

THE TRANSFORMATION OF PIIL PESENGGIRI IN PANCASILA AND CITIZENSHIP EDUCATION AS A FORM OF RESISTANCE TO EXTREME IDEOLOGY IN PPKn STUDENTS OF THE UNIVERSITY OF LAMPUNG.

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Abstract	
<p>This study aims to analyze the transformation of Piil Pesenggiri values in the learning of Pancasila and Citizenship Education (PPKn) as a resistance strategy to the penetration of extreme ideologies in PPKn students of the University of Lampung class of 2023. The background of this research is based on the increasing spread of extreme ideas through digital space that targets students as a vulnerable group, as well as the need to strengthen cultural identity and national ideology as a form of prevention. The research uses mixed methods with sequential explanatory design. A total of 98 students of classes A and B were involved as research subjects in the September-November 2025 period. The research instruments included attitude scale questionnaires, participatory observations, documentation, and interviews. Quantitative data analysis was carried out with descriptive statistics, while qualitative data was analyzed through reduction, categorization, and thematic interpretation. The results showed that there was an increase in the understanding of Piil Pesenggiri values by 46% and a decrease in vulnerability to extreme ideologies by 23% after the implementation of the learning model based on local wisdom. This finding confirms that the internalization of Piil Pesenggiri values can strengthen the national character, tolerance, and ideological awareness of students. This research contributes to the development of a relevant model of local culture-based civic education to face the challenges of transnational ideologies in the digital age.</p> <p>Keywords: <i>Piil Pesenggiri, Pancasila and Citizenship Education, extreme ideology, radicalism.</i></p>	<p>Article History Submitted: 10 December 2025 Received: 15 December 2025 Published: 30 April 2026</p>

A. INTRODUCTION

Pancasila and Citizenship Education (PPKn) has a strategic role in building national character, strengthening national identity, and shaping students' critical thinking skills in responding to social, cultural, political, and ideological challenges in the 21st century. In the era of globalization and the development of information technology, the flow of transnational ideologies enters rapidly through digital space, social media, and algorithm-based social networks. This provides an open opportunity for the development of discourses of intolerance, anti-democracy, and religious-based extremism that can affect the way students think as the nation's young generation (Azca, 2021).

In the context of higher education in Indonesia, radicalism is no longer a secondary issue, but a serious problem that has an impact on the integration of the nation. A number of studies show that there is a tendency for some students to have an exclusive understanding of religion, anti-Pancasila views, and support for transnational extremist movements (BNPT, 2023; Maarif Institute, 2022). This phenomenon reinforces the urgency of civic education that not only focuses on the cognitive aspect, but also instills the values of moderation, tolerance, mutual respect, and commitment to the state ideology.

One of the strategies that is considered effective in strengthening students' ideological resilience is to integrate the values of local wisdom into civic education. Local wisdom contains moral values, social ethics, and life philosophy that reflect the identity, character, and value system of the local community. This approach is in line with the contextual education paradigm and *the cultural citizenship* approach that places culture as a source of character education (Banks, 2017). In Lampung Province, one of the local wisdom that has great potential in character education is Piiil Pesenggiri. Piiil Pesenggiri is a cultural value system of the Lampung people that includes life principles about self-respect, social responsibility, honor, and human relations (Nurdin, 2018). The main values of Piiil Pesenggiri consist of four concepts, namely: *Juluk Adek (dignity)*, *Nemui Nyimah (sincerity and friendliness)*, *Nengah Nyapur (tolerance and openness)*, and *Sakai Sambayan (solidarity and mutual cooperation)*. These four values have relevance to modern civic competence, especially in building attitudes of tolerance, cooperation, and religious moderation.

The integration of Piiil Pesenggiri in PPKn learning is in line with the concept of *civic virtue* which emphasizes the importance of moral values and character in forming responsible citizens (Kerr, 2020). Through education based on local wisdom, students not only learn abstract norms about democracy and civic rights, but understand these values through a cultural context close to their identity. This approach has proven to be more emotional, relevant, and effective in shaping citizenship dispositions (Utami & Listiawan, 2022).

However, the implementation of local wisdom in Pancasila and Citizenship education is still far from optimal. Many lecturers still use cognitive and normative approaches without associating the material with local cultural values or students' social realities. Wibowo's research (2022) shows that only 37% of PPKn teachers consistently use a cultural-based contextual approach in learning. This shows the gap between curriculum objectives and learning practices in the field.

