defence course stresses the capacity to actualize (psychomotor aspect) based on knowing state defence principles and theories (cognitive aspect) and the nature of concern (affective aspect) towards the country and state. Real-life examples include student involvement in humanitarian initiatives, volunteering, and paying taxes. The actualization is founded on the pupils initial knowledge of the necessity of national defence (Puspitasari, 2021). What is unique about this paper is that it relates the philosophical meaning of local wisdom values in Yogyakarta which is then interpreted as the spirit of defending the student country.

## Method

The study reported in this paper is descriptive and is the outcome of qualitative research (Satori & Komariah, 2013). The research subjects are lecturers who teach state defence courses and students who take state defence courses in the even semester of the 2021/2022 academic year at the National Development University Veteran Yogyakarta starting from January to April 2022. The data were obtained through interviews with lecturers, tutors and students, analysis of documents related to the lecture process for state defence courses, as well as questionnaires given to students to find out the understanding and usefulness of state defence courses that are embedded with local wisdom values in higher education. Furthermore, the data obtained were categorized first, and then conclusions were drawn, which were then analyzed (Rijali, 2019). The results of the analysis are presented in the form of descriptive narratives so that they become scholarly works worthy of publication as reading material and references for future study.

## Results and Discussion

State defence is a concept drawn up by the legislative apparatus and officials of a country regarding the patriotism of a person, a group or all components of a country in the interest of maintaining the existence of that country (Noor, 2020). The basic rules have been set out in the UUD NRI 1945 Pasal 27 ayat 3 *Setiap warga negara berhak dan wajib ikut serta dalam upaya pembelaan negara* dan Pasal 30 ayat 1 *Tiap-tiap warga negara*



*berhak dan wajib ikut serta dalam usaha pertahanan dan keamanan negara.* These basic rules are then accommodated by educational institutions through state defence courses.

## Results

This research is focused on the National Development University Veteran Yogyakarta. National Development University is a pioneer of the state defence campus (Ritta, 2020) and emphasises the value of defending the country (TuguJogja, 2021), including the Yogyakarta Veteran National Development University as part of a higher education institution founded on the initiative of freedom fighters who are continuously committed to producing individuals who are always ready to defend the Unitary State of the Republic of Indonesia (NKRI), Pancasila, and the 1945 Constitution of the Republic of Indonesia through the implementation of the values of defending the country. The implementation of these values has been carried out since the selection process for new students. In addition to academic selection, the campus also carries out a rigorous selection process for prospective students who have non-academic achievements, achievements in the field of state defence, for example, paskibraka (*heirloom flag-raising force*), sports, and scouts. Further character building is carried out through daily lecture routines, for example, the use of uniforms, and sports courses, including State Defense and Widya Mwat Yasa courses (course code 1000092-110) with a weight of 2 credits given in semesters 1 and 2.

The learning achievement in this course is the realization of attitudes and behaviours that reflect the values of defending the country and the values of UPN Veteran Yogyakarta for UPN Veteran Yogyakarta students. The hard skills to be achieved are being able to explain the basic values of defending the State and the profile of UPN Veteran Yogyakarta. Furthermore, the soft skills can show attitudes and values that reflect the values of defending the country (love for the homeland, awareness of the nation and state, belief in Pancasila as the state ideology, willingness to sacrifice for the nation and state and the initial ability to defend the country) and values UPN Veteran Yogyakarta (discipline, struggle, creativity, excellence, defending the country, and honesty).

The RPS (Semester Learning Plan) consists of five parts, namely the first part discusses the history of the national movement which includes the kingdom era, the colonial period, the independence period and the period of domestic rebellion, and the second part discusses the urgency of developing state defence which includes the importance of defending the state, the goals of the state, and threats to the Indonesian nation and state. Indonesian geopolitics and geostrategy, the third part discusses the basic system of state defence which includes the normative basis, basic values of state defence, indicators of state defence values, implementation of state defence, and indicators of success in fostering awareness of state defence, part The fourth discusses the profile of UPN Veteran Yogyakarta which includes the history of the establishment and the dynamics of the institutional rationale for the establishment of the Veteran National Development Academy in Yogyakarta, the pioneering period, the period of growth and maintenance of growth, the period of development reaping results, the transition period and status renewal, the period of independence, the period of excellence. an, and principles, principles, beliefs, characteristics, and the fifth section discusses the implementation of state defence at UPN Veteran Yogyakarta which includes the definition of implementation, implementation objectives, and implementation in the field of the tri dharma of higher education.

The discussion in this course also emphasizes the values of local wisdom that exist in the people of Yogyakarta; additionally, this city is known for its many philosophical elements (Khairuddin, 1998), and the name Yogyakarta is derived from the words Ayodya, which means victory, and Karta, which means city. (1993, Goenawan and Harnoko). Strengthening national character through local wisdom will form people who are aware of the environment in which they live (Rahmat, 2018), and the philosophy contained in the value of local wisdom becomes a source of character education (Yosefa Lemianti et al., 2020). Understanding, interpreting, and actualizing the value of local wisdom will not diminish the regional identity of students who migrate to study in Yogyakarta. The value of local wisdom that is inserted is certainly in line with the purpose of character building on campus which includes (discipline, struggle, creativity, excellence, defending the country, and being honest).

As a reference for lecturers, the campus provides textbooks in the form of ebook files to students, a book with the cover title *Buku ajar Bela Negara dan wilayah UPN Veteran Yogyakarta*, the last edition published in June 2021. The book was published by the Institute for Learning Development and Quality Assurance (LP3M) UPN Veteran Yogyakarta through the Center for Development of State Defense Learning (Effendi et al., 2021).

The findings of the study found that the book consists of five chapters as explained in the RPS explanation, along with sola exercises that emphasize the psychomotor elements of students through practice questions that must be answered with examples of implementation (as the key word) the values of defending the country in the fields of education, learning, student affairs, research, and community service.

## Discussion

### *State Defense Education in Higher Education*

Students as the next generation of the nation need to be given guidance to defend the country in addition to providing an understanding of how the threat of this nation will be in the future and how to overcome these threats. In addition, other materials are added, such as a culture of law and order, knowledge about natural disaster management, and others. Higher education as a system has a very strategic task in the process of developing the character of defending the country for its students, as shown below.

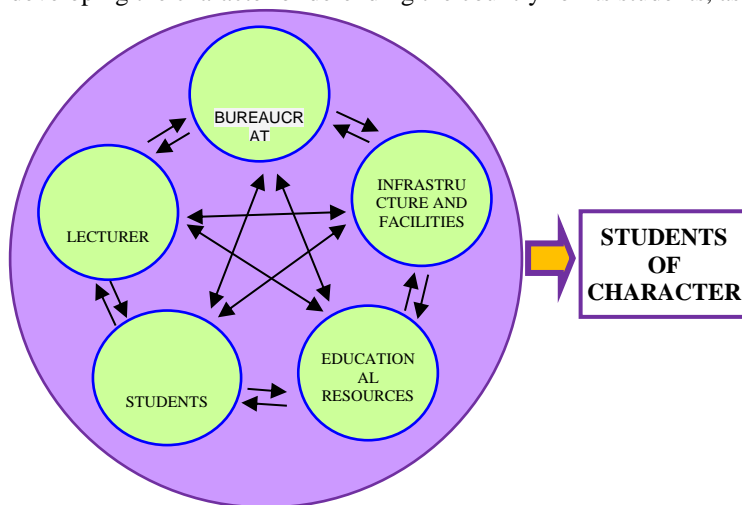


Figure 1. Higher Education as a System

Based on findings of data analysis derived from interviews and documentation of state defence course teaching materials. Higher education is divided into subsystems, which include students, lecturers, bureaucrats, education personnel, and infrastructure. Where the subsystems are interconnected, impact one another, and rely on one another to achieve goals, one of the disturbing subsystems will affect the other subsystems and, ultimately, the attainment of goals. The fulfilment of the aim here is the building of a state of defensive character in pupils.