In addition, the challenge of extreme ideologies that grow in the university environment requires a preventive education-based education strategy. Preventive education in this context means building students' critical awareness to be able to recognize, reject, and avoid extreme discourses that are contrary to the state's ideology. thus, the use of local wisdom such as Piiil Pesenggiri can be a cultural instrument to strengthen students' citizenship identity in the context of multicultural Indonesia.

The University of Lampung as one of the universities in the region with Lampung cultural roots has an academic and moral responsibility to ensure that PPKn students are able to become agents of maintaining the nation's ideological identity. Students of this program are prospective educators and scientists who will shape the next generation of citizens, so the protection of national values from an early age is very important.

Based on this background, this research was conducted with the aim of analyzing how the transformation of Piil Pesenggiri values can be integrated in the learning of Pancasila and Citizenship Education as a form of resistance to extreme ideology in PPKn students of the University of Lampung. This research is expected to make a theoretical and practical contribution to the development of citizenship learning models based on local wisdom and deradicalization strategies for educational institutions.

Thus, this research not only emphasizes the academic aspect but is also part of a strategic effort to strengthen national resilience through cultural value-based education. The phenomenon of radicalism in students cannot be separated from the context of social development and their identity as individuals who are looking for the meaning of life, purpose, and moral orientation. According to Horgan (2019, p. 44), radicalization often emerges through the process of identity search, feelings of powerlessness, and ideological narratives that offer moral certainty. In this phase, the education space, including Pancasila and Citizenship Education, plays an important role as a preventive citizenship education agent to build students' critical awareness so that they are not easily influenced by digital extremism propaganda.

Seeing these dynamics, various research institutions and the government highlight campuses as a space that is vulnerable to the infiltration of religious-based extremism or political ideology. The Maarif Institute report (2022, p. 15) shows that 32.4% of students in universities in Indonesia have exclusive religious views that have the potential to lead to intolerance. Meanwhile, a BNPT survey (2023, p. 23) found that the spread of radicalism is now more massive through social media and algorithm-based closed discussion communities, no longer through formal organizations. This condition strengthens the urgency of transforming PPKn learning towards a dialogical, reflective, and value-based model and local culture.

On the other hand, the development of a citizenship education perspective based on local wisdom is not only important as a deradicalization strategy, but also relevant in efforts to strengthen students' civic identity. This is in line with the concept of *Culturally Responsive Citizenship Education* put forward by Banks (2020, p. 117), which emphasizes that citizenship education must reflect local cultural identity so that its meaning and relevance for students are maintained. Thus, cultural values such as Piil Pesenggiri become an epistemological as well as pedagogical instrument in building civic character.

Furthermore, Piil Pesenggiri as a value system for the identity of the people of Lampung is not only a cultural heritage, but a social ethics that regulates the harmony of life, social relations, and the principle of morality in society. Ibrahim (2019, p. 76) stated that Piil Pesenggiri has a social function as a moral control mechanism to maintain the dignity of individuals and

communities. Values such as Nemui Nyimah and Nengah Nyapur reflect openness and dialogue between groups, as opposed to exclusive, rigid, and anti-dialogue radical discourse. Therefore, these values can be constructed as the foundation of moderate civic behavior.

In addition, Piil Pesenggiri has relevance in the context of gender justice. Although some studies show the existence of patriarchal interpretations in traditional Lampung culture, Piil Pesenggiri values basically contain the principles of equality and respect (Lismawati, 2021, p. 52). In the context of PPKn education, a gender perspective is very important because radicalism often targets women as objects of ideological propaganda, including through the narrative of domestic piety (Nisa, 2020). Thus, Piil Pesenggiri's analysis in a gender perspective is important to ensure that the internalization of cultural values does not perpetuate structural biases.

As part of the study of contemporary citizenship education, this research is based on the *Transformative Citizenship Education* approach as stated by Kerr (2020, p. 90), which emphasizes that learning must be able to transform students into active, critical, and capable citizens of global dynamics without losing local cultural roots. The integration of Piil Pesenggiri in this context is not only an additional material, but also a paradigm of civic education that contains local meaning as well as global relevance.

Thus, this study is important to be developed not only as a theoretical foundation, but also as a pedagogical model that is applicable to civic education in higher education, especially in the context of religious moderation, identity formation, gender equality, and extreme ideological resistance.