The success of developing students with the character of protecting the state is decided not only by the lecturers in charge of the state defence course but also by other subsystems within the institution. How do incumbents implement rules that encourage the development of student defence character? Similarly, the supporting staff (educational staff) provides good and honest services to students as a concrete reflection of their care, humility, and example. Adequate facilities and infrastructure are also required to support effective learning approaches. Whatever the institution is attempting, the student subsystem is a determinant of the development of a state defence personality. One of the keys to success in this course is the ability to persuade students that defending the country is essentially a necessity of human life, which is related to efforts to eliminate any threat that arises in the context of fulfilling the basic needs of human life, which is referred to as self-defence or individual defence, and then self-consequences. as a citizen of the nation, so that a feeling of patriotism grows. The development of this character necessitates the use of a learning technique, the mechanism of which is depicted below.

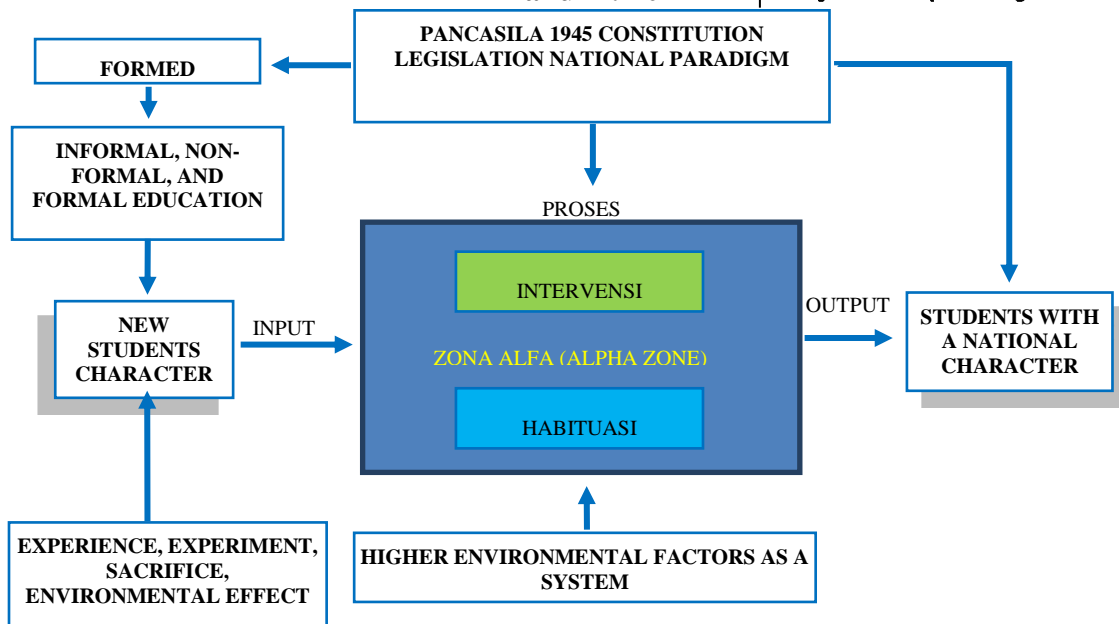


Figure 2. Learning Method as an Input-Process-Output Mechanism

According to the diagram above, success in learning the character of defending the state is heavily influenced by the National Paradigm, specifically the understanding and application of Pancasila, the 1945 Constitution of the Republic of Indonesia, and legislation related to educational issues, particularly higher education and university environmental factors with innovative learning methods.

Strive to increase the quality of learning materials accompanied by fascinating, appropriate techniques, not just materials from books or dictation, but also screenings of films, videos, games, simulations, props, and others related to the content being studied. Learning that is integrated and contextual might help to capture cultural knowledge challenges (Kaimuddin, 2019).

Given that students have received Pancasila and Citizenship Education (PPKn) subject matter at the elementary school to high school level before there is no repetition of learning materials in higher education which causes a priori in this course, the learning method is applied not only relying on lectures. pulpit only (intervention). The pulpit lecture is only a stage of awareness, understanding, and internalization in the process of developing state defence character. As for strengthening the stages of attitude, behaviour, and character of defending the country using habituation learning methods with a larger portion.