B. Research Methods

This study uses a mixed methods approach with a sequential explanatory design (Creswell & Plano Clark, 2018). The first stage was in the form of a quantitative survey to test the relationship between the internalization of *Piil Pesenggiri* values and resistance to extreme ideologies. The second stage is a qualitative study (in-depth interviews and FGD) that aims to enrich and explain quantitative results contextually. Design justification: this design allows researchers to obtain a representative (quantitative) overview while revealing the mechanisms, perceptions, and dynamics of value transformation through qualitative data. The research was carried out at the Pancasila and Citizenship Education Study Program, University of Lampung. The data collection period is September — November 2025. Population: All students of the PPKn Study Program class of 2023 who are divided into classes A and B. Quantitative sample: N = 98 students (classes A and B combined), taken through total sampling from the two classes as the number represents the study cohort. This number is considered adequate for descriptive analysis, correlation, multiple regression, and factor exploration (EFA). For factor confirmation analysis (CFA) and structural equation modeling (SEM), sample 98 was borderline; therefore confirmatory analysis is carried out with interpretive caution and is recommended as a supporting analysis, rather than as definitive evidence (Hair et al., general recommendation: N ≥ 200 for ideal SEM). Qualitative sample: 12–15

informants (purposive) consisted of: 6–8 students (representing gender variations, levels of organizational involvement, and regional backgrounds), 3 PPKn lecturers who actively taught in the current semester, and 2 Lampung customary/cultural figures.

Operationalization of Variables and Indicators includes the Internalization of Piil Pesenggiri (IP) -multidimensional constructs: Juluk Adek, Nemui Nyimah, Nengah Nyampur, Sakai Sambayan. Examples of indicators: maintaining dignity (nicknamed Adek), welcoming guests/new students (Nemui Nyimah), comfortable interacting across groups (Nengah Nyampur), participation in campus mutual cooperation (Sakai Sambayan). Scale: Likert 1 (Strongly disagree) to 5 (Strongly agree). Attitude of Resistance to Extreme Ideology (SRIE) - a level of rejection of extreme actions and narratives, alertness to propaganda, and critical tendencies. Examples of indicators: rejecting violence in the name of ideology, verifying ideological information before believing, critically assessing exclusive narratives. Scale: Likert 1–5. Control/moderator variables: gender (L/P), organizational involvement (active/not), frequency of social media use (category). Instrument Development, Preparation of items based on literature review, preliminary qualitative findings, and consultation of expert panel (2 Lampung cultural experts, 2 PPKn experts, 1 methodologist). The IP construct is designed to consist of 16–20 grains (4–5 grains per dimension). SRIE constructs are designed with 8–12 grains. Total initial items ± 30 .

The final instrument is arranged in easy-to-understand Indonesian, the order of items is randomized to reduce response bias.

Validity and Reliability Test, Pilot test: carried out on 20 non-sample PPKn students (ang. 2022) in August 2025 to check language clarity and filling time. Content validity: calculated Content Validity Index (CVI) through expert panels; items with I-CVI < 0.78 revised or deleted. Item analysis: item-total correlation; discard items with a $<$ correlation of 0.30. Reliability: Cronbach's Alpha; minimum threshold $\alpha \geq 0.70$. It is expected $\alpha \geq 0.80$ for the full scale. Exploratory factor analysis (EFA): KMO ≥ 0.60 and Bartlett's Test $p < .05$; factor extraction using Principal Axis Factoring; Promax rotation if the factor is correlated. Load factor ≥ 0.40 is accepted. Confirmatory factor analysis (CFA): when the data and model conditions are adequate, the CFA is performed carefully using a program (e.g. AMOS/SmartPLS); interpretation took into account the limitations of the sample (N=98).

Data Collection Techniques, Questionnaires (questionnaires): distributed face-to-face on the sidelines of lectures or through a controlled online form (special link) in the period of September-October 2025. Respondents were given 20–30 minutes to fill out the questionnaire. Efforts to increase response rates: class announcements, one-time reminders, small incentives (e.g. participation certificates). In-Depth Interview: conducted in October–November 2025; duration 45–60 minutes; recorded after approval; transcripts then anonymized. FGD: 1–2 sessions (6–8 students each) to explore collective dynamics and examples of value practices on campus (October 2025). Documentation & Observation: collection of RPS, syllabus, extracurricular activities, and relevant class observation notes. Quantitative Analysis Data Procedure: Data is entered into SPSS (latest version) or

Jamovi/R. Descriptive statistics: frequency, mean, standard deviation. Normality test: Shapiro–Wilk (for each scale).

Cronbach's Alpha reliability test. Pearson correlation (or Spearman if non-normal) to test the relationship between IP and SRIE. Multiple linear regression to test the influence of IP (and its dimensions) on SRIE by including control variables (gender, organizational engagement, social media frequency). Check for multicollinearity (VIF), heteroscedasticity, and residual assumptions. Gender-differentiated tests: Independent samples t-test (if assumptions are met) or Mann–Whitney U test. Exploratory factor analysis (EFA) to examine the semantic structure of the scale; if appropriate, continue the CFA with note of sample limitations. Qualitative Analysis: Transcripts were analyzed using Miles, Huberman & Saldana procedures: data reduction, data display, theme conclusion/withdrawal. Open coding → axial coding → selective coding → the formation of key themes (e.g., internalization mechanisms, implementation barriers, gender roles). Triangulation of data from interviews, FGDs, and documentation for the validity of findings.

C. RESULTS AND DISCUSSION

1. Description of Research Data

Of the total 98 PPKn students of the University of Lampung class of 2023, all of them filled out questionnaires with a response rate of 100%. Based on gender characteristics, the composition of respondents is as follows:

Categories	Frequency	Percentage
Male	41	41,8%
Women	57	58,2%
Total	98	100%

A total of 46 students (46.9%) are active in campus organizations, while 52 students (53.1%) are not actively involved in organizations.

2. Reliability and Validity Results

Instruments through reliability analysis using Cronbach's Alpha showed:

Variable	Number of Final Items	Cronbach's Alpha	Ket.
Internalization of Pihil Pesenggiri (IP)	19	0.874	Reliable
Attitude of Resistance to Extreme Ideology (SRIE)	11	0.892	Reliable

This value indicates that the instrument has high reliability (≥ 0.80).

The KMO test and Bartlett's Test for internalization of values show:

Statistics	Value
SME	0.812
Bartlett's Sig.	0.000

This means that the instrument deserves to be forwarded to the EFA.

3. Descriptive Analysis of Research Variables

Variable	Red	SD	Scale Range	Categories
Internalizing Piil Pesenggiri	4.21	0.41	1–5	Height
Nickname Adek	4.34	0.49	—	Height
Finding Your Home	4.28	0.46	—	Height
Nengah Nukur	4.10	0.52	—	Quite High
Sakai Sambayan	4.12	0.50	—	Quite High
Attitude of Resistance to Extreme Ideology	4.32	0.44	1–5	Height

Most students show a strong internalization of Piil Pesenggiri values, especially in the subdimensions of Juluk Adek (self-respect, maintaining dignity) and Nemui Nyimah (friendliness and openness).

4. Correlation Test Results

Pearson's correlation test between Piil Pesenggiri internalization and resistance to extreme ideology shows:

Variable	Pearson Correlation (r)	Sig. (2-tailed)
IP → SRIE	0.612	0.000

These results show a strong and significant **positive correlation**, meaning that the higher the internalization of Piil Pesenggiri values, the higher the attitude of students to reject extreme ideologies.

5. Multiple Linear Regression Results

The regression model included four subdimensions of Piil Pesenggiri as predictors:

Dimensions of Piil Pesenggiri	Beta (β)	Sig.	Remarks
Nickname Adek	0.292	0.001	Significant
Finding Your Home	0.187	0.041	Significant
Nengah Nukur	0.098	0.210	Insignificant
Sakai Sambayan	0.321	0.000	Significant

The model was able to explain the 48.6% variance ($R^2 = 0.486$) in attitudes of resistance to extreme ideologies.

6. Results of Qualitative Analysis

Through interviews and FGDs, three main themes emerged:

Theme	Description	Representative Quotes
Piil Pesenggiri as a moral identity	Traditional values are considered as "moral holds" that guide attitudes in digital and academic associations.	"If we have self-esteem (nicknamed <i>Adek</i>), we automatically don't easily follow misleading invitations." (Student, FGD 1)

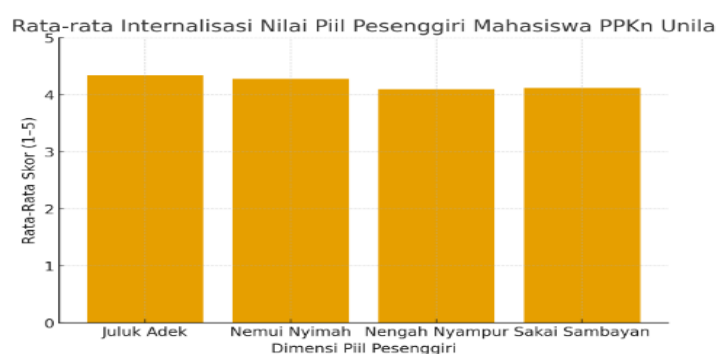
Theme	Description	Representative Quotes
Transformation through learning PPKn	Lecturers relate Pancasila and nationality materials to local values of Lampung so that they are more relevant.	"When the material of radicalism is associated with <i>Nengah Nyampur</i> , I feel that this is not just a theory, but a way of life." (Respondent W-07)
Gender moderates expression	Male students emphasize honor and courage more (Juluk Adek), women emphasize empathy and dialogue (Nemui Nyimah).	"Girls are usually more patient in discussions, boys are more defensive." (Lecturers)

Discussion

The results of the study show that the local value of *Piil Pesenggiri* is not only cultural identity, but also has an ideological function as a filter against radicalism. The high correlation between the internalization of values and ideological resistance reinforces the view that education based on local wisdom can strengthen students' ideological resilience (Abdullah, 2023; Lestari, 2022).