The state defence program which is a non-physical activity or is not militaristic is an integrated part of all courses/subjects so this program must receive priority attention to develop a conative nature so that in the end students can increase their love for the homeland and nation (Noor, 2016). The initial ability to defend the country is manifested in a sense of pride in the struggle of the heroes. Awareness of defending the state in students is manifested in the form of love for the homeland, awareness of the nation and state, belief in the power of Pancasila, being willing to sacrifice for the homeland and nation, and the initial ability to defend the country (Rahayu et al., 2019).

The behaviour that can be shown by students as a form of the spirit of defending the country is by studying diligently and being active in student organizations. This is following their roles and functions as students because defending the country can be done with devotion following their profession for the advancement of the Unitary State of the Republic of Indonesia (Permana, 2018). The implementation of state defence focuses more on defending the non-physical state to shape the character of the nations children, by applying noble values to Pancasila which can ward off radicalism (Suwandoko et al., 2020). National insight as signs in the struggle for independence to maintain and foster unity and integrity in all aspects of the life of the nation and state in achieving the goals and ideals of the nation so that later the publics view regarding the implementation of state defence is not mandatory military service, not militarism, not militarization. nor is it an effort to defend or defend the state physically in the face of military threats (Umra, 2019).

### *Local Wisdom as Philosophical Value of State Defense*

Young citizens who have a feeling of sharing the same fate form solidarity, namely ethnic groups who have loyalty or loyalty to their identity and have local wisdom values which have a role to play in reducing the impact of globalization by instilling positive values in students. The cultivation of these values is based on the values, norms and customs of each region or ethnic group (Sitanggang Gusar & Sianturi, 2021).

To ensure the fulfilment of the necessities of life and self-protection from competition with other humans, humans based on various identities and values have agreed to form a collectivity called a natural nation or ethnic group, even these ethnic groups have agreed to form an artificial nation or nation in a political sense. This agreement is no longer based on the identity of ethnic values anymore. The identity and values of the artificial nation are also mutually agreed upon without leaving the identity and values of ethnicity which is a very powerful force in facing various challenges, that terrible power is in the form of local wisdom.

The local wisdom of the community that was born during the life of a cultured society has existed for a long time which is a positive action or behaviour that contains goodness. It is possible that apart from culture, it can also be sourced from the values of customs, and religion, and developed scientifically and develop into a new culture following the development of society and a dynamic era. Local wisdom is usually passed down from generation to generation and applies universally and partially. Universally, it means that the values of local wisdom are accepted and recognized by anyone for their existence. Local wisdom has a role to play in reducing the impact of globalization by instilling positive values into youth. The cultivation of these values is based on the values, norms and customs of each region (Musafiri et al., 2016).

Each region has its local wisdom which is the philosophical foundation of its people (Murdi, 2017) as a guide for attitudes and behaviour (Muhammad & Yosefin, 2021). Javanese society has many expressions of character values such as: *aja dumeah, tepa selira, budi luhur, mawas diri, sikap wani tombok, sifat gemi, mendhem jero mikul dhuwur, nastiti dan ngati-ati, jer basuki mawa beya, ajining dhiri saka obahing lathi* (Budiyono & Feriandi, 2017). One of the local pearls of wisdom in Yogyakarta which can be called the City of Philosophy (Pratiwi, 2016), is the existence of a program as well as the slogan *Gendong-Gandeng*. This slogan is a joint movement that involves all elements of development in the context of empowering and improving the community's economy, in particular accelerating poverty reduction by emphasizing community empowerment, community empowerment strategy, and poverty alleviation strategy by involving all elements of society. Therefore, the first stage is holding *gendong gandeng* as a strategy for community empowerment and alleviating poverty. One way to implement these goals and programs is to empower culinary groups in the village and spread them out in various areas in the Yogyakarta area.

The word *gandeng* means that all elements of society join hands to help each other so that all parties can move forward together. While the word *gendong* has the meaning of the community helping other residents who are unable to walk. Strength will emerge if all elements of society in together, the weak are carried, and the marginalized are pulled into the middle so that they can walk together. The concept of holding hands can be applied in all aspects of development, from economic development, and poverty alleviation, to empowering small and micro business actors. Although the assistance provided is not too large, if it is carried out together, it will have a big impact. Community participation will develop in this program, because they feel that the purpose of this program concerns the fulfilment of their needs, especially in the economic field, namely increasing welfare.

Welfare that is manifested in social life as a result of togetherness can be categorized as an effort to defend the state. This is very important that cannot be separated, because defending the country is an integral part of national defence and security from various elements. The implementation of the life of the Indonesian people in Indonesia is based on citizens awareness of their rights and obligations as citizens. Awareness of defending the country can be grown through motivation and participation to love the homeland without coercion from other parties.

The community will consciously be involved (as a form of participation of good and intelligent citizens) in social interactions in certain situations, if they can find themselves with or in that group, through the process



of sharing with others in terms of values, traditions, feelings, loyalty, compliance, and shared responsibility, associated with the region can be called local wisdom. Local wisdom is seen as very valuable and has its benefits in peoples lives. The system was developed because of the need to live, maintain, and carry on life following the situation, conditions, abilities, and values that are lived in the community concerned. In other words, the local wisdom then becomes part of their wise way of life to solve all the life problems they face. Thanks to local wisdom, they can carry on their lives, and can even develop sustainably.

The success of the formation of state defence character in higher education must be carried out in an integrated comprehensive manner based on the system. In the system, no problem stands alone, and there is no single cause of a problem. The academic community together realize this goal, namely to form a strong student character to defend the State. The process of forming a national defence character at UPN Veteran Yogyakarta is based on the values of local wisdom, namely discipline, struggle, creativity, excellence, defending the country and honesty. The content of the lecture material also cannot be separated from the local wisdom of the Special Region of Yogyakarta, this local wisdom is to enrich learning materials in education (Rukiyati & Purwastuti, 2016), besides the internalization of character education based on local wisdom can overcome moral degradation (Fimansyah, 2020), the role of This will have an optimal impact if it is accompanied by an appropriate implementation strategy (Istiawati, 2016). For example, the value of struggle is based on the principle of *ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha*. It means fighting without bringing the masses, winning without humiliating or humiliating, being authoritative without relying on power, strength, wealth or lineage, and being rich without being based on material things. There is also a philosophy *durung menang yen durung wani kalah, durung unggul yen durung wani asor, durung gedhe yen durung wani cilik*. The point is that you havent won if you dont dare to lose, you havent won if you dont dare to be low, and its not big if you dont win. not yet dare to be small. The significance of this philosophy is part of the love for the homeland manifested by the principles of humanizing humans, deifying God, and respecting nature. Local wisdom is a form of local wisdom that contains a guide of domestic thoughts and knowledge that is full of wisdom, wisdom, has good values, virtuous and used as guidelines and carried out by the community surrounding communities (Balaya & Zafi, 2020).

The philosophy of life *sugih tanpa bandha, digdaya tanpa aji, nglurug tanpa bala, dan menang tanpa ngasorake* is a corridor in the pattern of relationships and conflict resolution between individuals or groups. People may (dont have to) win as long as they dont make the other party feel humiliated. Because victory by humiliating ones opponent is essentially meaningless, first the brotherhood is dissolved. Humans are ordered to maintain goodwill and establish *silaturrahim* (affectionate relationships). If necessary, one must be able to erase mistakes to maintain brotherhood, not on the contrary remove brotherhood just because of one mistake. Second, will inevitably lose friends and give birth to enemies, people who feel humiliated will always look for opportunities to be able to avenge their defeat. This of course does not make peace, because there are too few friends of a thousand, and enemies of one too many. Third, victory by humiliating the opponent will not bring glory, no one will respect us because of the victory because the advice is *wani ngalah luhur wekasane* which means daring to give in (not losing) will be noble at the end (iainsalatiga, 2017).