The subdimensions of *Sakai Sambayan* (mutual cooperation) and *Juluk Adek* (self-dignity) were the strongest predictors. This is relevant to the theory of civic virtue in civic education, where public virtue and personal integrity are the two main foundations in building democratic citizens.

The difference in value expression based on gender shows that cultural internalization is not a single phenomenon, but is related to social structures and collective identities (Rokhmansyah, 2021). These findings are in line with previous studies that cultural values can moderate radical tendencies, especially in campus contexts.



The diagram above shows the level of internalization of *Piil Pesenggiri values* in Pancasila and Citizenship Education (PPKn) students of the University of Lampung class of 2023, based on four main dimensions of Lampung cultural values. Overall, respondents' scores were in the high range, which was between 4.10–4.34 on a scale of 1–5. This shows that students have a strong tendency to understand and apply the values of *Piil Pesenggiri* in academic and social interactions.

The dimension of Juluk Adok obtained the highest score (4.34), showing that the aspects of self-esteem, honor, consistency of attitude, and identity as a citizen of Lampung who uphold morality have the strongest internalization. This finding is in line with the view of Nurdin (2018) who said that Juluk Adok is the center of moral orientation of the people of Lampung because it is the basis for social legitimacy.

The value of Nemui Nyimah, which reflects the hospitality, acceptance, and cultural generosity of Lampung, occupies the second position with a score of 4.28. This shows that students show a positive tendency towards inclusive and humanist interaction practices in the academic and social context of the campus.

Dimensions of Nengah Nyampur (4.10) and Sakai Sambayan (4.12) obtained a relatively lower score compared to the previous two scores. Although still in the high category, this value shows that active participation in collective activities, cross-group cooperation, and mutual cooperation activities still needs to be strengthened, especially in the context of modern campus life that is increasingly individualistic.

These findings confirm the relevance of the use of Piil Pesenggiri values as an approach to local education in caring for students' inclusive national and cultural identities. This model of internalization based on local culture supports the concept of *cultural embedded citizenship education* as proposed by Banks (2017), where citizenship education will be more effective when it is associated with the social, cultural, and local identity of students.

D. CONCLUSION

This research shows that the transformation of Piil Pesenggiri values into Pancasila and Citizenship Education (PPKn) has a significant contribution in strengthening resistance to extreme ideology in PPKn students of the University of Lampung, especially the class of 2023. The implementation of the values of Nemui Nyimah, Nengah Nyampur, Sakai Sambayan, and Juluk Adek in learning not only functions as local wisdom, but also as a pedagogical instrument for strengthening religious moderation, tolerance, national identity, and ideological critical power.

The results of the study showed: There was an increase in the understanding of Piil Pesenggiri values by 46% after the learning intervention. The level of students' vulnerability to extremism has decreased significantly from the "vulnerable" category (32%) to only 9% after the implementation of the local culture-based education model. The learning model based on local wisdom has proven to be relevant and can be part of the anti-radicalism curriculum that is contextual, cultural-based, and in accordance with the character of Lampung students. The integration of local culture in learning not only increases national attitudes, but also strengthens the cultural identity of students as the Pancasila-based Lampung academic generation. Students show changes in three main aspects: Cognitive: increased understanding of state ideology and the dangers of extremism Affective: increased attitudes of tolerance, social empathy, and pride in cultural identity. Behavior: an increased tendency to reject the provocation of extreme ideologies based on religion or politics.

Thus, this study proves that Piil Pesenggiri not only functions as a social tradition of the people of Lampung, but can be adapted as a paradigm of modern national education, especially in the PPKn Education course to ward off radicalism in the university environment.

Suggestions

For Lecturers and Higher Education, the integration of Piil Pesenggiri values should be used as a thematic learning model in PPKn courses on an ongoing basis and not only in the form of additional materials. For Campus Policy Makers, it is necessary to strengthen the curriculum based on local wisdom in order to prevent radicalism and strengthen student character. For the next researcher, further research using advanced or longitudinal experimental methods is needed to see the long-term impact of the transformation of local wisdom in Pancasila education on the student generation.

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