Other philosophies that are taught are the mottos of *sawiji, greget, sengguh, ora mingkuh* (Suharsono, 2021). The implicit meaning of this philosophy as part of the spirit of defending the country is to be united, all ideals must be directed to one goal, live a dynamic and spirit that must be directed to the goal through reasonable channels, be confident in ones abilities without leading to arrogance, and the journey to the destination is traversed with courage and responsibility in the face of obstacles. This philosophy is very in line with the diverse conditions of society, so it is necessary to embody a noble character that must be endeavoured by staying away from bad temperaments such as arrogant, cruel, ignorant, greedy, long-handed, crazy for praise (*aja ladak lan jail, aja serakah, aja celimut, aja mburu aleman*).

## Conclusion

The values of local wisdom that have been described can be applied in all aspects of life. The spirit of holding hands, which is synonymous with cooperation in the economic field, can be actualized in strengthening the character of defending the country. In addition, the philosophy of *ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha* and *durung menang yen durung wani kalah, durung unggul yen*

*durung wani asor, durung gedhe yen durung wani cilik* is also very relevant to be understood and applied by students from all areas living in Yogyakarta. The philosophy contained in the slogan of life is very meaningful in creating a harmonious, peaceful brotherhood, ready to give in to reduce hostility, as a solution to prevent and resolve horizontal conflicts. The efforts made in actualizing this philosophy are evidence of the strong character of defending the country which can be done with the participation of citizens in non-physical efforts to defend the country. The value of local wisdom that is inserted is certainly in line with the purpose of character building on campus which includes discipline, struggle, creativity, excellence, defending the country, and being honest.

## References

- Balaya, A. N., & Zafi, A. A. (2020). Peranan kearifan dalam pembentukan karakter peserta didik. *Journal of Civics and Education Studies*, 7(1), 27–34. <https://doi.org/10.32493/jpkn.v7i1.y2020.p27-34>
- Budiyono. (2017). Memperkokoh Idiologi Negara Pancasila Melalui Bela Negara. *Citizenship Jurnal Pancasila Dan Kewarganegaraan*, 5(1), 55–63. <https://doi.org/10.25273/citizenship.v5i1.1148>
- Budiyono, & Feriandi, Y. A. (2017). Menggali Nilai Nilai Kearifan Lokal Budaya Jawa Sebagai Sumber Pendidikan Karakter. *Prosiding SNBK (Seminar Nasional Bimbingan Dan Konseling) FKIP Universitas PGRI Madiun*, 1(1), 92–103. <http://regional.kompas.com/read/201>
- Effendi, M. I., Suharsono, Saepudin, A., Wisaksono, B., Utomo, H. J. N., Soepardi, A., Purwiyanto, Poerwanto, M. E., Suranto, & Mahreni. (2021). *Buku Ajar Bela Negara dan Wimaya UPN Veteran Yogyakarta*.
- Fimansyah, W. (2020). Internalisasi Pendidikan Karakter Berbasis Kearifan Lokal Minangkabau untuk Generasi Muda. *Buddayah: Jurnal Pendidikan Antropologi*, 2(2), 97–104.
- Goenawan, R., & Harnoko, D. (1993). *Sejarah Sosial Daerah Daerah Istimewa Yogyakarta, Mobilitas Sosial Daerah Istimewa Yogyakarta Periode Awal Abad Duapuluh*. Departemen Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Direktorat Sejarah dan Nilai Tradisional Proyek Inventarisasi dan Dokumentasi Sejarah Nasional. [http://repositori.kemdikbud.go.id/7683/1/Sejarah Sosial Daerah Daerah Istimewa Yogyakarta.pdf](http://repositori.kemdikbud.go.id/7683/1/Sejarah_Sosial_Daerah_Daerah_Istimewa_Yogyakarta.pdf)
- iainsalatiga. (2017). *Menang Tanpa Ngasorake*. <https://iainsalatiga.ac.id>.  
<https://iainsalatiga.ac.id/web/2017/09/menang-tanpa-ngasorake/>
- Irfani, A. (2016). Nasionalisme Bangsa dan Melunturnya Semangat Bela Negara. *Al-Hikmah*, 10(2), 135–145. <https://doi.org/10.24260/al-hikmah.v10i2.613>
- Istiawati, N. F. (2016). Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal Adat Ammatoa dalam Menumbuhkan Karakter Konservasi. *Cendekia*, 10(1), 1–18.
- Kaimuddin. (2019). Pembelajaran Kearifan Lokal. *Prosiding Seminar Nasional FKIP Universitas Muslim Maros*, 1, 73–80.
- Kariadi, D. (2016). Revitalisasi Nilai-Nilai Edukatif Pendidikan Kewarganegaraan untuk Membangun Masyarakat Berwawasan Global Berjiwa Nasionalis. *Jurnal PIPSI (Jurnal Pendidikan IPS Indonesia)*, 1(1), 14–23. <https://doi.org/10.26737/jpipi.v1i1.112>
- Khairuddin. (1998). *Filsafat Kota Yogyakarta*. Penerbit Liberty.
- Matondang, E. (2015). Kurikulum Bela Negara di Tingkat Pendidikan Tinggi: Prospektif Ketimpangan dalam Sistem Pertahanan Indonesia the Defending the State Curriculum in High Education Level: the Prospective of Imbalances in Indonesian Defense System. *Jurnal Pertahanan*, 5(3), 21–42. [www.bbc.com/indonesia/berita\\_indonesia/2015/20/151022\\_indonesia\\_bela\\_negara](http://www.bbc.com/indonesia/berita_indonesia/2015/20/151022_indonesia_bela_negara)
- Muhammad, F., & Yosefin, Y. (2021). Peran Kearifan Lokal pada Pendidikan Karakter di Masa Pandemi (Suatu Kajian Studi Literatur Manajemen Pendidikan & Ilmu Sosial). *Jurnal Manajemen Pendidikan dan Ilmu Sosial*, 2(2), 519–528.
- Murdi, L. (2017). Sejarah Lokal dan Pendidikan Karakter (Tinjauan dalam Kearifan Lokal Masyarakat Sasak Lombok). *Fajar Historia*, 1(1), 42–54.
- Musafiri, M. R. Al, Utaya, S., & Astina, I. K. (2016). *Integrasi Nilai-Nilai Kearifan Lokal Suku Using*. Universitas Negeri Malang. <http://ap.fip.um.ac.id/wp-content/uploads/2016/03/19-M.-Rizqon-Al-Musafiri-Sugeng-Utaya-I-Komang-Astina.pdf>
- Noor, A. F. (2016). Pendidikan Kewarganegaraan melalui Program Bela Negara: Perspektif Mahasiswa



- Mencintai Tanah Air dan Bangsa (Studi Kasus Mahasiswa Program Studi PGSD Universitas Muhammadiyah Palangkaraya). *Pedagogik: Jurnal Pendidikan*, 11(2), 1–8.  
<https://doi.org/10.33084/pedagogik.v11i2.417>
- Noor, U. M. (2020). Persepsi Penerapan Wajib Militer Guna Meningkatkan Pendidikan Bela Negara. *Widya Yuridika: Jurnal Hukum*, 3(1), 61–70. <https://doi.org/10.31328/wy.v3i1.1189>
- Permana, D. S. (2018). Implementasi Proses Pembelajaran Pendidikan Kewarganegaraan Bagi Pengembangan Semangat Bela Negara Mahasiswa. *Pro Patria: Jurnal Pendidikan, Kewarganegaraan, Hukum, Sosial, Dan Politik*, 1(1), 62–76. <https://doi.org/10.47080/propatria.v1i1.144>
- Pratiwi, D. L. (2016). Yogyakarta City of Philosophy: Pemerintah Daerah DIY dalam Mewujudkan Yogyakarta sebagai Warisan Budaya Dunia. *Mayangkara: Buletin Pelestarian Warisan Budaya Dan Cagar Budaya*, 2, 1–25.
- Rahayu, M., Farida, R., & Apriana, A. (2019). Kesadaran Bela Negara Pada Mahasiswa. *Epigram*, 16(2), 175–180. <https://doi.org/10.32722/epi.v16i2.2232>
- Rahmat, N. (2018). Pendidikan Karakter Melalui Nilai Kearifan Lokal di Era Global. *Prosiding Seminar Nasional 21 Universitas PGRI Palembang*, 82–87.
- Rijali, A. (2019). Analisis Data Kualitatif [Qualitative Data Analysis]. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81–95.
- Ritta. (2020). *Jambore dan Olimpiade Nasional Bela Negara 24 Perguruan Tinggi Kuatkan Nilai Bela Negara*. Upnyk.Ac.Id. <https://upnyk.ac.id/berita/jambore-dan-olimpiade-nasional-bela-negara-24-perguruan-tinggi-kuatkan-nilai-bela-negara>
- Rukiyati, R., & Purwastuti, L. A. (2016). Model Pendidikan Karakter Berbasis Kearifan Lokal pada Sekolah Dasar Di Bantul Yogyakarta. *Jurnal Pendidikan Karakter*, 6(1), 130–142.  
<https://doi.org/10.21831/jpk.v0i1.10743>
- Satori, D., & Komariah, A. (2013). *Metodologi Penelitian Kualitatif*. Alfabeta.
- Sitanggang Gusar, M. R., & Sianturi, M. F. (2021). Revitalisasi Mangharoani sebagai Kearifan Lokal Batak Toba yang Terabaikan. *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 7(4), 213.  
<https://doi.org/10.32884/ideas.v7i4.514>
- Suharsono, B. (2021). Tata Nilai Budaya Yogyakarta. In *Paniradya Pati Kaistimewan: Vol. (Issue)*. Pemerintah Daerah Daerah Istimewa Yogyakarta. [https://www.mendeley.com/catalogue/1f5518d3-941f-3b1f-be1e-e4755b28ce75/?utm\\_source=desktop&utm\\_medium=1.19.8&utm\\_campaign=open\\_catalog&userDocumentId=%7B11fb8a2f-5d25-4de2-bf3f-dce8289dd275%7D](https://www.mendeley.com/catalogue/1f5518d3-941f-3b1f-be1e-e4755b28ce75/?utm_source=desktop&utm_medium=1.19.8&utm_campaign=open_catalog&userDocumentId=%7B11fb8a2f-5d25-4de2-bf3f-dce8289dd275%7D)
- Sumawijaya, S., & Berantas, S. (2015). Upaya Bela Negara Melalui Pendidikan Sejarah. *Jurnal Pertahanan & Bela Negara*, 5(3), 43–62. <https://doi.org/10.33172/jpbh.v5i3.369>
- Suwandoko, S., Yasnanto, Y., & Widiyanto, D. (2020). Penguatan Sikap Bela Negara Siswa dalam Menangkal Radikalisme. *Jurnal Kalacakra: Ilmu Sosial dan Pendidikan*, 1(1), 25.  
<https://doi.org/10.31002/kalacakra.v1i1.2688>
- TuguJogja. (2021). *UPNVY Tekankan Pentingnya Jaga dan Implementasikan Nilai Bela Negara*. Kumparan.Com. <https://kumparan.com/tugujogja/upnvy-teknakan-pentingnya-jaga-dan-implementasikan-nilai-bela-negara-1x8pPZCxBhJk/full>
- Umra, S. I. (2019). Penerapan Konsep Bela Negara, Nasionalisme Atau Militerisasi Warga Negara. *Jurnal Lex Renaissance*, 1(4), 164–178. <https://doi.org/10.20885/jlr.vol4.iss1.art9>
- Wijayanto J., R., & Marzuki, M. (2018). Pendidikan Bela Negara Sebagai Tonggak Peradaban Jiwa Patriotisme Generasi Muda. *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan*, 3(2), 186–191.  
<https://doi.org/10.17977/um019v3i2p186-191>
- Yosefa Lemianti, Nuwa, G., & Klapet, P. (2020). Nilai-Nilai Kearifan Lokal Gong Waning Pada Masyarakat Etnis Sikka Krowe Sebagai Sumber Pendidikan Karakter. *EduTeach: Jurnal Edukasi Dan Teknologi Pembelajaran*, 1(2), 48–53.

